THE HOLY QUR'ĀN

قرآن مجيد

THE HOLY QUR’ĀN

ARABIC TEXT AND ENGLISH TRANSLATION

Translated by
Maulawī Sher ‘Alī

Published with alternative translation of,
and footnotes to, some of the verses by
ḤAḌRAT MIRZĀ ṬĀHIR AḤMAD
Fourth Successor of the Promised Messiah

under the auspices of
ḤAḌRAT MIRZĀ MASROOR AḤMAD
Fifth Successor of the Promised Messiah and
Supreme Head of the Ahmadiyya Muslim Jamā‘at

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CONTENTS

Pages
List of parts with page numbers ____ k
Alphabetical list of chapters with page numbers ____ k
Foreword with System of Transliteration ____ l
Foreword to the Present Edition ____ n
Index of symbols denoting pauses ____ q
Chapter ___ 1.....Al-Fātiḥah ____ 1
Chapter ___ 2.....Al-Baqarah ____ 2
Chapter ___ 3.....Āl-e-‘Imrān ____ 52
Chapter ___ 4.....An-Nisā’ ____ 82
Chapter ___ 5.....Al-Mā’idah ____ 115
Chapter ___ 6.....Al-An‘ām ____ 138
Chapter ___ 7.....Al-A‘rāf ____ 164
Chapter ___ 8.....Al-Anfāl ____ 193
Chapter ___ 9.....At-Taubah ____ 204
Chapter ___ 10.....Yūnus ____ 226
Chapter ___ 11.....Hūd ____ 243
Chapter ___ 12.....Yūsuf ____ 260
Chapter ___ 13.....Ar-Ra‘d ____ 276
Chapter ___ 14.....Ibrāhīm ____ 283
Chapter ___ 15.....Al-Ḥijr ____ 291
Chapter ___ 16.....An-Naḥl ____ 299
Chapter ___ 17.....Banī Isrā’īl ____ 316
Chapter ___ 18.....Al-Kahf ____ 330
Chapter ___ 19.....Maryam ____ 344
Chapter ___ 20.....Ṭā Hā ____ 353
Chapter ___ 21.....Al-Anbiyā’ ____ 366
Chapter ___ 22.....Al-Ḥajj ____ 378
Chapter ___ 23.....Al-Mu’minūn ____ 390
Chapter ___ 24.....An-Nūr ____ 401
Chapter ___ 25.....Al-Furqān ____ 412

Pages
Chapter ___ 26.....Ash-Shu‘arā’ 421
Chapter ___ 27.....An-Naml 436
Chapter ___ 28.....Al-Qaṣaṣ 447
Chapter ___ 29.....Al-‘Ankabūt 460
Chapter ___ 30.....Ar-Rūm 469
Chapter ___ 31.....Luqmān 477
Chapter ___ 32.....As-Sajdah 482
Chapter ___ 33.....Al-Aḥzāb 486
Chapter ___ 34.....Sabā’ 498
Chapter ___ 35.....Fāṭir 506
Chapter ___ 36.....Yā Sīn 513
Chapter ___ 37.....Aṣ-Ṣāffāt 520
Chapter ___ 38.....Ṣād 531
Chapter ___ 39.....Az-Zumar 539
Chapter ___ 40.....Al-Mu’min 550
Chapter ___ 41.....Ḥā Mīm As-Sajdah 561
Chapter ___ 42.....Ash-Shūrā 569
Chapter ___ 43.....Az-Zukhruf 577
Chapter ___ 44.....Ad-Dukhān 586
Chapter ___ 45.....Al-Jāthiyah 590
Chapter ___ 46.....Al-Aḥqāf 595
Chapter ___ 47.....Muḥammad 601
Chapter ___ 48.....Al-Fatḥ 606
Chapter ___ 49.....Al-Ḥujurāt 611
Chapter ___ 50.....Qāf 615
Chapter ___ 51.....Adh-Dhāriyāt 619
Chapter ___ 52.....Aṭ-Ṭūr 624
Chapter ___ 53.....An-Najm 628
Chapter ___ 54.....Al-Qamar 633
Chapter ___ 55.....Ar-Raḥmān 637
Chapter ___ 56.....Al-Wāqi‘ah 642
Chapter ___ 57.....Al-Ḥadīd 648
Chapter ___ 58.....Al-Mujādalah 653

Pages
Chapter 59.....Al-Ḥashr 657
Chapter 60.....Al-Mumtaḥinah 661
Chapter 61.....Aṣ-Ṣaff 664
Chapter 62.....Al-Jumu‘ah 666
Chapter 63.....Al-Munāfiqūn 668
Chapter 64.....At-Taghābun 670
Chapter 65.....Aṭ-Ṭalāq 673
Chapter 66.....At-Taḥrīm 676
Chapter 67.....Al-Mulk 679
Chapter 68.....Al-Qalam 682
Chapter 69.....Al-Ḥāqqah 686
Chapter 70.....Al-Ma‘ārij 690
Chapter 71.....Nūḥ 693
Chapter 72.....Al-Jinn 696
Chapter 73.....Al-Muzzammil 699
Chapter 74.....Al-Muddaththir 701
Chapter 75.....Al-Qiyāmah 705
Chapter 76.....Ad-Dahr 708
Chapter 77.....Al-Mursalāt 711
Chapter 78.....An-Nabā’ 714
Chapter 79.....An-Nāzi‘āt 717
Chapter 80.....‘Abasa 720
Chapter 81.....At-Takwīr 722
Chapter 82.....Al-Infiṭār 723
Chapter 83.....At-Taṭfīf 725
Chapter 84.....Al-Inshiqāq 727
Chapter 85.....Al-Burūj 728
Chapter 86.....Aṭ-Ṭāriq 730
Chapter 87.....Al-A‘lā 731
Chapter 88.....Al-Ghāshiyah 732
Chapter 89.....Al-Fajr 733
Chapter 90.....Al-Balad 735
Chapter 91.....Ash-Shams 737

Pages
Chapter 92.....Al-Lail 738
Chapter 93.....Aḍ-Ḍuḥā 739
Chapter 94.....Al-Inshirāḥ 740
Chapter 95.....At-Tīn 740
Chapter 96.....Al-‘Alaq 741
Chapter 97.....Al-Qadr 742
Chapter 98.....Al-Bayyinah 743
Chapter 99.....Az-Zilzāl 744
Chapter 100.....Al-‘Ādiyāt 744
Chapter 101.....Al-Qāri‘ah 745
Chapter 102.....At-Takāthur 746
Chapter 103.....Al-‘Aṣr 746
Chapter 104.....Al-Humazah 747
Chapter 105.....Al-Fīl 747
Chapter 106.....Quraish 748
Chapter 107.....Al-Mā‘ūn 748
Chapter 108.....Al-Kauthar 749
Chapter 109.....Al-Kāfirūn 749
Chapter 110.....An-Naṣr 749
Chapter 111.....Al-Lahab 750
Chapter 112.....Al-Ikhlāṣ 750
Chapter 113.....Al-Falaq 751
Chapter 114.....An-Nās 751
Prayer offered at the completion of the recitation of the Holy Qur’ān 752
Some Arabic Words Explained in the Original and Subsequent Editions 753
Index 757
Explanatory List of Some Quranic Words and Expressions Explained
by Ḥaḍrat Khalīfatul Masīḥ IV 814
List of References of Proposed Translation & Notes
by Ḥaḍrat Khalīfatul Masīḥ IV 815

List of Parts with Page Numbers

Part No.	Page No.	Part No.	Page No.	Part No.	Page No.
Part 1	1	Part 11	219	Part 21	465
Part 2	22	Part 12	243	Part 22	490
Part 3	43	Part 13	267	Part 23	514
Part 4	65	Part 14	291	Part 24	543
Part 5	87	Part 15	315	Part 25	567
Part 6	108	Part 16	340	Part 26	595
Part 7	130	Part 17	366	Part 27	621
Part 8	154	Part 18	390	Part 28	653
Part 9	176	Part 19	414	Part 29	679
Part 10	198	Part 20	443	Part 30	714

Alphabetical List of Chapters with Page Numbers

Al-Aḥqāf 595
Al-Aḥzāb 486
Al-An‘ām 138
Al-Anbiyā’ 366
Al-Anfāl 193
Al-A‘rāf 164
‘Abasa 720
Al-‘Ādiyāt 744
Al-A‘lā 731
Al-‘Alaq 741
Al-‘Ankabūt 460
Al-‘Aṣr 746
Āl-e-‘Imrān 52
Al-Balad 735
Banī Isrā’īl 316
Al-Baqarah 2
Al-Bayyinah 743
Al-Burūj 728
Ad-Dahr 708
Adh-Dhāriyāt 619
Aḍ-Ḍuḥā 739
Ad-Dukhān 586
Al-Fajr 733
Al-Falaq 751
Al-Fatḥ 606
Al-Fātiḥah 1
Fāṭir 506
Al-Fīl 747
Al-Furqān 412
Al-Ghāshiyah 732
Al-Ḥadīd 648
Al-Ḥajj 378
Ḥā Mīm As-Sajdah 561
Al-Ḥāqqah 686
Al-Ḥashr 657
Al-Ḥijr 291
Hūd 243
Al-Ḥujurāt 611
Al-Humazah 747
Ibrāhīm 283
Al-Ikhlāṣ 750
Al-Infiṭār 723
Al-Inshiqāq 727
Al-Inshirāḥ 740
Al-Jāthiyah 590
Al-Jinn 696
Al-Jumu‘ah 666
Al-Kāfirūn 749
Al-Kahf 330
Al-Kauthar 749
Al-Lahab 750
Al-Lail 738
Luqmān 477
Al-Ma‘ārij 690
Al-Mā’idah 115
Maryam 344
Al-Mā‘ūn 748
Al-Muddaththir 701
Muḥammad 601
Al-Mujādalah 653
Al-Mulk 679
Al-Mu’min 550
Al-Mu’minūn 390
Al-Mumtaḥinah 661
Al-Munāfiqūn 668
Al-Mursalāt 711
Al-Muzzammil 699
An-Nabā’ 714
An-Naḥl 299
An-Najm 628
An-Naml 436
An-Nās 751
An-Naṣr 749
An-Nāzi‘āt 717
An-Nisā’ 82
Nūḥ 693
An-Nūr 401
Al-Qadr 742
Qāf 615
Al-Qalam 682
Al-Qamar 633
Al-Qāri‘ah 745
Al-Qaṣaṣ 447
Al-Qiyāmah 705
Quraish 748
Ar-Ra‘d 276
Ar-Raḥmān 637
Ar-Rūm 469
Sabā’ 498
Ṣād 531
Aṣ-Ṣaff 664
Aṣ-Ṣāffāt 520
As-Sajdah 482
Ash-Shams 737
Ash-Shu‘arā’ 421
Ash-Shūrā 569
At-Taghābun 670
Ṭā Hā 353
At-Taḥrīm 676
At-Takāthur 746
At-Takwīr 722
Aṭ-Ṭalāq 673
Aṭ-Ṭāriq 730
At-Taṭfīf 725
At-Taubah 204
At-Tīn 740
Aṭ-Ṭūr 624
Al-Wāqi‘ah 642
Yā Sīn 513
Yūnus 226
Yūsuf 260
Az-Zilzāl 744
Az-Zukhruf 577
Az-Zumar 539

a i u ا | *th* ث | *ḥ* ح | *kh* خ | *dh* ذ | *ṣ* ص *ḍ* ض | *ṭ* ط | *ẓ* ظ | *‘* ع | *gh* غ | *q* ق | *’* ء

(See details of transliteration on page ‘p’).

Foreword to the Present Edition

In 2004 we published, under the auspices of Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{at}, the Royal Size of the Holy Qur'ān translated into English by Ḥaḍrat Maulawī Sher 'Alī with the alternative translation of, and footnotes to, some of the verses by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul-Masīḥ IV^{rh}. It should be noted that the original translation of Ḥaḍrat Maulawī Sher 'Alī was not changed and the translation and notes by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul-Masīḥ IV^{rh}, were both given below the relevant pages of the text and translation with asterisks. We are again privileged to publish this Royal Size edition in hardcover.

In this edition we have corrected the English names of the *Sūrahs* according to the system of transliteration approved by Ḥaḍrat Khalīfatul-Masīḥ V^{at}.

We pray and hope that this new edition would find a large circulation especially among those who suffer from Islamophobia and do not hesitate to raise objections against the Word of Allāh, His Prophet^{sa} and Islām.

Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian, the Promised Messiah and Mahdī^{as}, addressing the entire world, says:

"Whenever Islām has been confronted with any other religion in consequence of some new condition of the age, the sharp and effective instrument that has immediately come to hand is the Holy Qur'ān. In the same way, whenever philosophic thought has been given publicity in opposition to it, the Holy Qur'ān has destroyed that poisonous plant and has so humiliated it as to provide a mirror to its students which shows up the true philosophy which is contained in the Holy Qur'ān alone and nowhere else."

(*Izāla'-e-Auhām*, *Rūḥānī Khazā'in*, Vol. 3, p. 382)
(*The Essence of Islam*, Vol. I, p.355)

(See details of transliteration on page 'p').

"I call Allāh to witness that the Holy Qur'ān is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it... It has been disclosed to me in a vision that the garden of holiness is irrigated by the water of the Qur'ān, which is a surging ocean of the water of life. He who drinks from it, comes to life; indeed, he brings others to life."

(*Ā'īna'-e-Kamālāt-e-Islām*, *Rūḥānī Khazā'in*, Vol. 5, pp. 545-546)
(*The Essence of Islam*, Vol. I, p.356)

We owe our gratitude and indebtedness to Munīr-ud-Dīn Shams, Additional Wakīl-ut-Taṣnīf, London, for his relentless help that he gave us in preparing this edition. We are also grateful to Mirzā Anas Aḥmad, M.A. M.Litt. (Oxon), Wakīl-ul-Ishā'at, Taḥrīk-e-Jadīd, Rabwah and his team at Rabwah for their help in making this edition ready for publication. May Allāh reward them for this abundantly. Āmīn.

The Publisher

Foreword

The English translation of The Holy Qur'ān by the late Ḥaḍrat Maulawī Sher 'Alī (may Allāh be pleased with him) was first published in Holland in 1955 and since then many editions have been published in different countries. In 1997 Islam International Publications Ltd. issued a new edition with an appendix containing alternative translations of some verses, or parts of verses, as well as explanatory notes to some of them by Ḥaḍrat Mirzā Ṭāhir Aḥmad, the fourth successor of the Promised Messiah (may Allāh bless his soul with His infinite mercy). In the present edition we have dropped the appendix and brought the material under relevant verses marking them with starlets*. (The alternative translations by Ḥaḍrat Mirzā Ṭāhir Aḥmad are given in bold letters. But where he has made a deletion in the original translation, no bold letters are used). This, we hope, will facilitate the reader to make full use of these additions. Starlets are also used to indicate publisher's notes, however, at the end of each such note, 'publisher' is printed in brackets. The symbols '†', '‡' indicate the original notes by the translator.

The present project was begun under the instructions of Ḥaḍrat Mirzā Ṭāhir Aḥmad, the fourth successor of the Promised Messiah and Head of the World Wide Aḥmadiyya Muslim Jamā'at (May Allāh bless his soul with His infinite mercy). Before Ḥuḍur's demise, he constantly guided us and prayed for us; and made some changes in, and additions to, his own translation. After his demise, Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ the Fifth, has been guiding us and praying for us. Whenever we felt that in the appendix of the old edition some typing mistakes or minor mistakes of punctuation, setting etc. needed to be corrected, we always sought guidance first from Ḥaḍrat Khalīfatul Masīḥ IV and later from Ḥaḍrat Khalīfatul Masīḥ V. Only those corrections are incorporated which were approved by Ḥaḍrat Khalīfatul Masīḥ IV and later by Ḥaḍrat Khalīfatul MasīḥV.

We are pleased to record our gratitude and indebtedness to Munīr-ud-Dīn Shams, Additional Wakīl-ut-Taṣnīf, London, for his relentless help that he gave us in preparing this edition. He was always ready to present our textual and other difficulties to Ḥaḍrat Khalīfatul Masīḥ and seek his guidance on our behalf. We appreciate his constantly encourging us to bring out this edition as soon as possible. We cannot, however, overlook to thank the team in Pakistan who assisted Munīr-ud-Dīn Shams in this difficult task. The team was headed by Mirzā Anas Aḥmad, M.A. M.Litt. (Oxon), Wakīl-ul-Ishā'at Taḥrīk-e-Jadīd, Rabwah and included Mirzā Luṭfur Raḥmān, Sayyed Manṣūr Aḥmad Bashīr, 'Azīz-ur-Raḥmān Khālid, Ashraf Isḥāq, Mubashir Aḥmad and Shaikh Naṣeer Aḥmad who typeset the manuscript and made it camera-ready for publishing; we very much appreciate his expertise in Desktop Publishing. Last, but not the least, we are extremely grateful to Chaudhary Ḥamīdullāh M.A., Wakīl-ul-A'lā Taḥrīk-e-Jadīd, Rabwah, for his guidance and encouragement to the Rabwah team and for his helping it in every possible manner whenever it needed any assistance from him.

(See details of transliteration on page 'p').

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

ا	at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
ث	*th*, pronounced like *th* in the English word 'thing'.
ح	*ḥ*, a guttural aspirate, stronger than h.
خ	*kh*, pronounced like the Scotch *ch* in 'loch'.
ذ	*dh*, pronounced like the English *th* in 'that'.
ص	*ṣ*, strongly articulated s.
ض	*ḍ*, similar to the English *th* in 'this'.
ط	*ṭ*, strongly articulated palatal t.
ظ	*ẓ*, strongly articulated z.
ع	', a strong guttural, the pronounciation of which must be learnt by the ear.
غ	*gh*, a sound approached very nearly in the *r* '*grasseye*' in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
ق	*q*, a deep guttural *k* sound.
ء	', a sort of catch in the voice.

Short vowels are represented by *a* for ــَــ (like *u* in 'bud'); *i* for ــِــ (like *i* in 'bid'); u for ــُــ (like *oo* in 'wood'); the long vowels by *ā* for ــٰــ or آ (like *a* in 'father'); *ī* for ى ــِــ or ــٖــ (like *ee* in 'deep'); *ai* for ى ــَــ (like *i* in 'site'); *ū* for و ــُــ (like *oo* in 'root'); *au* for و ــَــ (resembling *ou* in 'sound').

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

All praise belongs to Allāh to Whom we bow in sincerest gratitude for enabling us to complete this task.

The Publisher

Index of Symbols Denoting Pauses

مـ	Compulsory Stop.
□	The sign at the end of a verse. It is preferable, though not necessary, to stop here.
ط	It is preferable, though not necessary, to stop here.
ۙ□	Optional. To pause, or to continue.
ج	It is better to pause.
لا	Necessary to continue, do not pause.
وقفہ	Stop vocal sound for a moment, without breaking breath.
قص صلے ز	Desirable to continue, do not pause.
قف	Recommended pause.
∴ ∴	Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛۚ فِيْهِ ۛۚ / هُدًى لِّلْمُتَّقِيْنَ ۙ٣	ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛۚ / فِيْهِ ۛۚ هُدًى لِّلْمُتَّقِيْنَ ۙ٣
	(pause here) ↓
Dhālikal-Kitābu lā raiba fīh, hudal-lil-muttaqīn	Dhālikal-Kitābu lā raib, fīhi hudal-lil-muttaqīn
↑ (pause here)	

آيَاتُهَا ٧ سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ ١ رُكُوعُهَا ١

AL-FĀTIḤAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١
2. All praise belongs to Allāh, Lord of all the worlds,	اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ٢
3. The Gracious, the Merciful,	الرَّحْمٰنِ الرَّحِيْمِ ٣
4. Master of the Day of Judgment.	مٰلِكِ يَوْمِ الدِّيْنِ ٤
5. Thee alone do we worship and Thee alone do we implore for help.	اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ٥
6. Guide us in the right path—	اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ٦
7. The path of those on whom Thou hast bestowed *Thy* blessings, those who have not incurred *Thy* displeasure, and those who have not gone astray.*	صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ٧ ع

---

* 7. those who have not incurred displeasure,

Note: The reader should not be misled by the word *Thy* in italics to believe that the word ‘*maghḍūb*’ (مَغْضُوْب) is confined only to the wrath of God incurred by the Jews. This expression is open and covers not only the wrath of God but also the wrath of people which they may incur.

رُکُوۡعَاتُہَا ۴۰ سُوۡرَۃُ الۡبَقَرَۃِ مَدَنِیَّۃٌ ۲ اٰیَاتُہَا ۲۸۷

AL-BAQARAH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۝۱

Part 1

الۡجُزۡءُ ۱ معانقة

2. Alif Lām Mīm.‡

الٓمّٓ ۝۲

3. This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous,

ذٰلِکَ الۡکِتٰبُ لَا رَیۡبَ ۚۖۛ فِیۡہِ ۚۛ ہُدًی لِّلۡمُتَّقِیۡنَ ۝۳

4. Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;

الَّذِیۡنَ یُؤۡمِنُوۡنَ بِالۡغَیۡبِ وَ یُقِیۡمُوۡنَ الصَّلٰوۃَ وَ مِمَّا رَزَقۡنٰہُمۡ یُنۡفِقُوۡنَ ۝۴

5. And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is *yet* to come.

وَ الَّذِیۡنَ یُؤۡمِنُوۡنَ بِمَاۤ اُنۡزِلَ اِلَیۡکَ وَ مَاۤ اُنۡزِلَ مِنۡ قَبۡلِکَ ۚ وَ بِالۡاٰخِرَۃِ ہُمۡ یُوۡقِنُوۡنَ ۝۵

6. It is they who follow the guidance of their Lord and it is they who shall prosper.

اُولٰٓئِکَ عَلٰی ہُدًی مِّنۡ رَّبِّہِمۡ ٭ وَ اُولٰٓئِکَ ہُمُ الۡمُفۡلِحُوۡنَ ۝۶

* 7. Those who have disbelieved—it being equal to them whether thou warn them or warn them not—they will not believe.

اِنَّ الَّذِیۡنَ کَفَرُوۡا سَوَآءٌ عَلَیۡہِمۡ ءَاَنۡذَرۡتَہُمۡ اَمۡ لَمۡ تُنۡذِرۡہُمۡ لَا یُؤۡمِنُوۡنَ ۝۷

8. Allāh has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment.

خَتَمَ اللّٰہُ عَلٰی قُلُوۡبِہِمۡ وَ عَلٰی سَمۡعِہِمۡ ؕ وَ عَلٰۤی اَبۡصَارِہِمۡ غِشَاوَۃٌ ۫ وَّ لَہُمۡ عَذَابٌ عَظِیۡمٌ ۝۸

ع ۸

R. 2.

9. And of the people there are some who say, ‘We believe in Allāh and the Last Day;’ while they are not believers at all.

وَ مِنَ النَّاسِ مَنۡ یَّقُوۡلُ اٰمَنَّا بِاللّٰہِ وَ بِالۡیَوۡمِ الۡاٰخِرِ وَ مَا ہُمۡ بِمُؤۡمِنِیۡنَ ۝۹

وقف لازم

10. They would deceive Allāh and those who believe, and they deceive none but themselves; only they perceive *it* not.

یُخٰدِعُوۡنَ اللّٰہَ وَ الَّذِیۡنَ اٰمَنُوۡا ۚ وَ مَا یَخۡدَعُوۡنَ اِلَّاۤ اَنۡفُسَہُمۡ وَ مَا یَشۡعُرُوۡنَ ۝۱۰

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‡ I am Allāh, the All-Knowing.

* 7. Those who have disbelieved—it **is** equal to them whether **you** warn them or warn them not—they will not believe.

* 11. In their hearts was a disease, and Allāh has increased their disease to them; and for them is a grievous punishment because they lied.

فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ
مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۙ۬ بِمَا كَانُوْا
يَكْذِبُوْنَ ﴿۱۱﴾

12. And when it is said to them: ‘Create not disorder on the earth,’ they say: ‘We are only promoters of peace.’

وَاِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِي الْاَرْضِ ۙ
قَالُوْۤا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ﴿۱۲﴾

13. Beware! it is surely they who create disorder, but they do not perceive *it*.

اَلَاۤ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا
يَشْعُرُوْنَ ﴿۱۳﴾

14. And when it is said to them, ‘Believe as *other* people have believed,’ they say: ‘Shall we believe as the foolish have believed?’ Beware! it is surely they that are foolish, but they do not know.

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَاۤ اٰمَنَ النَّاسُ
قَالُوْۤا اَنُؤْمِنُ كَمَاۤ اٰمَنَ السُّفَهَآءُ ؕ
اَلَاۤ اِنَّهُمْ هُمُ السُّفَهَآءُ وَلٰكِنْ لَّا
يَعْلَمُوْنَ ﴿۱۴﴾

15. And when they meet those who believe, they say: ‘We believe;’ but when they are alone with their ringleaders, they say: ‘We are certainly with you; we are only mocking.’

وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْۤا اٰمَنَّا ۚۖ
وَاِذَا خَلَوْا اِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْۤا اِنَّا
مَعَكُمْ ۙ اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ﴿۱۵﴾

16. Allāh will punish their mockery and will let them continue in their transgression, wandering blindly.

اَللّٰهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِيْ
طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۱۶﴾

17. These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided.

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ
بِالْهُدٰى ۠ فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا
كَانُوْا مُهْتَدِيْنَ ﴿۱۷﴾

18. Their case is like the case of a person who kindled a fire, and when it lighted up all around him, Allāh took away their light and left them in thick darkness; they see not.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ
فَلَمَّاۤ اَضَآءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ
بِنُوْرِهِمْ وَتَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا
يُبْصِرُوْنَ ﴿۱۸﴾

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* 11. In their hearts was a disease, and Allāh has increased their disease to them; and for them is a grievous punishment, because they **used to lie**.

* 19. *They are* deaf, dumb *and* blind; so they will not return.

صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُوْنَ ١٩

20. Or *it is* like a heavy rain from the clouds, wherein is thick darkness and thunder and lightning; they put their fingers into their ears because of the thunderclaps for fear of death, and Allāh encompasses the disbelievers.

اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ
وَّرَعْدٌ وَّبَرْقٌ ۚ يَجْعَلُوْنَ اَصَابِعَهُمْ
فِيْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ
الْمَوْتِ ۭ وَاللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ٢٠

21. The lightning might well-nigh snatch away their sight; whenever it shines upon them, they walk therein; and when it becomes dark to them, they stand still. And if Allāh willed, He could take away their hearing and their sight; surely, Allāh has the power to do all that He wills.

يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ۭ
كُلَّمَآ اَضَآءَ لَهُمْ مَّشَوْا فِيْهِ ۙ وَاِذَآ
اَظْلَمَ عَلَيْهِمْ قَامُوْا ۭ وَلَوْ شَآءَ اللّٰهُ
لَذَهَبَ بِسَمْعِهِمْ وَاَبْصَارِهِمْ ۭ اِنَّ
اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ٢١ ٢ ع ٣ ٢

R. 3.

22. O ye men, worship your Lord Who created you and those who were before you, that you may become righteous;

يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ
خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُوْنَ ٢٢

23. Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. Set not up, therefore, equals to Allāh, while you know.

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَّالسَّمَآءَ
بِنَآءً ۠ وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ
بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا
تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَّاَنْتُمْ تَعْلَمُوْنَ ٢٣

24. And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it, and call upon your helpers beside Allāh, if you are truthful.

وَاِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى
عَبْدِنَا فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۠ وَ
ادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ
كُنْتُمْ صٰدِقِيْنَ ٢٤

25. But if you do *it* not—and never shall you do *it*—then guard against the Fire, whose fuel is men and stones, *which is* prepared for the disbelievers.

فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا
النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَ
الْحِجَارَةُ ۚ اُعِدَّتْ لِلْكٰفِرِيْنَ ٢٥

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* 19. **Note:** This verse may apply to the category of hypocrites who are described as deaf, dumb and blind because of their resolve not to listen to truth, not to speak truth nor to see truth. So they have wilfully denied their faculties and locked themselves in.

26. And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams. Whenever they are given a portion of fruit therefrom,
* they will say: 'This is what was given us before,' and gifts mutually resembling shall be brought to them. And they will have therein mates perfectly pure, and therein will they abide.

وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ ؕ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ
ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا
مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ مُتَشَابِهًا ؕ وَلَهُمْ
فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ق وَّهُمْ فِيْهَا
خٰلِدُوْنَ ﴿۲۶﴾

27. Allāh disdains not to give an illustration as small as a gnat or even smaller. Those who believe know that it is the truth from their Lord, while those who disbelieve say: 'What does Allāh mean by such an illustration?' Many does He adjudge by it to be erring and many by it does He guide, and none does He adjudge thereby to be erring except the disobedient,

اِنَّ اللّٰهَ لَا يَسْتَحْيٖٓ اَنْ يَّضْرِبَ مَثَلًا
مَّا بَعُوْضَةً فَمَا فَوْقَهَا ؕ فَاَمَّا الَّذِيْنَ
اٰمَنُوْا فَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ
وَاَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَاذَآ
اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا وقف لازم
وَّيَهْدِيْ بِهٖ كَثِيْرًا ؕ وَمَا يُضِلُّ بِهٖٓ
اِلَّا الْفٰسِقِيْنَ ﴿۲۷﴾

28. Who break the covenant of Allāh after having established it, and cut asunder what Allāh has bidden to be joined, and create disorder in the earth; it is these that are the losers.

الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْ بَعْدِ
مِيْثَاقِهٖ ۠ وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ
اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِي الْاَرْضِ ؕ
اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۲۸﴾

29. How can you disbelieve in Allāh? When you were without life, He gave you life, and then He will cause you to die, then restore you to life, and then to Him shall you be made to return.

كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا
فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ
ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿۲۹﴾

30. He it is Who created for you all that is in the earth; then He turned towards the heavens, and He perfected them as seven heavens; and He knows all things.

هُوَ الَّذِيْ خَلَقَ لَكُمْ مَّا فِي الْاَرْضِ
جَمِيْعًا ۗ ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ
فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ ؕ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيْمٌ ﴿۳۰﴾ ٣ ع ٣

R. 4.

* 31. And when thy Lord said to the angels: 'I am about to place a

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ

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* 26. they will say: 'This is what was given us before,' **whereas only similar things** shall be brought to them.

* 31. And when **your** Lord said to the angels: 'I am about to **appoint** a vicegerent in the earth,'

vicegerent in the earth,' they said: 'Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness.' He answered: 'I know what you know not.'

فِي الْأَرْضِ خَلِيفَةً ط قَالُوا أَتَجْعَلُ
فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ
الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ
نُقَدِّسُ لَكَ ط قَالَ إِنِّي أَعْلَمُ مَا لَا
تَعْلَمُونَ ﴿٣١﴾

32. And He taught Adam all the names, then He put *the objects of* these *names* before the angels and said: 'Tell Me the names of these, if you are right.'

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ
عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ
هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٢﴾

33. They said: 'Holy art Thou! No knowledge have we except what Thou hast taught us; surely, Thou art the All-Knowing, the Wise.'

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا
عَلَّمْتَنَا ط إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٣﴾

34. He said: 'O Adam, tell them their names;' and when he had told them their names, He said: 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?'

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا
أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ
لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَ
الْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ
تَكْتُمُونَ ﴿٣٤﴾

* 35. And *remember the time* when We said to the angels: 'Submit to Adam,' and they *all* submitted. But Iblīs *did not*. He refused and was too proud; and he was of the disbelievers.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ ط أَبَىٰ وَ
اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٥﴾

36. And We said: 'O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers.'

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ
الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ ﴿٣٦﴾

37. But Satan caused them both to slip by means of it and drove them out of *the state* in which they were. And We said: 'Go forth; some of you are enemies of others, and for you there is an abode in the earth and a provision for a time.'

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا
مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَ
مَتَاعٌ إِلَىٰ حِينٍ ﴿٣٧﴾

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* 35. And *remember the time,* when We said to the angels: 'Submit to Adam,' and they *all* submitted **except** Iblīs. He refused and **acted with arrogance**; and he was of the disbelievers.

38. Then Adam learnt from his Lord certain words *of prayer*. So He turned towards him with mercy. Surely, He is Oft-Returning *with compassion*, *and is* Merciful.

فَتَلَقّٰۤی اٰدَمُ مِنۡ رَّبِّهٖ کَلِمٰتٍ فَتَابَ عَلَیۡهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِیۡمُ ﴿۳۸﴾

39. We said: ‘Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them *shall come* no fear, nor shall they grieve.’

قُلۡنَا اهۡبِطُوۡا مِنۡهَا جَمِیۡعًا ۚ فَاِمَّا یَاۡتِیَنَّکُمۡ مِّنِّیۡ هُدًی فَمَنۡ تَبِعَ هُدَایَ فَلَا خَوۡفٌ عَلَیۡهِمۡ وَ لَا هُمۡ یَحۡزَنُوۡنَ ﴿۳۹﴾

40. But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire; therein shall they abide.

وَ الَّذِیۡنَ کَفَرُوۡا وَ کَذَّبُوۡا بِاٰیٰتِنَاۤ اُولٰٓئِکَ اَصۡحٰبُ النَّارِ ۚ هُمۡ فِیۡهَا خٰلِدُوۡنَ ﴿۴۰﴾ ۴ ع ۴ ۴

R. 5.

41. O children of Israel! remember My favour which I bestowed upon you, and fulfil your covenant with Me, I will fulfil My covenant with you, and Me alone should you fear.

یٰبَنِیۡۤ اِسۡرَآءِیۡلَ اذۡکُرُوۡا نِعۡمَتِیَ الَّتِیۡۤ اَنۡعَمۡتُ عَلَیۡکُمۡ وَ اَوۡفُوۡا بِعَهۡدِیۡۤ اُوۡفِ بِعَهۡدِکُمۡ ۚ وَ اِیَّایَ فَارۡهَبُوۡنِ ﴿۴۱﴾

42. And believe in what I have sent down which fulfils that which is with you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and take protection in Me alone.

وَ اٰمِنُوۡا بِمَاۤ اَنۡزَلۡتُ مُصَدِّقًا لِّمَا مَعَکُمۡ وَ لَا تَکُوۡنُوۡۤا اَوَّلَ کَافِرٍۭ بِهٖ ۪ وَ لَا تَشۡتَرُوۡا بِاٰیٰتِیۡ ثَمَنًا قَلِیۡلًا ۫ وَّ اِیَّایَ فَاتَّقُوۡنِ ﴿۴۲﴾

43. And confound not truth with falsehood nor hide the truth, knowingly.

وَ لَا تَلۡبِسُوا الۡحَقَّ بِالۡبَاطِلِ وَ تَکۡتُمُوا الۡحَقَّ وَ اَنۡتُمۡ تَعۡلَمُوۡنَ ﴿۴۳﴾

44. And observe Prayer and pay the Zakāt, and bow down with those who bow.

وَ اَقِیۡمُوا الصَّلٰوۃَ وَ اٰتُوا الزَّکٰوۃَ وَ ارۡکَعُوۡا مَعَ الرّٰکِعِیۡنَ ﴿۴۴﴾

45. Do you enjoin others to do what is good and forget your own selves, while you read the Book? Will you not then understand?

اَتَاۡمُرُوۡنَ النَّاسَ بِالۡبِرِّ وَ تَنۡسَوۡنَ اَنۡفُسَکُمۡ وَ اَنۡتُمۡ تَتۡلُوۡنَ الۡکِتٰبَ ؕ اَفَلَا تَعۡقِلُوۡنَ ﴿۴۵﴾

46. And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit,

وَ اسۡتَعِیۡنُوۡا بِالصَّبۡرِ وَ الصَّلٰوۃِ ؕ وَ اِنَّهَا لَکَبِیۡرَۃٌ اِلَّا عَلَی الۡخٰشِعِیۡنَ ﴿۴۶﴾

47. Who know for certain that they will meet their Lord, and that to Him will they return.

الَّذِیۡنَ یَظُنُّوۡنَ اَنَّهُمۡ مُّلٰقُوۡا رَبِّهِمۡ وَ اَنَّهُمۡ اِلَیۡهِ رٰجِعُوۡنَ ﴿۴۷﴾ الربع ۵ ع ۵

R. 6.

48. O children of Israel! remember My favour which I bestowed upon you and that I exalted you above the peoples.

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَ اَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ﴿۴۸﴾

49. And fear the day when no soul shall serve as a substitute for another soul at all, nor shall intercession be accepted for it; nor shall ransom be taken from it; nor shall they be helped.

وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ ﴿۴۹﴾

50. And *remember the time* when We delivered you from Pharaoh’s people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord.

وَاِذْ نَجَّيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ يُذَبِّحُوْنَ اَبْنَآءَكُمْ وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَفِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿۵۰﴾

51. And *remember the time* when We divided the sea for you and saved you and drowned Pharaoh’s people, while you looked on.

وَاِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنٰكُمْ وَاَغْرَقْنَآ اٰلَ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿۵۱﴾

52. And *remember the time* when We made Moses a promise of forty nights; then you took the calf *for worship* in his absence and you were transgressors.

وَاِذْ وٰعَدْنَا مُوْسٰٓى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿۵۲﴾

53. Then We forgave you thereafter, that you might be grateful.

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۵۳﴾

54. And *remember the time* when We gave Moses the Book and the Discrimination, that you might be rightly guided.

وَاِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۵۴﴾

55. And *remember the time* when Moses said to his people: ‘O my people, you have indeed wronged yourselves by taking the calf *for worship*; turn you therefore to your Maker, and slay your own people; that is the best for you with your Maker.’ Then He turned towards you with compassion. Surely, He is Oft-Returning *with compassion, and is* Merciful.

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْٓا اِلٰى بَارِئِكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ؕ فَتَابَ عَلَيْكُمْ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۵۵﴾

56. And *remember* when you said: 'O Moses, we will by no means believe thee until we see Allāh face to face;' then the thunderbolt overtook you, while you gazed.

وَإِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ
حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَأَخَذَتْكُمُ
الصّٰعِقَةُ وَأَنْتُمْ تَنْظُرُوْنَ ﴿٥٦﴾

57. Then We raised you up after your death, that you might be grateful.

ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
تَشْكُرُوْنَ ﴿٥٧﴾

58. And We caused the clouds to be a shade over you and sent down on you Manna and Salwā, *saying*: 'Eat of the good things We have provided for you.' And they wronged Us not, but it was themselves that they wronged.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ
الْمَنَّ وَالسَّلْوٰى ۭ كُلُوْا مِنْ طَيِّبٰتِ مَا
رَزَقْنٰكُمْ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا أَنْفُسَهُمْ
يَظْلِمُوْنَ ﴿٥٨﴾

59. And *remember the time* when We said: "Enter this village and eat therefrom—wherever you will—plentifully; and enter the gate submissively and say: '*God*! forgive us our sins.' We shall forgive you your sins and We shall give increase to those who do good."

وَإِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ
فَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّ
ادْخُلُوا الْبَابَ سُجَّدًا وَّ قُوْلُوْا حِطَّةٌ
نَّغْفِرْ لَكُمْ خَطٰيٰكُمْ ۭ وَسَنَزِيْدُ الْمُحْسِنِيْنَ ﴿٥٩﴾

60. The transgressors changed *it* for a word other than that which was said to them. So We sent down upon the transgressors a punishment from heaven, because they were disobedient.

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ
الَّذِيْ قِيْلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِيْنَ
ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا
يَفْسُقُوْنَ ﴿٦٠﴾

R. 7.

61. And *remember the time* when Moses prayed for water for his people, and We said: 'Strike the rock with thy rod,' and there gushed forth from it twelve springs, *so that* every tribe knew their drinking place. 'Eat and drink of what Allāh has provided, and commit not iniquity in the earth, creating disorder.'

وَإِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا
اضْرِبْ بِّعَصَاكَ الْحَجَرَ ۭ فَانْفَجَرَتْ
مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۭ قَدْ عَلِمَ كُلُّ
أُنَاسٍ مَّشْرَبَهُمْ ۭ كُلُوْا وَاشْرَبُوْا مِنْ
رِّزْقِ اللّٰهِ وَلَا تَعْثَوْا فِي الْأَرْضِ
مُفْسِدِيْنَ ﴿٦١﴾

62. And *remember the time* when you said: 'O Moses, surely, we will not remain content with one *kind of* food; pray, then, to thy Lord for us that He bring forth for us of what the

وَإِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ
وَّاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا
تُنْۢبِتُ الْأَرْضُ مِنْۢ بَقْلِهَا وَقِثَّآئِهَا وَ

earth grows—of its herbs and its cucumbers and its wheat and its lentils and its onions.' He said: 'Would you take in exchange that which is inferior for that which is superior? Go down to some town, and there is for you what you ask.' And they were smitten with abasement and destitution, and they incurred the wrath of Allāh: that was because they rejected the Signs of Allāh and would kill the Prophets unjustly; that was because they rebelled and transgressed.

فُوْمِهَا وَ عَدَسِهَا وَ بَصَلِهَا ؕ قَالَ
اَتَسْتَبْدِلُوْنَ الَّذِيْ هُوَ اَدْنٰى بِالَّذِيْ هُوَ
خَيْرٌ ؕ اِهْبِطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا سَاَلْتُمْ ؕ
وَ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَ
الْمَسْكَنَةُ ۗ وَ بَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ ؕ
ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ
وَ يَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ الْحَقِّ ؕ ذٰلِكَ
بِمَا عَصَوْا وَّ كَانُوْا يَعْتَدُوْنَ ﴿٦٢﴾

R. 8.

63. Surely, the Believers, and the Jews, and the Christians and the Sabians—whichever party *from among these truly* believes in Allāh and the Last Day and does good deeds—shall have their reward with their Lord, and no fear *shall come* upon them, nor shall they grieve.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ هَادُوْا وَ
النَّصٰرٰى وَ الصّٰبِـِٕيْنَ مَنْ اٰمَنَ بِاللّٰهِ وَ
الْيَوْمِ الْاٰخِرِ وَ عَمِلَ صَالِحًا فَلَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَ لَا خَوْفٌ عَلَيْهِمْ
وَ لَا هُمْ يَحْزَنُوْنَ ﴿٦٣﴾

64. And *remember the time* when We took a covenant from you and raised high above you the Mount, *saying*: 'Hold fast that which We have given you and bear in mind what is therein, that you may be saved.'

وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ وَ رَفَعْنَا فَوْقَكُمُ
الطُّوْرَ ؕ خُذُوْا مَاۤ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّ
اذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٦٤﴾

65. Then you turned back thereafter; and had it not been for Allāh's grace towards you and His mercy, you would surely have been of the losers.

ثُمَّ تَوَلَّيْتُمْ مِّنْۢ بَعْدِ ذٰلِكَ ۚ فَلَوْلَا
فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهٗ لَكُنْتُمْ مِّنَ
الْخٰسِرِيْنَ ﴿٦٥﴾

66. And surely, you have known *the end of* those amongst you, who transgressed in the matter of the Sabbath. So We said to them: 'Be ye apes, despised.'

وَ لَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي
السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً
خٰسِـِٕيْنَ ﴿٦٦﴾

67. Thus We made it an example to those of its time and to those who came after it, and a lesson to those who fear God.

فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا
وَ مَا خَلْفَهَا وَ مَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٦٧﴾

68. And *remember* when Moses said to his people: ‘Allāh commands you to slaughter a cow,’ they said: ‘Dost thou make a jest of us?’ He said: ‘I seek refuge with Allāh from being one of the ignorant.’

وَإِذْ قَالَ مُوسٰى لِقَوْمِهٖٓ إِنَّ اللّٰهَ
يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ؕ قَالُوٓا
أَتَتَّخِذُنَا هُزُوًا ؕ قَالَ أَعُوذُ بِاللّٰهِ أَنْ
أَكُونَ مِنَ الْجٰهِلِينَ ﴿٦٨﴾

69. They said: ‘Pray for us to thy Lord that He make plain to us what she is.’ He answered: ‘*God* says, it is a cow, neither old nor young, full-grown, between the two; now do what you are commanded.’

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ؕ
قَالَ إِنَّهٗ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ
وَّلَا بِكْرٌ ؕ عَوَانٌۢ بَيْنَ ذٰلِكَ ؕ فَافْعَلُوا
مَا تُؤْمَرُونَ ﴿٦٩﴾

70. They said: ‘Pray for us to thy Lord that He make plain to us what colour she is.’ He answered: ‘*God* says, it is a cow of a dun colour, pure and rich *in tone*; delighting the beholders.’

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا ؕ
قَالَ إِنَّهٗ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَآءُ ۙ فَاقِعٌ
لَّوْنُهَا تَسُرُّ النّٰظِرِينَ ﴿٧٠﴾

71. They said: ‘Pray for us to thy Lord that He make plain to us what she is, for *all such* cows appear to us alike; and if Allāh please, we shall indeed be guided.’

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ۙ
إِنَّ الْبَقَرَ تَشٰبَهَ عَلَيْنَا ؕ وَإِنَّآ إِنْ شَآءَ
اللّٰهُ لَمُهْتَدُونَ ﴿٧١﴾

72. He answered: ‘*God* says, it is a cow not broken in to plough the earth or water the tilth; one without blemish; of one colour.’ They said: ‘Now hast thou brought the truth.’ Then they slaughtered her, though they would rather not do so.

قَالَ إِنَّهٗ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ
تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ ۚ
مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ؕ قَالُوا الْـٰٔنَ
جِئْتَ بِالْحَقِّ ؕ فَذَبَحُوهَا وَمَا كَادُوا
يَفْعَلُونَ ﴿٧٢﴾ ٨ ع ٨

R. 9.

73. And *remember the time* when you slew a person and differed among yourselves about it; and Allāh would bring to light what you concealed.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيهَا ؕ
وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٣﴾

74. Then We said: ‘Smite him (the murderer) for a part of *the offence against* him (the murdered person).’ Thus Allāh gives life to the dead and shows you His Signs that you may understand.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ؕ كَذٰلِكَ
يُحْيِ اللّٰهُ الْمَوْتٰى ۙ وَيُرِيكُمْ اٰيٰتِهٖ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٤﴾

75. Then your hearts became hardened after that, till they were like stones or harder still; for of stones indeed there are some out of

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْۢ بَعْدِ ذٰلِكَ فَهِيَ
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ؕ وَإِنَّ مِنَ
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهٰرُ ؕ

which gush forth streams, and of them there are some out of which flows water when they cleave asunder. And indeed, of them there are some that humble themselves for fear of Allāh. And Allāh is not unmindful of what you do.

وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ
الْمَاءُ ۭ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ
خَشْيَةِ اللّٰهِ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا
تَعْمَلُوْنَ ﴿٧٥﴾

* 76. Do you expect that they will believe you when a party of them hear the word of Allāh, then pervert it after they have understood it, and they know *the consequences thereof*?

أَفَتَطْمَعُوْنَ أَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ
فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلَامَ اللّٰهِ
ثُمَّ يُحَرِّفُوْنَهٗ مِنْ بَعْدِ مَا عَقَلُوْهُ وَ
هُمْ يَعْلَمُوْنَ ﴿٧٦﴾

77. And when they meet those who believe, they say: 'We believe,' and when they meet one another in private, they say: 'Do you inform them of what Allāh has unfolded to you, that they may thereby argue with you before your Lord? Will you not then understand?'

وَإِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ
وَإِذَا خَلَا بَعْضُهُمْ إِلٰى بَعْضٍ قَالُوْٓا
أَتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ
لِيُحَآجُّوْكُمْ بِهٖ عِنْدَ رَبِّكُمْ ۭ أَفَلَا
تَعْقِلُوْنَ ﴿٧٧﴾

78. Do they not know that Allāh knows what they conceal and what they disclose?

أَوَلَا يَعْلَمُوْنَ أَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ
وَمَا يُعْلِنُوْنَ ﴿٧٨﴾

79. And some of them are illiterate; they know not the Book but *their own* false notions, and they *do nothing* but conjecture.

وَمِنْهُمْ أُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ إِلَّآ
أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّوْنَ ﴿٧٩﴾ النصف

80. Woe, therefore, to those who write the Book with their own hands, and then say: 'This is from Allāh,' that they may take for it a paltry price. Woe, then, to them for what their hands have written, and woe to them for what they earn.

فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِأَيْدِيْهِمْ
ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ
لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ۭ فَوَيْلٌ لَّهُمْ
مِّمَّا كَتَبَتْ أَيْدِيْهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا
يَكْسِبُوْنَ ﴿٨٠﴾

81. And they say: 'The Fire shall not touch us except for a *small* number of days.' Say: 'Have you taken a promise from Allāh? Then, Allāh will never break His promise. Or, do you say of Allāh what you know not?'

وَقَالُوْا لَنْ تَمَسَّنَا النَّارُ إِلَّآ أَيَّامًا
مَّعْدُوْدَةً ۭ قُلْ أَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا
فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗٓ أَمْ تَقُوْلُوْنَ عَلَى
اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٨١﴾

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* 76. Do you **entertain the hope that they will believe in you while a party from among them has been *wilfully* perverting the word of Allāh after they had heard it and understood it and knew it full well**.

82. Aye, whoso does evil and is encompassed by his sins—those are the inmates of the Fire; therein shall they abide.

بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّ اَحَاطَتْ بِهٖ
خَطِيْٓئَتُهٗ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ
فِيْهَا خٰلِدُوْنَ ﴿۸۲﴾

83. But they who believe and do good works—those are the dwellers of Heaven; therein shall they abide.

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ
اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا
خٰلِدُوْنَ ﴿۸۳﴾ ۹ ع ۹

R. 10.

84. And *remember the time* when We took a covenant from the children of Israel: 'You shall worship *nothing* but Allāh and *show* kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakāt;' then you turned away in aversion, except a few of you.

وَ اِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ
لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ۟ وَ بِالْوَالِدَيْنِ
اِحْسَانًا وَّ ذِي الْقُرْبٰى وَ الْيَتٰمٰى وَ
الْمَسٰكِيْنِ وَ قُوْلُوْا لِلنَّاسِ حُسْنًا وَّ
اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ ؕ ثُمَّ
تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَ اَنْتُمْ
مُّعْرِضُوْنَ ﴿۸۴﴾

85. And *remember the time* when We took a covenant from you: 'You shall not shed your blood or turn your people out of your homes;' then you confirmed *it*; and you have been witness *to it.*

وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ
دِمَآءَكُمْ وَ لَا تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ
دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ وَ اَنْتُمْ تَشْهَدُوْنَ ﴿۸۵﴾

86. Yet you are the people who slay your own brethren and turn out a section of your people from their homes, backing up one another against them with sin and transgression. And if they come to you as captives, you ransom them, while their *very* expulsion was unlawful for you. Do you, then, believe in part of the Book and disbelieve in part? There is, therefore, no reward for such among you as do this, except disgrace in the present life; and on the Day of Judgment they shall be driven to a most severe chastisement; and surely, Allāh is not unmindful of what you do.

ثُمَّ اَنْتُمْ هٰٓؤُلَآءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَ
تُخْرِجُوْنَ فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ ۫
تَظٰهَرُوْنَ عَلَيْهِمْ بِالْاِثْمِ وَ الْعُدْوَانِ ؕ
وَ اِنْ يَّاْتُوْكُمْ اُسٰرٰى تُفٰدُوْهُمْ وَ هُوَ
مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ ؕ اَفَتُؤْمِنُوْنَ
بِبَعْضِ الْكِتٰبِ وَ تَكْفُرُوْنَ بِبَعْضٍ ۚ
فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا
خِزْيٌ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَ يَوْمَ الْقِيٰمَةِ
يُرَدُّوْنَ اِلٰٓى اَشَدِّ الْعَذَابِ ؕ وَ مَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۸۶﴾

87. These are they who have preferred the present life to the Hereafter. Their punishment shall not therefore be lightened, nor shall they be helped *in any other way.*

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الْحَيٰوةَ
الدُّنْيَا بِالْاٰخِرَةِ ۫ فَلَا يُخَفَّفُ عَنْهُمُ
الْعَذَابُ وَ لَا هُمْ يُنْصَرُوْنَ ﴿۸۷﴾ ۱۰ ع ۱۰

R. 11.

88. And verily, We gave Moses the Book and caused after him Messengers to follow in his footsteps; and to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness. Will you then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others?

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ
بَعْدِهٖ بِالرُّسُلِ ۫ وَاٰتَيْنَا عِيْسَى ابْنَ
مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ
الْقُدُسِ ؕ اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا
تَهْوٰۤى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ۚ فَفَرِيْقًا
كَذَّبْتُمْ ۫ وَفَرِيْقًا تَقْتُلُوْنَ ﴿٨٨﴾

89. They said: ‘Our hearts are wrapped in covers.’ Nay, Allāh has cursed them for their disbelief. Little is that which they believe.

وَقَالُوْا قُلُوْبُنَا غُلْفٌ ؕ بَلْ لَّعَنَهُمُ
اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ﴿٨٩﴾

90. And when there came to them a Book from Allāh, fulfilling that which is with them—and before that they had prayed for victory over the disbelievers—yet when there came to them that which they knew, they rejected it. The curse of Allāh be on the disbelievers.

وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ وَكَانُوْا مِنْ قَبْلُ
يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ۚ فَلَمَّا
جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۫ فَلَعْنَةُ اللّٰهِ
عَلَى الْكٰفِرِيْنَ ﴿٩٠﴾

91. Evil is that for which they have sold their souls: that they should disbelieve in what Allāh has revealed, grudging that Allāh should send down His grace on whomsoever of His servants He pleases. So they incurred wrath upon wrath; and there is an humiliating chastisement for the disbelievers.

بِئْسَمَا اشْتَرَوْا بِهٖۤ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا
بِمَاۤ اَنْزَلَ اللّٰهُ بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ
فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۚ فَبَآءُوْ
بِغَضَبٍ عَلٰى غَضَبٍ ؕ وَلِلْكٰفِرِيْنَ عَذَابٌ
مُّهِيْنٌ ﴿٩١﴾

92. And when it is said to them: ‘Believe in what Allāh has sent down,’ they say: ‘We believe in what has been sent down to us;’ and they disbelieve in what *has been sent down* after that, yet it is the Truth, fulfilling that which is with them. Say: ‘Why, then, did you attempt to slay the Prophets of Allāh before this, if you were believers?’

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَاۤ اَنْزَلَ اللّٰهُ
قَالُوْا نُؤْمِنُ بِمَاۤ اُنْزِلَ عَلَيْنَا وَ
يَكْفُرُوْنَ بِمَا وَرَآءَهٗ ۗ وَهُوَ الْحَقُّ مُصَدِّقًا
لِّمَا مَعَهُمْ ؕ قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَآءَ
اللّٰهِ مِنْ قَبْلُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٩٢﴾

93. And Moses came to you with manifest Signs, then you took the calf *for worship* in his absence and you were transgressors.

وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ
ظٰلِمُوْنَ ﴿٩٣﴾

94. And *remember the time*, when We took a covenant from you and raised high above you the Mount, *saying*: ‘Hold firmly to what We have given you and hearken;’ they said: ‘We hear and we disobey;’ and their hearts were permeated with *the love of* the calf because of their disbelief. Say: ‘Evil is that which your faith enjoins on you, if you have any faith!’

وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ وَ رَفَعْنَا
فَوْقَكُمُ الطُّوْرَ ط خُذُوْا مَآ اٰتَيْنٰكُمْ
بِقُوَّةٍ وَّ اسْمَعُوْا ط قَالُوْا سَمِعْنَا وَ
عَصَيْنَا ق وَ اُشْرِبُوْا فِيْ قُلُوْبِهِمُ
الْعِجْلَ بِكُفْرِهِمْ ط قُلْ بِئْسَمَا يَاْمُرُكُمْ
بِهٖٓ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۹۴﴾

95. Say: ‘If the abode of the Hereafter, with Allāh, is solely for you to the exclusion of *all* other people, then wish for death, if you are truthful.’

قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ
عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ
فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۹۵﴾

96. But never shall they wish for it, because of what their own hands have sent on before *them*; and Allāh knows the wrongdoers well.

وَلَنْ يَّتَمَنَّوْهُ اَبَدًا بِمَا قَدَّمَتْ
اَيْدِيْهِمْ ط وَاللّٰهُ عَلِيْمٌ بِالظّٰلِمِيْنَ ﴿۹۶﴾

97. And thou shalt surely find them of all people, the most covetous of life, even *more* than those who set up equals *with God*. Every one of them wishes that he may be granted a life of a thousand years, but his being granted *such* life shall not keep him away from the punishment; and Allāh sees all that they do.

وَ لَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى
حَيٰوةٍ ج وَمِنَ الَّذِيْنَ اَشْرَكُوْا ج يَوَدُّ
اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ج وَمَا هُوَ
بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ط وَ
اللّٰهُ بَصِيْرٌ بِمَا يَعْمَلُوْنَ ﴿۹۷﴾

R. 12.

98. Say: ‘Whoever is an enemy to Gabriel—for he it is who has caused it to descend on thy heart by the command of Allāh, which fulfils that which precedes it, and is a guidance and glad tidings to the believers—

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ
عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ وَهُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ﴿۹۸﴾

99. ‘Whoever is an enemy to Allāh, and His angels, and His Messengers, and Gabriel, and Michael, then surely, Allāh is an enemy to *such* disbelievers.’

مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ
وَجِبْرِيْلَ وَ مِيْكٰلَ فَاِنَّ اللّٰهَ عَدُوٌّ
لِّلْكٰفِرِيْنَ ﴿۹۹﴾

100. And surely, We have sent down to thee manifest Signs, and no one disbelieves in them but the disobedient.

وَلَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۭ بَيِّنٰتٍ ج وَ
مَا يَكْفُرُ بِهَآ اِلَّا الْفٰسِقُوْنَ ﴿۱۰۰﴾

101. What! every time they make a covenant, will a party among them throw it aside? Nay, most of them have no faith.

أَوَ كُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ
مِّنْهُمْ ؕ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ﴿١٠١﴾

102. And *now* when there has come to them a Messenger from Allāh, fulfilling that which is with them, a party of the people to whom the Book was given have thrown the Book of Allāh behind their backs, as if they knew *it* not.

وَلَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ
الَّذِيْنَ أُوْتُوا الْكِتٰبَ ۙ كِتٰبَ اللّٰهِ
وَرَآءَ ظُهُوْرِهِمْ كَأَنَّهُمْ لَا يَعْلَمُوْنَ ﴿١٠٢﴾

103. And they pursue *the course* which the rebellious *men* followed during the reign of Solomon. And Solomon did not disbelieve; but *it was* the rebellious ones *who* disbelieved, teaching people falsehood and deception. And *they pursue* what was revealed to the two angels in Babylon, Hārūt and Mārūt. But these two taught no one until they had said: 'We are but a trial, do not therefore disbelieve.' So men learnt from them that by which they made a difference between a man and his wife, but they harmed no one thereby, except by the command of Allāh; *on the contrary*, these people are learning that which would harm them and do them no good. And they have certainly known that he who trafficks therein has no share of good in the Hereafter; and surely, evil is that for which they have sold their souls; had they but known!

وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى
مُلْكِ سُلَيْمٰنَ ۚ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ
الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ
السِّحْرَ ۗ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ
بِبَابِلَ هٰرُوْتَ وَمَارُوْتَ ؕ وَمَا
يُعَلِّمٰنِ مِنْ أَحَدٍ حَتّٰى يَقُوْلَآ إِنَّمَا
نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ؕ فَيَتَعَلَّمُوْنَ
مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ
وَزَوْجِهٖ ؕ وَمَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ أَحَدٍ
إِلَّا بِإِذْنِ اللّٰهِ ؕ وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ ؕ وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ
مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ؕ وَلَبِئْسَ
مَا شَرَوْا بِهٖٓ أَنْفُسَهُمْ ؕ لَوْ كَانُوْا
يَعْلَمُوْنَ ﴿١٠٣﴾

104. And if they had believed and acted righteously, better surely would have been the reward from Allāh, had they but known!

وَلَوْ أَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ
مِّنْ عِنْدِ اللّٰهِ خَيْرٌ ؕ لَوْ كَانُوْا
يَعْلَمُوْنَ ﴿١٠٤﴾

١٢
ع
١٢

R. 13.

105. O ye who believe! say not 'Rā'inā,' but say, 'Unẓurnā' and hearken. And for the disbelievers is a painful punishment.

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا
وَقُوْلُوا انْظُرْنَا وَاسْمَعُوْا ؕ وَلِلْكٰفِرِيْنَ
عَذَابٌ أَلِيْمٌ ﴿١٠٥﴾

106. They who disbelieve from among the People of the Book, or from among those who associate gods *with Allāh,* desire not that any good should be sent down to you from your Lord; but Allāh chooses for His mercy whomsoever He pleases; and Allāh is of exceeding bounty.

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ
وَلَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ
مِّنْ رَّبِّكُمْ ؕ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ
مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿١٠٦﴾

107. Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or the like thereof. Dost thou not know that Allāh has the power to do all that He wills?

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ
مِّنْهَآ اَوْ مِثْلِهَا ؕ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٠٧﴾

108. Dost thou not know that the kingdom of the heavens and the earth belongs to Allāh alone? And there is no protector or helper for you beside Allāh.

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ ؕ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ
وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿١٠٨﴾

109. Would you question the Messenger sent to you as Moses was questioned before this? And whoever takes disbelief in exchange for belief has undoubtedly gone astray from the right path.

اَمْ تُرِيْدُوْنَ اَنْ تَسْـَٔلُوْا رَسُوْلَكُمْ
كَمَا سُئِلَ مُوْسٰى مِنْ قَبْلُ ؕ وَمَنْ يَّتَبَدَّلِ
الْكُفْرَ بِالْاِيْمَانِ فَقَدْ ضَلَّ سَوَآءَ
السَّبِيْلِ ﴿١٠٩﴾

110. Many of the People of the Book wish out of *sheer* envy from their own selves that, after you have believed, they could turn you again into disbelievers after the truth has become manifest to them. But forgive and turn away *from them,* till Allāh brings about His decree. Surely, Allāh has the power to do all that He wills.

وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ
مِّنْ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚۖ حَسَدًا مِّنْ
عِنْدِ اَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ
الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَاْتِيَ
اللّٰهُ بِاَمْرِهٖ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ﴿١١٠﴾

111. And observe Prayer and pay the Zakāt; and whatever good you send on before you for yourselves, you shall find it with Allāh; surely, Allāh sees all that you do.

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ؕ وَمَا
تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ
عِنْدَ اللّٰهِ ؕ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ
بَصِيْرٌ ﴿١١١﴾

112. And they say, ‘None shall ever enter Heaven unless he be a Jew or a Christian.’ These are their vain desires. Say, ‘Produce your proof, if you are truthful.’

وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ
كَانَ هُوْدًا اَوْ نَصٰرٰى ؕ تِلْكَ اَمَانِيُّهُمْ ؕ
قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ
صٰدِقِيْنَ ﴿١١٢﴾

* 113. Nay, whoever submits himself completely to Allāh, and is the doer of good, shall have his reward with his Lord. No fear *shall come* upon such, neither shall they grieve.

بَلٰى مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ
فَلَهٗٓ اَجْرُهٗ عِنْدَ رَبِّهٖ ۪ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۱۱۳﴾

۱۳ ع ۱۴

R. 14.

114. And the Jews say, ‘The Christians stand on nothing;’ and the Christians say, ‘The Jews stand on nothing;’ while they *both* read the *same* Book. Even thus said those who had no knowledge, like what they say. But Allāh shall judge between them on the Day of Resurrection concerning that wherein they disagree.

وَقَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى
شَيْءٍ ۪ وَّقَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ
عَلٰى شَيْءٍ ۙ وَّهُمْ يَتْلُوْنَ الْكِتٰبَ ؕ
كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ
مِثْلَ قَوْلِهِمْ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ
يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ
يَخْتَلِفُوْنَ ﴿۱۱۴﴾

115. And who is more unjust than he who prohibits the name of Allāh being glorified in Allāh’s temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next.

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ
يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِيْ خَرَابِهَا ؕ
اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا
خَآئِفِيْنَ ؕ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَّ
لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿۱۱۵﴾

116. To Allāh belong the East and the West; so withersoever you turn, there will be the face of Allāh. Surely, Allāh is Bountiful, All-Knowing.

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۗ فَاَيْنَمَا
تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ؕ اِنَّ اللّٰهَ وَاسِعٌ
عَلِيْمٌ ﴿۱۱۶﴾

117. And they say, ‘Allāh has taken *to Himself* a son.’ Holy is He! Nay, everything in the heavens and the earth belongs to Him. To Him are all obedient.

وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۙ سُبْحٰنَهٗ ؕ بَلْ
لَّهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ
قٰنِتُوْنَ ﴿۱۱۷﴾

118. *He is* the Originator of the heavens and the earth. When He decrees a thing, He does only say to
* it, ‘Be!’ and it is.

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاِذَا قَضٰٓى
اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿۱۱۸﴾

119. And those who have no knowledge say, ‘Why does not Allāh speak to us, or a Sign come to us?’ Likewise said those before them similar to their saying. Their hearts are alike. We have certainly made

وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا
اللّٰهُ اَوْ تَاْتِيْنَآ اٰيَةٌ ؕ كَذٰلِكَ قَالَ
الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ؕ
تَشَابَهَتْ قُلُوْبُهُمْ ؕ قَدْ بَيَّنَّا

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* 113. Nay, whoever submits himself completely to Allāh, **while he is excellent in conduct**, shall have his reward with his Lord.

* 118. See the explanation of “كُنْ فَيَكُوْنُ” (“ ‘Be!’ And it is”) at page 59 under 3:48. (Publisher)

the Signs plain for a people who firmly believe.

الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ۝١١٩

120. We have sent thee with the Truth, as a bearer of glad tidings and a warner. And thou wilt not be questioned about the inmates of Hell.

اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۙ
وَّلَا تُسْـَٔلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ۝١٢٠

121. And the Jews will by no means be pleased with thee, nor the Christians, unless thou follow their creed. Say, 'Surely, Allāh's guidance alone is the guidance.' And if thou follow their evil desires after the knowledge that has come to thee, thou shalt have, from Allāh, no friend nor helper.

وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى
حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ؕ قُلْ اِنَّ هُدَى اللّٰهِ
هُوَ الْهُدٰى ؕ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ
بَعْدَ الَّذِيْ جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ
مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝١٢١ وقف منزل

122. They to whom We have given the Book follow it as it ought to be followed; it is these that believe therein. And whoso believes not therein, these are they who are the losers.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ
تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ
يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝١٢٢ ١٣ ع ١٤

R. 15.

123. O ye children of Israel! remember My favour which I bestowed upon you, and that I exalted you above all peoples.

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ
اَنْعَمْتُ عَلَيْكُمْ وَاَنِّيْ فَضَّلْتُكُمْ عَلَى
الْعٰلَمِيْنَ ۝١٢٣

124. And fear the day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor any intercession avail it, nor shall they be helped.

وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ
شَيْـًٔا وَّلَا يُقْبَلُ مِنْهَا عَدْلٌ وَّلَا تَنْفَعُهَا
شَفَاعَةٌ وَّلَا هُمْ يُنْصَرُوْنَ ۝١٢٤

125. And *remember* when his Lord tried Abraham with certain commands which he fulfilled. He said, 'I will make thee a Leader of men.' *Abraham* asked, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors.'

وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ
فَاَتَمَّهُنَّ ؕ قَالَ اِنِّيْ جَاعِلُكَ لِلنَّاسِ
اِمَامًا ؕ قَالَ وَمِنْ ذُرِّيَّتِيْ ؕ قَالَ لَا يَنَالُ
عَهْدِي الظّٰلِمِيْنَ ۝١٢٥

126. And *remember the time* when We made the House a resort for mankind and *a place of* security; and take ye the station of Abraham as a place of Prayer. And We

وَاِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَاَمْنًا ؕ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ
مُصَلًّى ؕ وَعَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَ

commanded Abraham and Ishmael, *saying*, 'Purify My House for those who perform the circuit and those who remain *therein* for devotion and those who bow down and fall prostrate *in Prayer*.'

إِسْمٰعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّآئِفِينَ
وَالْعٰكِفِينَ وَالرُّكَّعِ السُّجُودِ ١٢٦

127. And *remember* when Abraham said, 'My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in Allāh and the Last Day,' He said, 'And on him too who believes not will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is.'

وَإِذْ قَالَ إِبْرٰهِيمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا
اٰمِنًا وَّارْزُقْ أَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ
اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۗ قَالَ وَ
مَنْ كَفَرَ فَأُمَتِّعُهٗ قَلِيلًا ثُمَّ أَضْطَرُّهٗٓ
إِلٰى عَذَابِ النَّارِ ۗ وَبِئْسَ الْمَصِيرُ ١٢٧

128. And *remember the time* when Abraham and Ishmael raised the foundations of the House, *praying*, 'Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing.

وَ إِذْ يَرْفَعُ إِبْرٰهِيمُ الْقَوَاعِدَ مِنَ
الْبَيْتِ وَ إِسْمٰعِيلُ ۗ رَبَّنَا تَقَبَّلْ مِنَّا ۗ
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ١٢٨

129. 'Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and* Merciful.

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَ مِنْ
ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ ۪ وَأَرِنَا
مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۚ إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ ١٢٩

130. 'And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.'

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ
يَتْلُوا عَلَيْهِمْ اٰيٰتِكَ وَ يُعَلِّمُهُمُ
الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ ١٣٠ ١٥ ع ١٥

R. 16.

131. And who will turn away from the religion of Abraham but he who is foolish of mind? Him did We choose in this world, and in the next he will surely be among the righteous.

وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ إِبْرٰهِيمَ إِلَّا مَنْ
سَفِهَ نَفْسَهٗ ۗ وَلَقَدِ اصْطَفَيْنٰهُ فِي الدُّنْيَا ۚ
وَإِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِينَ ١٣١

132. When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.'

إِذْ قَالَ لَهٗ رَبُّهٗٓ أَسْلِمْ ۙ قَالَ أَسْلَمْتُ
لِرَبِّ الْعٰلَمِينَ ١٣٢

133. The same did Abraham enjoin upon his sons—and *so did* Jacob—*saying*: 'O my sons, truly Allāh has chosen this religion for you; so let not death overtake you except when you are in a state of submission.'

وَوَصّٰى بِهَآ إِبْرٰهِيمُ بَنِيهِ وَيَعْقُوبُ ۖ يٰبَنِيَّ إِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُّسْلِمُونَ ١٣٣

134. Were you present when death came to Jacob, when he said to his sons, 'What will you worship after me?' They answered, 'We will worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to Him we submit ourselves.'

أَمْ كُنْتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ ۙ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْۢ بَعْدِي ۖ قَالُوا نَعْبُدُ إِلٰهَكَ وَإِلٰهَ اٰبَآئِكَ إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ إِلٰهًا وَّاحِدًا ۚ وَّنَحْنُ لَهُ مُسْلِمُونَ ١٣٤

135. Those are a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا يَعْمَلُونَ ١٣٥

136. And they say, 'Be ye Jews or Christians that you may be rightly guided.' Say: 'Nay, *follow ye* the religion of Abraham who was ever inclined *to God*; he was not of those who set up gods *with God.*'

وَقَالُوا كُونُوا هُودًا أَوْ نَصٰرٰى تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ١٣٦

137. Say ye: 'We believe in Allāh and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and *his* children, and what was given to Moses and Jesus, and what was given to *all other* Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves.'

قُولُوٓا اٰمَنَّا بِاللّٰهِ وَمَآ أُنْزِلَ إِلَيْنَا وَمَآ أُنْزِلَ إِلٰىٓ إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَآ أُوتِيَ مُوسٰى وَعِيسٰى وَمَآ أُوتِيَ النَّبِيُّونَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ ۖ وَنَحْنُ لَهُ مُسْلِمُونَ ١٣٧

138. And if they believe as you have believed, then are they surely guided; but if they turn back, then they are only creating a schism, and Allāh will surely suffice thee against them, for He is All-Hearing, All-Knowing.

فَإِنْ اٰمَنُوا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ۚ وَّإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۚ فَسَيَكْفِيكَهُمُ اللّٰهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ١٣٨

*139. *Say, 'We will adopt* the religion of Allāh; and who is better than Allāh in *teaching* religion, and Him alone do we worship.'

صِبْغَةَ اللّٰهِ ۚ وَمَنْ أَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۖ وَّنَحْنُ لَهُ عٰبِدُونَ ١٣٩

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*139. **Note:** Religion of Allāh does not mean that God follows any religion. It only means a religion revealed by God.

140. Say: 'Do you dispute with us concerning Allāh, while He is our Lord and your Lord? And for us are our works, and for you your works; and to Him alone we are sincerely devoted.'

قُلْ اَتُحَآجُّوْنَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَ
رَبُّكُمْ ۚ وَلَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۚ
وَنَحْنُ لَهٗ مُخْلِصُوْنَ ﴿۱۴۰﴾

141. Do you say that Abraham, and Ishmael, and Isaac, and Jacob, and *his* children were Jews or Christians? Say, 'Do you know better or Allāh?' And who is more unjust than he who conceals the testimony that he has from Allāh? And Allāh is not unaware of what you do.

اَمْ تَقُوْلُوْنَ اِنَّ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَ
اِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطَ كَانُوْا
هُوْدًا اَوْ نَصٰرٰى ؕ قُلْ ءَاَنْتُمْ اَعْلَمُ
اَمِ اللّٰهُ ؕ وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ
شَهَادَةً عِنْدَهٗ مِنَ اللّٰهِ ؕ وَمَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۱۴۱﴾

142. Those are a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did.

تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا
كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَلَا
تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿۱۴۲﴾ ع ١٦ ٢ ١٦

R. 17.

Part 2

143. The foolish among the people will say: 'What has turned them away from their Qiblah which they followed?' Say: 'To Allāh belong the East and the West. He guides whom He pleases to the right path.'

الجزء ٢
سَيَقُوْلُ السُّفَهَآءُ مِنَ النَّاسِ مَا
وَلّٰهُمْ عَنْ قِبْلَتِهِمُ الَّتِيْ كَانُوْا
عَلَيْهَا ؕ قُلْ لِّلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ؕ
يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۴۳﴾

144. And thus have We made you an exalted nation, that you may be guardians over men, and the Messenger *of God* may be a guardian over you. And We did not appoint the Qiblah which thou didst follow, except that We might know him who follows the Messenger *of God* from him who turns upon his heels. And this is indeed hard, except for those whom Allāh has guided. And it does not behove Allāh to let your faith go in vain; surely, Allāh is Compassionate *and* Merciful to the people.

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا
لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ
الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ؕ وَمَا جَعَلْنَا
الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ
مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى
عَقِبَيْهِ ؕ وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى
الَّذِيْنَ هَدَى اللّٰهُ ؕ وَمَا كَانَ اللّٰهُ
لِيُضِيْعَ اِيْمَانَكُمْ ؕ اِنَّ اللّٰهَ بِالنَّاسِ
لَرَءُوْفٌ رَّحِيْمٌ ﴿۱۴۴﴾

145. Verily, We see thee turning thy face often to heaven; surely, then, will We make thee turn to the Qiblah which thou likest. So, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it. And they to whom the Book has been given know that this is the truth from their Lord; and Allāh is not unmindful of what they do.

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ وَحَيْثُ مَا كُنْتُمْ
فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ؕ وَإِنَّ الَّذِيْنَ
أُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ أَنَّهُ الْحَقُّ مِنْ
رَّبِّهِمْ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا
يَعْمَلُوْنَ ﴿١٤٥﴾

146. And even if thou shouldst bring every Sign to those who have been given the Book, they would never follow thy Qiblah; nor wouldst thou follow their Qiblah; nor would some of them follow the Qiblah of others. And if thou shouldst follow their desires after the knowledge that has come to thee, then thou shalt surely be of the transgressors.

وَلَئِنْ أَتَيْتَ الَّذِيْنَ أُوْتُوا الْكِتٰبَ
بِكُلِّ اٰيَةٍ مَّا تَبِعُوْا قِبْلَتَكَ ۚ وَمَا أَنْتَ
بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ
قِبْلَةَ بَعْضٍ ؕ وَلَئِنِ اتَّبَعْتَ أَهْوَآءَهُمْ
مِّنْ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ إِنَّكَ
إِذًا لَّمِنَ الظّٰلِمِيْنَ ﴿١٤٦﴾

* 147. Those to whom We have given the Book recognize it even as they recognize their sons, but surely some of them conceal the truth knowingly.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا
يَعْرِفُوْنَ أَبْنَآءَهُمْ ؕ وَإِنَّ فَرِيْقًا مِّنْهُمْ
لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ﴿١٤٧﴾

148. *It is* the truth from thy Lord; be not therefore of those who doubt.

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ
الْمُمْتَرِيْنَ ﴿١٤٨﴾

R. 18.

149. And every one has a goal which dominates him; vie, then, with one another in good works. Wherever you be, Allāh will bring you all together. Surely, Allāh has the power to do all that He wills.

وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا
الْخَيْرٰتِ ؕ أَيْنَ مَا تَكُوْنُوْا يَأْتِ بِكُمُ
اللّٰهُ جَمِيْعًا ؕ إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ﴿١٤٩﴾

150. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; for that is indeed the truth from thy Lord. And Allāh is not unmindful of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ وَإِنَّهٗ لَلْحَقُّ مِنْ
رَّبِّكَ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا
تَعْمَلُوْنَ ﴿١٥٠﴾

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* 147. Those to whom We have given the Book recognise it ***as the truth*** even as they recognise their sons, but surely some of them conceal the truth knowingly.

Note: The word *it* primarily refers to the signs of the truth which they witness in the conduct of the Holy Prophet (may peace and blessings of Allāh be upon him). It is evident that he is a godly person because he displays God's attributes. As they recognize their sons from the signs and imprints of their own character upon them and know them thereby to truly belong to them, so a man of God has to be recognised by the attributes of God which are displayed in his conduct and way of life.

151. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it that people may have no argument against you, except those who are unjust—so fear them not, but fear Me—and that I may perfect My favour upon you; and that you may be rightly guided.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ط وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۙ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ ۙ إِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ ۛ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِيْ ۛ وَلِأُتِمَّ نِعْمَتِيْ عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٥١﴾

152. Even as We have sent to you a Messenger from among yourselves who recites Our Signs to you, and purifies you, and teaches you the Book and Wisdom, and teaches you that which you did not know.

كَمَآ أَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ﴿١٥٢﴾ معانقة

153. Therefore remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me.

فَاذْكُرُوْنِيْٓ أَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ﴿١٥٣﴾ ع ١٨ ٢

R. 19.

154. O ye who believe! seek help with patience and Prayer; surely, Allāh is with the steadfast.

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ط إِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿١٥٤﴾

155. And say not of those who are killed in the cause of Allāh that they are dead; nay, they are living; only you perceive not.

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ أَمْوَاتٌ ۭ بَلْ أَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ﴿١٥٥﴾

156. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient,

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرٰتِ ط وَبَشِّرِ الصّٰبِرِيْنَ ﴿١٥٦﴾

157. Who, when a misfortune overtakes them, say, ‘Surely, to Allāh we belong and to Him shall we return.’

الَّذِيْنَ إِذَآ أَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رٰجِعُوْنَ ﴿١٥٧﴾

158. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided.

أُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ قف وَأُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ﴿١٥٨﴾

159. Surely, Al-Ṣafā and Al-Marwah are among the Signs of Allāh. It is, therefore, no sin for him who is on pilgrimage to the House,

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ

or performs ‘Umrah, to go round the two. And whoso does good beyond what is obligatory, surely then, Allāh is Appreciating, All-Knowing.

عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ
خَيْرًا ۙ فَإِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ ﴿١٥٩﴾

160. Those who conceal what We have sent down of Signs and guidance after We have made it clear for the people in the Book, it is these whom Allāh curses; and *so* curse them those who curse.

إِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَا أَنْزَلْنَا مِنَ
الْبَيِّنٰتِ وَالْهُدٰى مِنْۢ بَعْدِ مَا بَيَّنّٰهُ
لِلنَّاسِ فِي الْكِتٰبِ ۙ أُولٰٓئِكَ يَلْعَنُهُمُ
اللّٰهُ وَيَلْعَنُهُمُ اللّٰعِنُوْنَ ﴿١٦٠﴾

161. But they who repent and amend and openly declare *the truth*, it is these to whom I turn with forgiveness, and I am Oft-Returning *with compassion and* Merciful.

إِلَّا الَّذِيْنَ تَابُوْا وَأَصْلَحُوْا وَبَيَّنُوْا
فَأُولٰٓئِكَ أَتُوْبُ عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ
الرَّحِيْمُ ﴿١٦١﴾

162. Those who disbelieve and die while they are disbelievers, on them shall be the curse of Allāh and of angels and of men all together.

إِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ
أُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ
وَالنَّاسِ أَجْمَعِيْنَ ﴿١٦٢﴾

163. They shall remain under it. The punishment shall not be lightened for them, nor shall they be granted respite.

خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ
الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ﴿١٦٣﴾

164. And your God is One God; there is no God but He, the Gracious, the Merciful.

وَإِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ ۚ لَا إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ
الرَّحِيْمُ ﴿١٦٤﴾ ١٩ ع ٣

R. 20.

165. Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allāh sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth—are indeed Signs for the people who understand.

إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَ
اخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِيْ
تَجْرِيْ فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ
مَا أَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيْهَا مِنْ كُلِّ دَآبَّةٍ ۠ وَّتَصْرِيْفِ
الرِّيٰحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ
وَالْأَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿١٦٥﴾

166. And there are some among men who take for themselves objects of worship other than Allāh, loving

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ
أَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ۚ وَ

them as they should love Allāh. But those who believe are stronger in *their* love for Allāh and if those who transgress could *now* see *the time* when they shall see the punishment, *they would realize* that all power belongs to Allāh and that Allāh is severe in punishing.

الَّذِينَ آمَنُوٓا أَشَدُّ حُبًّا لِّلّٰهِ ۗ وَلَوْ يَرَى
الَّذِينَ ظَلَمُوٓا إِذْ يَرَوْنَ الْعَذَابَ ۙ
أَنَّ الْقُوَّةَ لِلّٰهِ جَمِيعًا ۙ وَّأَنَّ اللّٰهَ
شَدِيدُ الْعَذَابِ ﴿١٦٦﴾

* 167. *Aye, they would certainly realize if they could see the time* when those who were followed shall disown their followers and shall see the punishment, and all their ties shall be cut asunder.

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ
اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ
الْأَسْبَابُ ﴿١٦٧﴾

168. And those who followed shall say: ‘If we could only return, we would disown them as they have disowned us.’ Thus will Allāh show them their works as anguish for them, and they shall not get out of the Fire.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً
فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ
كَذٰلِكَ يُرِيهِمُ اللّٰهُ أَعْمَالَهُمْ
حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ
مِنَ النَّارِ ﴿١٦٨﴾

R. 21.

* 169. O ye men! eat of what is lawful *and* good in the earth; and follow not the footsteps of Satan; surely, he is to you an open enemy.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ
حَلَالًا طَيِّبًا ۖ وَّلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٩﴾

170. He only enjoins upon you what is evil and what is foul, and that you say of Allāh what you do not know.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوٓءِ وَالْفَحْشَآءِ وَأَنْ
تَقُولُوا عَلَى اللّٰهِ مَا لَا تَعْلَمُونَ ﴿١٧٠﴾

171. And when it is said to them, ‘Follow that which Allāh has sent down,’ they say: ‘Nay, we will follow that wherein we found our fathers.’ What! even if their fathers had no sense at all and no guidance?

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَآ أَنْزَلَ اللّٰهُ
قَالُوا بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ آبَآءَنَا ۗ
أَوَلَوْ كَانَ آبَآؤُهُمْ لَا يَعْقِلُونَ
شَيْئًا وَّلَا يَهْتَدُونَ ﴿١٧١﴾

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* 167. ***Truly**, they would certainly realise if they could see the time* when those who were followed shall disown their followers and shall see the punishment, and all **the means of escape** shall be cut asunder.

* 169. O ye **people**! eat of what is lawful *and* **wholesome** in the earth;

Note: The word ‘*ṭayyib*’ (طَيِّب) may apply to personal choice as well as to the wholesome condition of that which has been declared lawful. In the first case the same food being lawful could be wholesome for one and unwholesome for others because of differences of choice, taste and circumstance. In the second case it may refer to the condition of food indicating that the believers prefer to eat food which is not only lawful but also found in a good, healthy and wholesome condition.

172. And the case of those who disbelieve is like the case of one who shouts to that which hears nothing but a call and a cry. *They are* deaf, dumb, *and* blind—so they do not understand.

وَ مَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِيْ يَنْعِقُ بِمَا لَا يَسْمَعُ اِلَّا دُعَآءً وَّ نِدَآءً ؕ صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ ﴿١٧٢﴾

173. O ye who believe! eat of the good things We have provided for you, and render thanks to Allāh, if it is He Whom you worship.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَ اشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ﴿١٧٣﴾

174. He has made unlawful to you only that which dies of itself, and blood and the flesh of swine, and that on which the name of any other than Allāh has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, Allāh is Most Forgiving, Merciful.

اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيْرِ وَ مَاۤ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّ لَا عَادٍ فَلَاۤ اِثْمَ عَلَيْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٧٤﴾

175. Those who conceal that which Allāh has sent down of the Book and take in exchange for that a paltry price, they fill their bellies with nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor will He purify them. And for them is a grievous punishment.

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَاۤ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَ يَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ اُولٰٓئِكَ مَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا النَّارَ وَ لَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَ لَا يُزَكِّيْهِمْ ۚۖ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٧٥﴾

176. It is they who have taken error in exchange for guidance and punishment for forgiveness. How great is their endurance of the Fire!

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى وَ الْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَاۤ اَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٦﴾

177. That is because Allāh has sent down the Book with the truth; and surely, they who disagree concerning the Book are gone far in enmity.

ذٰلِكَ بِاَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ ؕ وَ اِنَّ الَّذِيْنَ اخْتَلَفُوْا فِي الْكِتٰبِ لَفِيْ شِقَاقٍۭ بَعِيْدٍ ﴿١٧٧﴾

R. 22.

178. It is not righteousness that you turn your faces to the East or the West, but *truly* righteous is he who believes in Allāh and the Last Day and the angels and the Book and the Prophets, and spends his money for

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ لٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ الْمَلٰٓئِكَةِ وَ الْكِتٰبِ وَ النَّبِيّٖنَ ۚ وَ اٰتَى الْمَالَ عَلٰى حُبِّهٖ

love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask *for charity*, and for *ransoming* the captives; and who observes Prayer and pays the Zakāt; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and *the steadfast* in time of war; it is these who have proved truthful and it is these who are the God-fearing.

ذَوِی الْقُرْبٰی وَالْیَتٰمٰی وَالْمَسٰکِیْنَ وَابْنَ
السَّبِیْلِ ۙ وَالسَّآئِلِیْنَ وَفِی الرِّقَابِ ۚ
وَاَقَامَ الصَّلٰوةَ وَاٰتَی الزَّکٰوةَ ۚ وَ
الْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَ
الصّٰبِرِیْنَ فِی الْبَاْسَآءِ وَ الضَّرَّآءِ وَ
حِیْنَ الْبَاْسِ ؕ اُولٰٓئِكَ الَّذِیْنَ صَدَقُوْا ؕ
وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ١٧٨

179. O ye who believe! *equitable* retaliation in *the matter of* the slain is prescribed for you: the free man for the free man, and the slave for the slave, and the female for the female. But if one is granted any remission by one's brother, then pursuing _the matter for the realization of the blood money_ * shall be done with fairness and *the murderer* shall pay him the blood money in a handsome manner. This is an alleviation from your Lord and a mercy. And whoso transgresses thereafter, for him there shall be a grievous punishment.

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا كُتِبَ عَلَیْكُمُ
الْقِصَاصُ فِی الْقَتْلٰی ؕ اَلْحُرُّ بِالْحُرِّ وَ
الْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰی بِالْاُنْثٰی ؕ
فَمَنْ عُفِیَ لَهٗ مِنْ اَخِیْهِ شَیْءٌ فَاتِّبَاعٌۢ
بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَیْهِ بِاِحْسَانٍ ؕ
ذٰلِكَ تَخْفِیْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ؕ
فَمَنِ اعْتَدٰی بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ
اَلِیْمٌ ١٧٩

180. And there is life for you in *the law of* retaliation, O men of understanding, that you may enjoy security.

وَلَكُمْ فِی الْقِصَاصِ حَیٰوةٌ یّٰۤاُولِی
الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ١٨٠

181. It is prescribed for you, when death comes to any one of you, if he leave much wealth, *that he make* a will to parents and near relatives to act with fairness; *it is* an obligation on those who fear God.

كُتِبَ عَلَیْكُمْ اِذَا حَضَرَ اَحَدَكُمُ
الْمَوْتُ اِنْ تَرَكَ خَیْرَا ۖۚ اۨلْوَصِیَّةُ
لِلْوَالِدَیْنِ وَالْاَقْرَبِیْنَ بِالْمَعْرُوْفِ ۚ
حَقًّا عَلَی الْمُتَّقِیْنَ ؕ ١٨١

182. And he who alters it after he has heard it, the sin thereof shall surely lie on those who alter it. Surely, Allāh is All-Hearing, All-Knowing.

فَمَنْۢ بَدَّلَهٗ بَعْدَ مَا سَمِعَهٗ فَاِنَّمَآ
اِثْمُهٗ عَلَی الَّذِیْنَ یُبَدِّلُوْنَهٗ ؕ اِنَّ
اللّٰهَ سَمِیْعٌ عَلِیْمٌ ؕ ١٨٢

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* 179. **Note:** Meaning that the blood money should be fairly and handsomely assessed and paid to the relatives of the murdered person.

183. But whoso apprehends from a testator a partiality or a wrong, and makes peace between them (the parties affected), it shall be no sin for him. Surely, Allāh is Most Forgiving, Merciful.

فَمَنْ خَافَ مِنْ مُّوْصٍ جَنَفًا اَوْ اِثْمًا
فَاَصْلَحَ بَيْنَهُمْ فَلَآ اِثْمَ عَلَيْهِ ؕ اِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ ﴿۱۸۳﴾ ع ۲۲ ۶

R. 23.

184. O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُوْنَ ۙ﴿۱۸۴﴾

185. *The prescribed fasting is* for a fixed number of days, but whoso among you is sick or is on a journey *shall fast* the same number of other days; and for those who are able to fast *only* with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

اَيَّامًا مَّعْدُوْدٰتٍ ؕ فَمَنْ كَانَ مِنْكُمْ
مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ
وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ
مِسْكِيْنٍ ؕ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ
لَّهٗ ؕ وَاَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ
تَعْلَمُوْنَ ﴿۱۸۵﴾

186. The month of Ramaḍān is that in which the Qur'ān was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present *at home* in this month, let him fast therein. But whoso is sick or is on a journey, *shall fast* the same number of other days. Allāh desires *to give* you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allāh for His having guided you and that you may be grateful.

شَهْرُ رَمَضَانَ الَّذِيْۤ اُنْزِلَ فِيْهِ الْقُرْاٰنُ
هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَ
الْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ ؕ وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰى سَفَرٍ
فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ يُرِيْدُ اللّٰهُ بِكُمُ
الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ ۫ وَ
لِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ عَلٰى
مَا هَدٰىكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۸۶﴾

187. And when My servants ask thee about Me, *say*: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.'

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ
قَرِيْبٌ ؕ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا
دَعَانِ ۙ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِيْ
لَعَلَّهُمْ يَرْشُدُوْنَ ﴿۱۸۷﴾

188. It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you, and you are a garment for them. Allāh knows that you have been acting unjustly to yourselves, wherefore He has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what Allāh has ordained for you; and eat and drink until the * white thread becomes distinct to you from the black thread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the mosques for devotion. These are the limits *fixed* by Allāh, so approach them not. Thus does Allāh make His commandments clear to men that they may become secure against evil.

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلٰى
نِسَآئِكُمْ ؕ هُنَّ لِبَاسٌ لَّكُمْ وَ اَنْتُمْ
لِبَاسٌ لَّهُنَّ ؕ عَلِمَ اللّٰهُ اَنَّكُمْ كُنْتُمْ
تَخْتَانُوْنَ اَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَ عَفَا
عَنْكُمْ ۚ فَالْـٰٔنَ بَاشِرُوْهُنَّ وَابْتَغُوْا مَا
كَتَبَ اللّٰهُ لَكُمْ ۪ وَكُلُوْا وَاشْرَبُوْا
حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْاَبْيَضُ مِنَ
الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ ۪ ثُمَّ اَتِمُّوا
الصِّيَامَ اِلَى الَّيْلِ ۚ وَلَا تُبَاشِرُوْهُنَّ وَ
اَنْتُمْ عٰكِفُوْنَ ۙ فِى الْمَسٰجِدِ ؕ تِلْكَ
حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا ؕ كَذٰلِكَ
يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ
يَتَّقُوْنَ ﴿۱۸۸﴾

189. And do not devour your wealth among yourselves through falsehood, and offer it not *as bribe* to the authorities that you may knowingly * devour a part of the wealth of *other* people with injustice.

وَلَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَتُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا
مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ ۲۳ ع ۷
تَعْلَمُوْنَ ﴿۱۸۹﴾

R. 24.

190. They ask thee about the new moons. Say, 'They are means for measuring time for *the general good of* mankind and for the Pilgrimage.' And it is not righteousness that you come into houses by the backs thereof; but *truly* righteous is he who fears God. And you should come into houses by the doors thereof; and fear Allāh that you may prosper.

يَسْـَٔلُوْنَكَ عَنِ الْاَهِلَّةِ ؕ قُلْ هِىَ
مَوَاقِيْتُ لِلنَّاسِ وَالْحَجِّ ؕ وَلَيْسَ الْبِرُّ
بِاَنْ تَاْتُوا الْبُيُوْتَ مِنْ ظُهُوْرِهَا وَ
لٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ وَاْتُوا الْبُيُوْتَ
مِنْ اَبْوَابِهَا ۪ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ
تُفْلِحُوْنَ ﴿۱۹۰﴾

191. And fight in the cause of Allāh against those who fight against you, but do not transgress. Surely, Allāh loves not the transgressors.

وَ قَاتِلُوْا فِىْ سَبِيْلِ اللّٰهِ الَّذِيْنَ
يُقَاتِلُوْنَكُمْ وَلَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ
لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿۱۹۱﴾

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* 188. **Note:** In fact, white thread is associated with dawn; as such, the meaning would be: **until the white thread of dawn is distinguishable from the dark thread of night.**

* 189. **Note:** Here the word '*other*' seems to be unnecessary since this verse seems to apply

192. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not *in, and* near, the Sacred Mosque until they fight you therein. But if they fight you, then fight them: such is the requital for the disbelievers.

وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَ
اَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَ
الْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ج وَ لَا
تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ج فَاِنْ قٰتَلُوْكُمْ
فَاقْتُلُوْهُمْ ط كَذٰلِكَ جَزَآءُ
الْكٰفِرِيْنَ ﴿١٩٢﴾

193. But if they desist, then surely Allāh is Most Forgiving, Merciful.

فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٩٣﴾

194. And fight them until there is no persecution, and religion is *freely professed* for Allāh. But if they desist, then *remember* that no hostility is allowed except against the aggressors.

وَ قٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ
يَكُوْنَ الدِّيْنُ لِلّٰهِ ط فَاِنِ انْتَهَوْا فَلَا
عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ ﴿١٩٤﴾

195. The *violation of a* Sacred Month *should be retaliated* in the Sacred Month; and for *all* sacred things there is *the law of* retaliation. So, whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. And fear Allāh and know that Allāh is with those who fear Him.

اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَ
الْحُرُمٰتُ قِصَاصٌ ط فَمَنِ اعْتَدٰى
عَلَيْكُمْ فَاعْتَدُوْا عَلَيْهِ بِمِثْلِ مَا
اعْتَدٰى عَلَيْكُمْ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا
اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿١٩٥﴾

196. And spend for the cause of Allāh, and cast not yourselves into ruin with your own hands, and do good; surely, Allāh loves those who do good.

وَاَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا
بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛ وَاَحْسِنُوْا ۛ
اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٩٦﴾

197. And complete the Ḥajj and the ‘Umrah for the sake of Allāh: but if you are kept back, then *make* whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, *should make* an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would

وَ اَتِمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلّٰهِ ط فَاِنْ
اُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ج وَلَا
تَحْلِقُوْا رُءُوْسَكُمْ حَتّٰى يَبْلُغَ الْهَدْيُ
مَحِلَّهٗ ط فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ
بِهٖٓ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ
صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ ج فَاِذَآ
اَمِنْتُمْ قف فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ اِلَى

avail himself of the ‘Umrah together with the Ḥajj, *should make* whatever offering is easily obtainable. But such *of you* as cannot find *an offering* should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allāh and know that Allāh is severe in punishing.

الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ
فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ فِي
الْحَجِّ وَسَبْعَةٍ اِذَا رَجَعْتُمْ ؕ تِلْكَ
عَشَرَةٌ كَامِلَةٌ ؕ ذٰلِكَ لِمَنْ لَّمْ يَكُنْ
اَهْلُهٗ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ؕ وَ
اتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ
الْعِقَابِ ۝١٩٧ ع ٢٤ ٨

R. 25.

198. The months of the Ḥajj are well known; so whoever determines to perform the Pilgrimage in these months, *should remember that* there is *to be* no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allāh knows it. And furnish yourselves with *necessary* provisions, and surely, the best provision is righteousness. And fear Me *alone*, O men of understanding.

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ فَمَنْ فَرَضَ
فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوْقَ وَلَا
جِدَالَ فِي الْحَجِّ ؕ وَمَا تَفْعَلُوْا مِنْ
خَيْرٍ يَّعْلَمْهُ اللّٰهُ ؕ وَتَزَوَّدُوْا فَاِنَّ
خَيْرَ الزَّادِ التَّقْوٰى ۫ وَاتَّقُوْنِ يٰۤاُولِي
الْاَلْبَابِ ۝١٩٨

وقف النبي صلى الله عليه وسلم

199. It is no sin for you that you seek the bounty of your Lord. But when you pour forth from ‘Arafāt, remember Allāh at Mash‘ar al-Ḥarām; and remember Him as He has guided you, although, before this, you were of those gone astray.

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ
رَّبِّكُمْ ؕ فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ
فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ
وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَاِنْ
كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّآلِّيْنَ ۝١٩٩

200. Then pour forth from where the people pour forth, and seek forgiveness from Allāh; surely, Allāh is Most Forgiving, Merciful.

ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ
وَاسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ
رَّحِيْمٌ ۝٢٠٠

201. And when you have performed the acts of worship prescribed for you, celebrate the praises of Allāh as you celebrated the praises of your fathers, or even more than that. And of men there are some who say, ‘Our Lord, grant us *good things* in this world;’ and such a one shall have no share in the Hereafter.

فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا
اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ
ذِكْرًا ؕ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَآ
اٰتِنَا فِي الدُّنْيَا وَمَا لَهٗ فِي الْاٰخِرَةِ
مِنْ خَلَاقٍ ۝٢٠١

202. And of them there are some who say: 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.'

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي
الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ﴿٢٠٢﴾ النصف

203. For these there shall be a *goodly* share because of what they have earned. And Allāh is swift at reckoning.

اُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ؕ وَاللّٰهُ
سَرِيْعُ الْحِسَابِ ﴿٢٠٣﴾

204. And remember Allāh during the appointed number of days; but whoso hastens *to leave* in two days, it shall be no sin for him; and whoso stays behind, it shall be no sin for him. *This is* for him who fears God. And fear Allāh and know that you shall be brought together before Him.

وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ ؕ
فَمَنْ تَعَجَّلَ فِيْ يَوْمَيْنِ فَلَآ اِثْمَ عَلَيْهِ ۚ
وَمَنْ تَاَخَّرَ فَلَآ اِثْمَ عَلَيْهِ ۙ لِمَنِ اتَّقٰى ؕ
وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ اِلَيْهِ
تُحْشَرُوْنَ ﴿٢٠٤﴾

205. And of men there is he whose talk on this life would please thee, and he would call Allāh to witness as to that which is in his heart, and yet he is the most contentious of quarrellers.

وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي
الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰى مَا
فِيْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ﴿٢٠٥﴾

206. And when he is in authority, he runs about in the land to create disorder in it and destroy the crops and the progeny *of man*; and Allāh loves not disorder.

وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ
فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ؕ وَاللّٰهُ
لَا يُحِبُّ الْفَسَادَ ﴿٢٠٦﴾

207. And when it is said to him, 'Fear Allāh,' pride incites him to *further* sin. So Hell shall be his sufficient reward; and surely, it is an evil place of rest.

وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ
الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ؕ وَ
لَبِئْسَ الْمِهَادُ ﴿٢٠٧﴾

208. And of men there is he who would sell himself to seek the pleasure of Allāh; and Allāh is Compassionate to *His* servants.

وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ
ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَاللّٰهُ رَءُوْفٌ
بِالْعِبَادِ ﴿٢٠٨﴾

209. O ye who believe! come into submission wholly and follow not the footsteps of Satan; surely, he is your open enemy.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي
السِّلْمِ كَآفَّةً ۪ وَلَا تَتَّبِعُوْا خُطُوٰتِ
الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٢٠٩﴾

210. But if you slip after the clear Signs that have come to you, then know that Allāh is Mighty, Wise.

فَاِنْ زَلَلْتُمْ مِّنْۢ بَعْدِ مَا جَآءَتْكُمُ الْبَيِّنٰتُ
فَاعْلَمُوْٓا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢١٠﴾

211. Are they waiting for anything but that Allāh should come to them in the coverings of the clouds with angels, and the matter be decided? And to Allāh do all things return.

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ يَّاْتِيَهُمُ اللّٰهُ فِيْ
ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلٰٓئِكَةُ وَقُضِيَ
الْاَمْرُ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ٢١١ ٢٥ ع ٩

R. 26.

212. Ask of the children of Israel how many clear Signs We gave them. But whoso changes the gift of Allāh after it has come to him, surely, then, Allāh is severe in punishing.

سَلْ بَنِيْٓ اِسْرَآءِيْلَ كَمْ اٰتَيْنٰهُمْ مِّنْ
اٰيَةٍۭ بَيِّنَةٍ ؕ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللّٰهِ
مِنْۢ بَعْدِ مَا جَآءَتْهُ فَاِنَّ اللّٰهَ شَدِيْدُ
الْعِقَابِ ٢١٢

213. The life of this world is made *to appear* attractive to those who disbelieve; and they scoff at those who believe. But those who fear *God* shall be above them on the Day of Resurrection; and Allāh bestows *His gifts* on whomsoever He pleases without reckoning.

زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَ
يَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا ۘ وَ وقف لازم
الَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ ؕ
وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ٢١٣

214. Mankind were one community, *then they differed among themselves*, so Allāh raised Prophets as bearers of good tidings and as warners, and sent down with them the Book containing the truth that He might judge between the people wherein they differed. *But now they began to differ about the Book*, and none differed about it except those to whom it was given, after clear Signs had come to them, out of envy towards one another. Now has Allāh, by His command, guided the believers to the truth in regard to which they (the unbelievers) differed; and Allāh guides whomsoever He pleases to the right path.

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً ۫ فَبَعَثَ
اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۪ وَ
اَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِيَحْكُمَ
بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوْا فِيْهِ ؕ وَمَا
اخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ
مَا جَآءَتْهُمُ الْبَيِّنٰتُ بَغْيًۢا بَيْنَهُمْ ۚ
فَهَدَى اللّٰهُ الَّذِيْنَ اٰمَنُوْا لِمَا اخْتَلَفُوْا
فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ ؕ وَاللّٰهُ يَهْدِيْ
مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ٢١٤

215. Do you think that you will enter Heaven while there has not come over you the condition of those who passed away before you? Poverty and afflictions befell them, and they were violently shaken until the Messenger and those who believed

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا
يَاْتِكُمْ مَّثَلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ ؕ
مَسَّتْهُمُ الْبَاْسَآءُ وَالضَّرَّآءُ وَزُلْزِلُوْا
حَتّٰى يَقُوْلَ الرَّسُوْلُ وَالَّذِيْنَ
اٰمَنُوْا مَعَهٗ مَتٰى نَصْرُ اللّٰهِ ؕ اَلَآ اِنَّ

along with him said: 'When *will come* the help of Allāh?' Yea, surely the help of Allāh is nigh.

نَصْرَ اللّٰهِ قَرِيْبٌ ﴿۲۱۵﴾

216. They ask thee what they shall spend. Say: 'Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allāh knows it well.'

يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ؕ قُلْ مَآ
اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَ
الْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ
السَّبِيْلِ ؕ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ
بِهٖ عَلِيْمٌ ﴿۲۱۶﴾

217. Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you. Allāh knows *all things*, and you know not.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ
وَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّهُوَ خَيْرٌ لَّكُمْ ۚ
وَعَسٰٓى اَنْ تُحِبُّوْا شَيْـًٔا وَّهُوَ شَرٌّ لَّكُمْ ؕ وَ
۲۶ ع ۳ ۱۰ اللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿۲۱۷﴾

R. 27.

218. They ask thee about fighting in the Sacred Month. Say: 'Fighting therein is *a* great *transgression*, but to hinder *men* from the way of Allāh, and to be ungrateful to Him and *to hinder men from* the Sacred Mosque, and to turn out its people therefrom, is *a* greater *sin* with Allāh; and persecution is worse than killing.' And they will not cease fighting you until they turn you back from your faith, if they can. And whoso from among you turns back from his faith and dies while he is a disbeliever, it is they whose works shall be vain in this world and the next. These are the inmates of the Fire and therein shall they abide.

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ؕ
قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ؕ وَصَدٌّ عَنْ
سَبِيْلِ اللّٰهِ وَكُفْرٌۢ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ۗ وَ
اِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ وَ
الْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ؕ وَلَا
يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ
عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ؕ وَمَنْ يَّرْتَدِدْ
مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ
فَاُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِى الدُّنْيَا وَ
الْاٰخِرَةِ ۚ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ
فِيْهَا خٰلِدُوْنَ ﴿۲۱۸﴾

219. Those who believe and those who emigrate and strive hard in the cause of Allāh, it is these who hope for Allāh's mercy; and Allāh is Most Forgiving, Merciful.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ
هَاجَرُوْا وَجٰهَدُوْا فِىْ سَبِيْلِ اللّٰهِ ۙ
اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ؕ وَاللّٰهُ
غَفُوْرٌ رَّحِيْمٌ ﴿۲۱۹﴾

220. They ask thee concerning wine and the game of hazard. Say: 'In both there is great sin and also *some*

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ؕ
قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ وَّمَنَافِعُ

advantages for men; but their sin is greater than their advantage.' And they ask thee what they should spend. Say: 'What you can spare.' Thus does Allāh make His commandments clear to you that you may reflect

لِلنَّاسِ ۫ وَ اِثۡمُہُمَاۤ اَکۡبَرُ مِنۡ نَّفۡعِہِمَا ؕ
وَ یَسۡـَٔلُوۡنَکَ مَاذَا یُنۡفِقُوۡنَ ۬ؕ قُلِ الۡعَفۡوَ ؕ
کَذٰلِکَ یُبَیِّنُ اللّٰہُ لَکُمُ الۡاٰیٰتِ
لَعَلَّکُمۡ تَتَفَکَّرُوۡنَ ﴿۲۲۰﴾

221. Upon this world and the next. And they ask thee concerning the orphans. Say: 'Promotion of their welfare is *an act of* great goodness. And if you intermix with them, they are your brethren. And Allāh knows the mischief-maker from the reformer. And if Allāh had so willed, He would have put you to hardship. Surely, Allāh is Mighty, Wise.'

فِی الدُّنۡیَا وَ الۡاٰخِرَۃِ ؕ وَ یَسۡـَٔلُوۡنَکَ عَنِ
الۡیَتٰمٰی ؕ قُلۡ اِصۡلَاحٌ لَّہُمۡ خَیۡرٌ ؕ وَ اِنۡ
تُخَالِطُوۡہُمۡ فَاِخۡوَانُکُمۡ ؕ وَ اللّٰہُ یَعۡلَمُ
الۡمُفۡسِدَ مِنَ الۡمُصۡلِحِ ؕ وَ لَوۡ شَآءَ اللّٰہُ
لَاَعۡنَتَکُمۡ ؕ اِنَّ اللّٰہَ عَزِیۡزٌ حَکِیۡمٌ ﴿۲۲۱﴾

222. And marry not idolatrous women until they believe; even a believing bond-woman is better than an idolatress, although she may *highly* please you. And give not *believing women* in marriage to idolaters until they believe; *even* a believing slave is better than an idolater, although he may *highly* please you. These call to the Fire, but Allāh calls to Heaven and to forgiveness by His command. And He makes His Signs clear to the people that they may remember.

وَ لَا تَنۡکِحُوا الۡمُشۡرِکٰتِ حَتّٰی یُؤۡمِنَّ ؕ وَ
لَاَمَۃٌ مُّؤۡمِنَۃٌ خَیۡرٌ مِّنۡ مُّشۡرِکَۃٍ وَّ لَوۡ
اَعۡجَبَتۡکُمۡ ۚ وَ لَا تُنۡکِحُوا الۡمُشۡرِکِیۡنَ
حَتّٰی یُؤۡمِنُوۡا ؕ وَ لَعَبۡدٌ مُّؤۡمِنٌ خَیۡرٌ
مِّنۡ مُّشۡرِکٍ وَّ لَوۡ اَعۡجَبَکُمۡ ؕ اُولٰٓئِکَ
یَدۡعُوۡنَ اِلَی النَّارِ ۚۖ وَ اللّٰہُ یَدۡعُوۡۤا اِلَی
الۡجَنَّۃِ وَ الۡمَغۡفِرَۃِ بِاِذۡنِہٖ ۚ وَ یُبَیِّنُ اٰیٰتِہٖ
ع ۲۷ ۱۱ لِلنَّاسِ لَعَلَّہُمۡ یَتَذَکَّرُوۡنَ ﴿۲۲۲﴾

R. 28.

* 223. And they ask thee concerning menstruation. Say: 'It is a harmful thing, so keep away from women during menstruation, and go not in unto them until they are clean. But when they have cleansed themselves, go in unto them as Allāh has commanded you. Allāh loves those who turn to Him and loves those who keep themselves clean.'

وَ یَسۡـَٔلُوۡنَکَ عَنِ الۡمَحِیۡضِ ؕ قُلۡ ہُوَ
اَذًی ۙ فَاعۡتَزِلُوا النِّسَآءَ فِی الۡمَحِیۡضِ ۙ
وَ لَا تَقۡرَبُوۡہُنَّ حَتّٰی یَطۡہُرۡنَ ۚ فَاِذَا
تَطَہَّرۡنَ فَاۡتُوۡہُنَّ مِنۡ حَیۡثُ اَمَرَکُمُ
اللّٰہُ ؕ اِنَّ اللّٰہَ یُحِبُّ التَّوَّابِیۡنَ وَ
یُحِبُّ الۡمُتَطَہِّرِیۡنَ ﴿۲۲۳﴾

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* 223. And they ask thee concerning menstruation. Say: '**It is indisposition**, so keep away from women during menstruation,...

Note: The word *harmful* does not seem to do justice to the Arabic word '*adhā*' (اَذًی) in this context. The word '*adhā*' should be understood in the sense of indisposition and temporary discomfort. Otherwise it would reflect on God to have created something which is harmful for women, which is not correct.

224. Your wives are a tilth for you; so approach your tilth when and how you like and send ahead *some good* for yourselves; and fear Allāh and know that you shall meet Him; and give good tidings to those who obey.

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوْا حَرْثَكُمْ
أَنّٰى شِئْتُمْ وَقَدِّمُوْا لِأَنْفُسِكُمْ وَاتَّقُوا
اللّٰهَ وَاعْلَمُوْٓا أَنَّكُمْ مُّلٰقُوْهُ وَبَشِّرِ
الْمُؤْمِنِيْنَ ﴿٢٢٤﴾

225. And make not Allāh a target for your oaths that you may *thereby* abstain from doing good and acting righteously and making peace between men. And Allāh is All-Hearing, All-Knowing.

وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّأَيْمَانِكُمْ
أَنْ تَبَرُّوْا وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ
النَّاسِ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٢٥﴾

226. Allāh will not call you to account for such of your oaths as are vain, but He will call you to account for what your hearts have earned. And Allāh is Most Forgiving, Forbearing.

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ أَيْمَانِكُمْ
وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوْبُكُمْ
وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿٢٢٦﴾

227. For those who vow *abstinence* from their wives, the *maximum* period of waiting is four months; then if they go back from the vow, surely, Allāh is Most Forgiving, Merciful.

لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآئِهِمْ تَرَبُّصُ
أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَآءُوْ فَإِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ ﴿٢٢٧﴾

228. And if they decide upon divorce, then surely, Allāh is All-Hearing, All-Knowing.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللّٰهَ سَمِيْعٌ
عَلِيْمٌ ﴿٢٢٨﴾

229. And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And Allāh is Mighty, Wise.

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
ثَلٰثَةَ قُرُوْٓءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَّكْتُمْنَ
مَا خَلَقَ اللّٰهُ فِيْٓ أَرْحَامِهِنَّ إِنْ كُنَّ
يُؤْمِنَّ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَ
بُعُوْلَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ إِنْ
أَرَادُوْٓا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ
بِالْمَعْرُوْفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَ ٢٨
اللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٢٢٩﴾ ع ١٢

R. 29.

230. Such divorce may be *pronounced* twice; then, either retain *them* in a becoming manner or

اَلطَّلَاقُ مَرَّتٰنِ فَإِمْسَاكٌ بِمَعْرُوْفٍ
أَوْ تَسْرِيْحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ

them away with kindness. And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits *prescribed* by Allāh. But, if you fear that they cannot observe the limits *prescribed* by Allāh, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits *prescribed* by Allāh, so transgress them not; and whoso transgresses the limits *prescribed* by Allāh, it is they that are the wrongdoers.

تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ
يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللّٰهِ ۖ فَإِنْ خِفْتُمْ
أَلَّا يُقِيمَا حُدُودَ اللّٰهِ ۙ فَلَا جُنَاحَ عَلَيْهِمَا
فِيمَا افْتَدَتْ بِهٖ ۗ تِلْكَ حُدُودُ اللّٰهِ فَلَا
تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللّٰهِ
فَأُولٰٓئِكَ هُمُ الظّٰلِمُونَ ﴿٢٣٠﴾

231. And if he divorce her *the third time*, then she is not lawful for him thereafter, until she marries another husband; and, if he *also* divorce her, then it shall be no sin for them to return to each other, provided they are sure that they would be able to observe the limits *prescribed* by Allāh. And these are the limits *prescribed* by Allāh which He makes clear to the people who have knowledge.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْ بَعْدُ حَتّٰى
تَنْكِحَ زَوْجًا غَيْرَهٗ ۗ فَإِنْ طَلَّقَهَا فَلَا
جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ
يُقِيمَا حُدُودَ اللّٰهِ ۗ وَتِلْكَ حُدُودُ اللّٰهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣١﴾

232. And when you divorce‡ your wives and they approach the end of their *appointed* period, then either retain them in a becoming manner; or send them away in a becoming manner; but retain them not wrongfully so that you may transgress. And whoso does that, surely wrongs his own soul. And do not make a jest of the commandments of Allāh, and remember the favour of Allāh upon you and the Book and the Wisdom which He has sent down to you, whereby He exhorts you. And fear Allāh and know that Allah knows all things well.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ
بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِتَعْتَدُوا ۚ
وَمَنْ يَفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗ ۗ وَلَا
تَتَّخِذُوا آيٰتِ اللّٰهِ هُزُوًا ۚ وَاذْكُرُوا
نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ
مِنَ الْكِتٰبِ وَالْحِكْمَةِ يَعِظُكُمْ بِهٖ ۗ وَاتَّقُوا ٢٩
اللّٰهَ وَاعْلَمُوا أَنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٢﴾ ع
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‡ The revocable divorce.

R. 30.

233. And when you divorce women and they reach the end of their period, prevent them not from marrying their husbands, if they agree between themselves in a decent manner. This is an admonition for him among you who believes in Allāh and the Last Day. It is more blessed for you and purer; and Allāh knows but you do not know.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا
تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا
تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ؕ ذٰلِكَ
يُوعَظُ بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللّٰهِ وَ
الْيَوْمِ الْاٰخِرِ ؕ ذٰلِكُمْ أَزْكٰى لَكُمْ وَأَطْهَرُ ؕ وَ
اللّٰهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٣﴾

234. And mothers shall give suck to their children for two whole years; *this is* for those who desire to complete the suckling. And the man to whom the child belongs shall be responsible for their (the mothers') food and clothing according to usage. No soul is burdened beyond its capacity. The mother shall not make *the father* suffer on account of her child, nor shall he to whom the child belongs make *the mother* suffer on account of his child, and the same is incumbent on the heir. If they both decide upon weaning *the child* by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet-nurse for your children, there shall be no blame on you, provided you pay what you have agreed to pay, in a fair manner. And fear Allāh and know that Allāh sees what you do.

وَالْوَالِدٰتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ
كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ؕ وَ
عَلَى الْمَوْلُودِ لَهٗ رِزْقُهُنَّ وَكِسْوَتُهُنَّ
بِالْمَعْرُوفِ ؕ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ
لَا تُضَآرَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهٗ
بِوَلَدِهٖ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ
فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَ
تَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ؕ وَإِنْ أَرَدْتُّمْ
أَنْ تَسْتَرْضِعُوْٓا أَوْلَادَكُمْ فَلَا جُنَاحَ
عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَّآ اٰتَيْتُمْ بِالْمَعْرُوفِ ؕ
وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا أَنَّ اللّٰهَ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٢٣٤﴾

235. And those of you who die and leave wives behind, these (wives) shall wait concerning themselves four months and ten *days*. And when they have reached the end of their period, no sin shall lie on you in anything that they do with regard to themselves according to what is fair. And Allāh is aware of what you do.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ أَزْوَاجًا
يَّتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَّ
عَشْرًا ۚ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ
عَلَيْكُمْ فِيمَا فَعَلْنَ فِيْٓ أَنْفُسِهِنَّ
بِالْمَعْرُوفِ ؕ وَاللّٰهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٥﴾

236. And there shall be no blame on you in throwing out a hint regarding a proposal of marriage to *these*

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهٖ مِنْ
خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِيْٓ أَنْفُسِكُمْ ؕ

women or in keeping *the desire* hidden in your minds. Allāh knows that you will think of them *in this connection.* But make not a contract with them in secret, except that you say a fair word. And resolve not on the marriage tie until the prescribed period reaches its end. And know that Allāh knows what is in your minds; so beware of it. And know that Allāh is Most Forgiving, Forbearing.

عَلِمَ اللّٰهُ اَنَّكُمْ سَتَذْكُرُوْنَهُنَّ وَلٰكِنْ
لَّا تُوَاعِدُوْهُنَّ سِرًّا اِلَّاۤ اَنْ تَقُوْلُوْا قَوْلًا
مَّعْرُوْفًا ؕ وَلَا تَعْزِمُوْا عُقْدَةَ النِّكَاحِ
حَتّٰى يَبْلُغَ الْكِتٰبُ اَجَلَهٗ ؕ وَاعْلَمُوْۤا اَنَّ
اللّٰهَ يَعْلَمُ مَا فِيْۤ اَنْفُسِكُمْ فَاحْذَرُوْهُ ۚ
وَاعْلَمُوْۤا اَنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿۲۳۶﴾ ع ۳۰ ۱۲

R. 31.

237. It shall be no sin for you if you divorce women while you have not touched them, nor settled for them a dowry. But provide for them—the rich man according to his means and the poor man according to his means—a provision in a becoming manner, an obligation upon the virtuous.

لَا جُنَاحَ عَلَيْكُمْ اِنْ طَلَّقْتُمُ النِّسَآءَ
مَا لَمْ تَمَسُّوْهُنَّ اَوْ تَفْرِضُوْا لَهُنَّ
فَرِيْضَةً ۚۖ وَّمَتِّعُوْهُنَّ ۚ عَلَى الْمُوْسِعِ
قَدَرُهٗ وَعَلَى الْمُقْتِرِ قَدَرُهٗ ۚ مَتَاعًۢا
بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُحْسِنِيْنَ ﴿۲۳۷﴾

238. And if you divorce them before you have touched them, but have settled for them a dowry, then half of what you have settled *shall be due from you*, unless they remit, or he, in whose hand is the tie of marriage, should remit. And that you should remit is nearer to righteousness. And do not forget to do good to one another. Surely, Allāh sees what you do.

وَاِنْ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ
تَمَسُّوْهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيْضَةً
فَنِصْفُ مَا فَرَضْتُمْ اِلَّاۤ اَنْ يَّعْفُوْنَ اَوْ
يَعْفُوَا الَّذِيْ بِيَدِهٖ عُقْدَةُ النِّكَاحِ ؕ
وَاَنْ تَعْفُوْۤا اَقْرَبُ لِلتَّقْوٰى ؕ وَلَا
تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ؕ اِنَّ اللّٰهَ بِمَا
تَعْمَلُوْنَ بَصِيْرٌ ﴿۲۳۸﴾

239. Watch over Prayers, and the middle Prayer, and stand before Allāh submissively.

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ
الْوُسْطٰى ۗ وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ﴿۲۳۹﴾

240. If you are in *a state of* fear, then *say your Prayer* on foot or riding; but when you are safe, remember Allāh as He has taught you that which you did not know.

فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا ۚ فَاِذَاۤ
اَمِنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ مَّا
لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ﴿۲۴۰﴾

241. And those of you who die and leave behind wives shall bequeath to their wives provision for a year without *their* being turned out. But if they *themselves* go out, there shall be no blame upon you in regard to

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ
اَزْوَاجًا ۚۖ وَّصِيَّةً لِّاَزْوَاجِهِمْ مَّتَاعًا اِلَى
الْحَوْلِ غَيْرَ اِخْرَاجٍ ۚ فَاِنْ خَرَجْنَ فَلَا
جُنَاحَ عَلَيْكُمْ فِيْ مَا فَعَلْنَ فِيْۤ اَنْفُسِهِنَّ

any proper thing which they do concerning themselves. And Allāh is Mighty, Wise.

مِنْ مَّعْرُوْفٍ ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۲۴۱﴾

242. And for the divorced women *also* there should be a provision according to what is fair—an obligation on the God-fearing.

وَلِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ ؕ حَقًّا
عَلَى الْمُتَّقِيْنَ ﴿۲۴۲﴾

243. Thus does Allāh make His commandments clear to you that you may understand.

كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ
تَعْقِلُوْنَ ﴿۲۴۳﴾

R. 32.

244. Dost thou not know of those who went forth from their homes, and they were thousands, fearing death? And Allāh said to them: ‘Die;’ then He brought them to life. Surely, Allāh is Munificent to men, but most men are not grateful.

اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ
وَهُمْ اُلُوْفٌ حَذَرَ الْمَوْتِ ۪ فَقَالَ لَهُمُ
اللّٰهُ مُوْتُوْا ۫ ثُمَّ اَحْيَاهُمْ ؕ اِنَّ اللّٰهَ
لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ
النَّاسِ لَا يَشْكُرُوْنَ ﴿۲۴۴﴾

245. And fight in the cause of Allāh and know that Allāh is All-Hearing, All-Knowing.

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْۤا اَنَّ
اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۲۴۵﴾

246. Who is it that will lend Allāh a goodly loan that He may multiply it for him manifold? And Allāh receives and enlarges, and to Him shall you be made to return.

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا
فَيُضٰعِفَهٗ لَهٗۤ اَضْعَافًا كَثِيْرَةً ؕ وَاللّٰهُ
يَقْبِضُ وَيَبْصُۜطُ ۪ وَاِلَيْهِ تُرْجَعُوْنَ ﴿۲۴۶﴾

247. Hast thou not heard of the chiefs of the children of Israel after Moses, when they said to a Prophet of theirs: ‘Appoint for us a king that we may fight in the cause of Allāh?’ He said: ‘Is it not likely that you will not fight, if fighting is prescribed for you?’ They said: ‘What reason have we to abstain from fighting in the cause of Allāh when we have been driven forth from our homes and our sons?’ But when fighting was ordained for them, they turned back except a small number of them. And Allāh knows the transgressors well.

اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْۢ بَنِيْۤ اِسْرَآءِيْلَ
مِنْۢ بَعْدِ مُوْسٰى ۘ اِذْ قَالُوْا لِنَبِيٍّ لَّهُمُ
ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ ؕ
قَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ
اَلَّا تُقَاتِلُوْا ؕ قَالُوْا وَمَا لَنَاۤ اَلَّا نُقَاتِلَ فِيْ
سَبِيْلِ اللّٰهِ وَقَدْ اُخْرِجْنَا مِنْ دِيَارِنَا وَ
اَبْنَآئِنَا ؕ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ
تَوَلَّوْا اِلَّا قَلِيْلًا مِّنْهُمْ ؕ وَاللّٰهُ عَلِيْمٌۢ
بِالظّٰلِمِيْنَ ﴿۲۴۷﴾

248. And their Prophet said to them: ‘Allāh has appointed for you Ṭālūt as a king.’ They said: ‘How can he have sovereignty over us while we

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ
لَكُمْ طَالُوْتَ مَلِكًا ؕ قَالُوْۤا اَنّٰى يَكُوْنُ لَهُ
الْمُلْكُ عَلَيْنَا وَنَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ

are better entitled to sovereignty than he, and he is not given abundance of wealth?' He said: 'Surely, Allāh has chosen him above you and has increased him abundantly in knowledge and body.' And Allāh gives sovereignty to whom He pleases and Allāh is Bountiful, All-Knowing.

وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ؕ قَالَ اِنَّ اللّٰهَ
اصْطَفٰىهُ عَلَيْكُمْ وَزَادَهٗ بَسْطَةً فِي الْعِلْمِ
وَالْجِسْمِ ؕ وَاللّٰهُ يُؤْتِيْ مُلْكَهٗ مَنْ يَّشَآءُ ؕ وَ
اللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۲۴۸﴾

249. And their Prophet said to them: 'The sign of his sovereignty is that there shall be given you a heart wherein there will be tranquillity from your Lord and a legacy *of good* left by the family of Moses and the family of Aaron—the angels bearing it. Surely, in this there is a Sign for you if you are believers.'

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اٰيَةَ مُلْكِهٖۤ اَنْ
يَّاْتِيَكُمُ التَّابُوْتُ فِيْهِ سَكِيْنَةٌ مِّنْ
رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوْسٰى وَ
اٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰٓئِكَةُ ؕ اِنَّ فِيْ ذٰلِكَ
لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۲۴۹﴾

R. 33.

250. And when Ṭālūt set out with the forces, he said: 'Surely, Allāh will try you with a river. So he who drinks therefrom is not of me; and he who tastes it not is assuredly of me, except him who takes a handful of water with his hand.' But they drank of it, except a few of them. And when they crossed it—he and those who believed along with him—they said: 'We have no power today against Jālūt and his forces.' But those who knew for certain that they would *one day* meet Allāh said: 'How many a small party has triumphed over a large party by Allāh's command! And Allāh is with the steadfast.'

فَلَمَّا فَصَلَ طَالُوْتُ بِالْجُنُوْدِ ۙ قَالَ اِنَّ
اللّٰهَ مُبْتَلِيْكُمْ بِنَهَرٍ ۚ فَمَنْ شَرِبَ مِنْهُ
فَلَيْسَ مِنِّيْ ۚ وَمَنْ لَّمْ يَطْعَمْهُ فَاِنَّهٗ مِنِّيْۤ
اِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهٖ ۚ فَشَرِبُوْا
مِنْهُ اِلَّا قَلِيْلًا مِّنْهُمْ ؕ فَلَمَّا جَاوَزَهٗ هُوَ
وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۙ قَالُوْا لَا طَاقَةَ لَنَا
الْيَوْمَ بِجَالُوْتَ وَجُنُوْدِهٖ ؕ قَالَ الَّذِيْنَ
يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوا اللّٰهِ ۙ كَمْ مِّنْ فِئَةٍ
قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةً بِاِذْنِ اللّٰهِ ؕ
وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ﴿۲۵۰﴾

251. And when they issued forth to *encounter* Jālūt and his forces, they said: 'O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.'

وَلَمَّا بَرَزُوْا لِجَالُوْتَ وَجُنُوْدِهٖ قَالُوْا
رَبَّنَاۤ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ
اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿۲۵۱﴾ ؕ

252. So they routed them by the command of Allāh; and David slew Jālūt, and Allāh gave him sovereignty

فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۙ وَقَتَلَ دَاوٗدُ
جَالُوْتَ وَاٰتٰىهُ اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ

and wisdom, and taught him of what He pleased. And had it not been for Allāh's repelling men, some of them by the others, the earth would have become filled with disorder. But Allāh is Munificent to *all* peoples.

وَعَلَّمَهٗ مِمَّا يَشَآءُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ
النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۙ لَّفَسَدَتِ
الْاَرْضُ وَلٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى
الْعٰلَمِيْنَ ﴿۲۵۲﴾

253. These are the Signs of Allāh; We recite them unto thee with truth. Surely, thou art *one* of the Messengers.

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ
وَاِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿۲۵۳﴾

Part 3

*254. These Messengers have We exalted, some of them above others: among them there are those to whom Allāh spoke‡; and some of them He exalted by degrees of rank. And We gave Jesus, son of Mary, clear proofs and strengthened him with the Spirit of holiness. And if Allāh had *so* willed, those *that came* after them would not have fought with one another after clear Signs had come to them; but they did disagree. Of them were some who believed, and of them were some who disbelieved. And if Allāh had *so* willed, they would not have fought with one another; but Allāh does what He desires.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ
عَلٰى بَعْضٍ ۘ مِنْهُمْ مَّنْ كَلَّمَ اللّٰهُ وَ
رَفَعَ بَعْضَهُمْ دَرَجٰتٍ ؕ وَاٰتَيْنَا
عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَ
اَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ؕ وَلَوْ شَآءَ
اللّٰهُ مَا اقْتَتَلَ الَّذِيْنَ مِنْ بَعْدِهِمْ
مِّنْ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ وَلٰكِنِ
اخْتَلَفُوْا فَمِنْهُمْ مَّنْ اٰمَنَ وَمِنْهُمْ
مَّنْ كَفَرَ ؕ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلُوْا ۟
وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ﴿۲۵۴﴾

R. 34.

255. O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong *to themselves*.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَنْفِقُوْا
مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ
لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ؕ
وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ﴿۲۵۵﴾

256. Allāh—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ
لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ لَهٗ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ مَنْ ذَا الَّذِيْ
يَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ يَعْلَمُ

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*254. **Note:** This verse can be translated by placing a pause after the word '*minhum*' (مِنْهُمْ) and not before it. In this case the translation is more easily readable and understandable and would run as follows: **These Messengers of whom We have exalted some above others, Allāh spoke to them and exalted some of them in degrees of rank.**

‡ *i.e.* gave them a new Law.

that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He * pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.

مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا يَـُٔوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ﴿٢٥٦﴾

257. There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allāh, has surely grasped a strong handle which knows no breaking. And Allāh is All-Hearing, All-Knowing.

لَآ اِكْرَاهَ فِي الدِّيْنِ ۙ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۗ لَا انْفِصَامَ لَهَا ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٥٧﴾

258. Allāh is the friend of those who believe: He brings them out of every *kind of* darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into every *kind of* darkness. These are the inmates of the Fire; therein shall they abide.

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۬ؕ وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰٓـُٔهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٥٨﴾ ع ٣٤ ٢

R. 35.

259. Hast thou not heard of him who disputed with Abraham about his Lord, because Allāh had given him kingdom? When Abraham said, 'My Lord is He Who gives life and causes death,' he said, 'I *also* give life and cause death.' Abraham said, 'Well, Allāh brings the sun from the East; bring it thou from the West.' Thereupon the infidel was dumbfounded. And Allāh guides not the unjust people.

اَلَمْ تَرَ اِلَى الَّذِيْ حَآجَّ اِبْرٰهٖمَ فِيْ رَبِّهٖٓ اَنْ اٰتٰىهُ اللّٰهُ الْمُلْكَ ۘ اِذْ قَالَ اِبْرٰهٖمُ رَبِّيَ الَّذِيْ يُحْيٖ وَيُمِيْتُ ۙ قَالَ اَنَا اُحْيٖ وَاُمِيْتُ ؕ قَالَ اِبْرٰهٖمُ فَاِنَّ اللّٰهَ يَاْتِيْ بِالشَّمْسِ مِنَ الْمَشْرِقِ فَاْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِيْ كَفَرَ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٢٥٩﴾ وقف لازم

260. Or like him who passed by a town which had fallen down upon its roofs, *and* exclaimed, 'When will Allāh restore it to life after its

اَوْ كَالَّذِيْ مَرَّ عَلٰى قَرْيَةٍ وَّهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا ۚ قَالَ اَنّٰى يُحْيٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ فَاَمَاتَهُ اللّٰهُ مِائَةَ

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* 256. His **throne** extends over the heavens and the earth...

Note: The word '*kursī*' (كُرْسِيٌّ) primarily means seat of power or throne. This meaning of the word has wider application and covers not only knowledge but also other requisites of government.

destruction?' Then Allāh caused him to die for a hundred years; then He raised him, and said: 'How long hast thou remained *in this state*?' He answered, 'I have remained a day or part of a day.' He said: 'Nay, thou hast remained *in this state* for a hundred years. Now look at thy food and thy drink; they have not rotted. And look at thy ass. And *We have done this* that We may make thee a Sign unto men. And look at the bones, how We set them and then clothe them with flesh.' And when this became clear to him, he said, 'I know that Allāh has the power to do all that He wills.'

عَامٍ ثُمَّ بَعَثَهٗ ؕ قَالَ كَمْ لَبِثْتَ ؕ
قَالَ لَبِثْتُ يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالَ
بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ اِلٰى
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۚ وَ
انْظُرْ اِلٰى حِمَارِكَ وَلِنَجْعَلَكَ اٰيَةً
لِّلنَّاسِ وَانْظُرْ اِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا
ثُمَّ نَكْسُوْهَا لَحْمًا ؕ فَلَمَّا تَبَيَّنَ لَهٗ ۙ
قَالَ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ٢٦٠

261. And *remember* when Abraham said, 'My Lord, show me how Thou givest life to the dead.' He said, 'Hast thou not believed?' He said, 'Yes, but *I ask this* that my heart may be at rest.' He answered, 'Take four birds and make them attached to thyself. Then put each of them on a hill; then call them; they will come to thee in haste. And know that Allāh is Mighty, Wise.'

وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اَرِنِيْ كَيْفَ تُحْيِ
الْمَوْتٰى ؕ قَالَ اَوَلَمْ تُؤْمِنْ ؕ قَالَ بَلٰى
وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِيْ ؕ قَالَ فَخُذْ
اَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ اِلَيْكَ ثُمَّ
اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ
ادْعُهُنَّ يَاْتِيْنَكَ سَعْيًا ؕ وَاعْلَمْ اَنَّ ٣٥
اللّٰهَ عَزِيْزٌ حَكِيْمٌ ٢٦١ ع ٣

R. 36.

262. The similitude of those who spend their wealth for the cause of Allāh is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allāh multiplies *it* further for whomsoever He pleases; and Allāh is Bountiful, All-Knowing.

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ
سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ
سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ
حَبَّةٍ ؕ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ؕ وَ
اللّٰهُ وَاسِعٌ عَلِيْمٌ ٢٦٢

263. They who spend their wealth for the cause of Allāh, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ
اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَاۤ اَنْفَقُوْا مَنًّا وَّ
لَاۤ اَذًى ۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ٢٦٣

264. A kind word and forgiveness are better than charity followed by

قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ
صَدَقَةٍ يَّتْبَعُهَاۤ اَذًى ؕ وَاللّٰهُ غَنِيٌّ

injury. And Allāh is Self-Sufficient, Forbearing.

حَلِيْمٌ ﴿٢٦٤﴾

265. O ye who believe! render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allāh and the Last Day. His case is like the case of a smooth rock *covered* with earth, on which heavy rain falls, leaving it bare, smooth and hard. They shall not secure aught of what they earn. And Allāh guides not the disbelieving people.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا
صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ كَالَّذِيْ
يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ فَمَثَلُهٗ كَمَثَلِ
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ
فَتَرَكَهٗ صَلْدًا ؕ لَا يَقْدِرُوْنَ عَلٰى شَيْءٍ
مِّمَّا كَسَبُوْا ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ
الْكٰفِرِيْنَ ﴿٢٦٥﴾

266. And the case of those who spend their wealth to seek the pleasure of Allāh and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain *suffices*. And Allāh sees what you do.

وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ
ابْتِغَآءَ مَرْضَاتِ اللّٰهِ وَتَثْبِيْتًا مِّنْ
اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ اَصَابَهَا
وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ ۚ فَاِنْ لَّمْ
يُصِبْهَا وَابِلٌ فَطَلٌّ ؕ وَاللّٰهُ بِمَا
تَعْمَلُوْنَ بَصِيْرٌ ﴿٢٦٦﴾

267. Does any of you desire that there should be for him a garden of palm trees and vines with streams flowing beneath it, and with all kinds of fruit for him therein—while old age has stricken him and he has weak off-spring—and that a fiery whirlwind should smite it and it be *all* burnt? Thus does Allāh make His Signs clear to you that you may ponder.

اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ مِّنْ
نَّخِيْلٍ وَّاَعْنَابٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ ۙ لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ ۙ
وَاَصَابَهُ الْكِبَرُ وَلَهٗ ذُرِّيَّةٌ
ضُعَفَآءُ ۚ فَاَصَابَهَآ اِعْصَارٌ فِيْهِ نَارٌ
فَاحْتَرَقَتْ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ
لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿٢٦٧﴾ ٣٦ ع ٤ ٢

R. 37.

268. O ye who believe! spend of the good things that you have earned, and of what We produce for you
* from the earth; and seek not what is bad to spend out of it when you would not take it yourselves except that you connive at it. And know that Allāh is Self-Sufficient, Praise-worthy.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ
طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ
مِّنَ الْاَرْضِ ۪ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ
تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ
تُغْمِضُوْا فِيْهِ ؕ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَنِيٌّ
حَمِيْدٌ ﴿٢٦٨﴾

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* 268. and seek not what is bad to spend out of it, when you would not take it yourselves except **with eyes downcast with shame.**

269. Satan threatens you with poverty and enjoins upon you what is foul, whereas Allāh promises you forgiveness from Himself and bounty. And Allāh is Bountiful, All-Knowing.

اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَاْمُرُكُمْ
بِالْفَحْشَآءِ ۚ وَاللّٰهُ يَعِدُكُمْ مَّغْفِرَةً
مِّنْهُ وَفَضْلًا ۗ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢٦٩﴾

270. He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would be reminded except those endowed with understanding.

يُّؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ
يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا
كَثِيْرًا ۗ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا
الْاَلْبَابِ ﴿٢٧٠﴾

271. And whatsoever you spend or whatsoever vow you vow, Allāh surely knows it; and for the wrong-doers there shall be no helpers.

وَمَآ اَنْفَقْتُمْ مِّنْ نَّفَقَةٍ اَوْ نَذَرْتُمْ
مِّنْ نَّذْرٍ فَاِنَّ اللّٰهَ يَعْلَمُهٗ ۗ وَمَا
لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿٢٧١﴾

272. If you give alms openly, it is well *and good*; but if you conceal them and give them to the poor, it is better for you; and He will remove from you *many* of your sins. And Allāh is aware of what you do.

اِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ ۚ وَاِنْ
تُخْفُوْهَا وَتُؤْتُوْهَا الْفُقَرَآءَ فَهُوَ
خَيْرٌ لَّكُمْ ۗ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّاٰتِكُمْ ۗ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٢٧٢﴾

273. It is not thy responsibility to make them follow the right path; but Allāh guides whomsoever He pleases. And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favour of Allāh. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ
يَهْدِيْ مَنْ يَّشَآءُ ۗ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ
فَلِاَنْفُسِكُمْ ۗ وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ
وَجْهِ اللّٰهِ ۗ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ
يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ﴿٢٧٣﴾

274. *These alms are* for the poor who are detained in the cause of Allāh and are unable to move about in the land. The ignorant man thinks them to be free from want because of *their* abstaining *from begging*. Thou shalt know them by their appearance; they do not beg of men with importunity. And whatever of wealth you spend, surely, Allāh has perfect knowledge thereof.

لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ
سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي
الْاَرْضِ ۡ يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ
مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا
يَسْـَٔلُوْنَ النَّاسَ اِلْحَافًا ۗ وَمَا تُنْفِقُوْا
مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿٢٧٤﴾

R. 38.

275. Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them *shall come* no fear, nor shall they grieve.

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَ
النَّهَارِ سِرًّا وَّ عَلَانِيَةً فَلَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۲۷۵﴾

وقف منزل

276. Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say: 'Trade *also* is like interest;' whereas Allāh has made trade lawful and made interest unlawful. So he to whom an admonition comes from his Lord and he desists, then will that *which he received* in the past be his; and his affair is with Allāh. And those who revert *to it*, they are the inmates of the Fire; therein shall they abide.

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ
اِلَّا كَمَا يَقُوْمُ الَّذِيْ يَتَخَبَّطُهُ الشَّيْطٰنُ
مِنَ الْمَسِّ ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا
الْبَيْعُ مِثْلُ الرِّبٰوا ۘ وَاَحَلَّ اللّٰهُ الْبَيْعَ
وَحَرَّمَ الرِّبٰوا ؕ فَمَنْ جَآءَهٗ مَوْعِظَةٌ
مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ ؕ وَ
اَمْرُهٗٓ اِلَى اللّٰهِ ؕ وَمَنْ عَادَ فَاُولٰٓئِكَ
اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۲۷۶﴾

وقف لازم

*277. Allāh will abolish interest and will cause charity to increase. And Allāh loves not anyone who is a confirmed disbeliever and an arch-sinner.

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ؕ وَ
اللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ﴿۲۷۷﴾

278. Surely, those who believe and do good deeds, and observe Prayer and pay the Zakāt, shall have their reward from their Lord, and no fear *shall come* on them, nor shall they grieve.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَ
اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۲۷۸﴾

279. O ye who believe! fear Allāh and relinquish what remains of interest, if you are believers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا
مَا بَقِيَ مِنَ الرِّبٰوٓا اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ﴿۲۷۹﴾

280. But if you do *it* not, then beware of war from Allāh and His Messenger; and if you repent, then you shall have your original sums; *thus* you shall not wrong, nor shall you be wronged.

فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ
اللّٰهِ وَرَسُوْلِهٖ ۚ وَاِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ
اَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ﴿۲۸۰﴾

281. And if any *debtor* be in straitened circumstances, then *grant*

وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى

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* 277. **Note:** This verse gives a clear-cut verdict that economies based on interest and usury are bound to perish whereas economies where charity is emphasized will prosper.

him respite till a time of ease. And that you remit it as charity shall be better for you, if only you knew.

مَيْسَرَةٍ ؕ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ ﴿٢٨١﴾

282. And fear the day when you shall be made to return to Allāh; then shall every soul be paid in full what it has earned; and they shall not be wronged.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللّٰهِ ۗ
ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٨٢﴾

ع ٣٨ ٦

R. 39.

283. O ye who believe! when you borrow one from another for a fixed period, then write it down. And let a scribe write *it* in your presence faithfully; and no scribe should refuse to write, because Allāh has taught him, so let him write and let him who incurs the liability dictate; and he should fear Allāh, his Lord, and not diminish anything therefrom. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can watch his interest dictate with justice. And call two witnesses from among your men; and if two men be not *available*, then a man and two women, of such as you like as witnesses, so that if either of two *women* should err *in memory*, then one may remind the other. And the witnesses should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time *of payment*. This is more equitable in the sight of Allāh and makes testimony surer and is more likely to keep you away from doubts; *therefore omit not to write* except that it be ready merchandise which you give or take from hand to hand, in which case it shall be no sin for you that you write it not. And have witnesses when you sell one to another; and let no harm be done to

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا تَدَايَنْتُمْ
بِدَيْنٍ اِلٰۤى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ؕ
وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۖ
وَلَا يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ
اللّٰهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِيْ عَلَيْهِ
الْحَقُّ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ وَلَا يَبْخَسْ مِنْهُ
شَيْـًٔا ؕ فَاِنْ كَانَ الَّذِيْ عَلَيْهِ الْحَقُّ
سَفِيْهًا اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ اَنْ
يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ ؕ وَ
اسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ
فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَّ
امْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ
الشُّهَدَآءِ ؕ اَنْ تَضِلَّ اِحْدٰىهُمَا
فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى ؕ وَلَا يَاْبَ
الشُّهَدَآءُ اِذَا مَا دُعُوْا ؕ وَلَا تَسْـَٔمُوْۤا
اَنْ تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا اِلٰۤى
اَجَلِهٖ ؕ ذٰلِكُمْ اَقْسَطُ عِنْدَ اللّٰهِ وَ
اَقْوَمُ لِلشَّهَادَةِ وَاَدْنٰۤى اَلَّا
تَرْتَابُوْۤا اِلَّاۤ اَنْ تَكُوْنَ تِجَارَةً
حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ اَلَّا تَكْتُبُوْهَا ؕ وَ
اَشْهِدُوْۤا اِذَا تَبَايَعْتُمْ ۖ وَلَا يُضَآرَّ
كَاتِبٌ وَّلَا شَهِيْدٌ ؕ وَاِنْ تَفْعَلُوْا
فَاِنَّهٗ فُسُوْقٌۢ بِكُمْ ؕ وَاتَّقُوا اللّٰهَ ؕ وَ

the scribe or the witness. And if you do *that*, then certainly it shall be disobedience on your part. And fear Allāh. And Allāh grants you knowledge and Allāh knows all things well.

يُعَلِّمُكُمُ اللّٰهُ ؕ وَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۲۸۳﴾

284. And if you be on a journey, and you find not a scribe, then let there be a pledge with possession. And if one of you entrusts another with something, then let him who is entrusted surrender his trust and let him fear Allāh, his Lord. And conceal not testimony; and whoever conceals it, his heart is certainly sinful. And Allāh is well aware of what you do.

وَ اِنْ كُنْتُمْ عَلٰى سَفَرٍ وَّ لَمْ تَجِدُوْا كَاتِبًا فَرِهٰنٌ مَّقْبُوْضَةٌ ؕ فَاِنْ اَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ اَمَانَتَهٗ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ ؕ وَ لَا تَكْتُمُوا الشَّهَادَةَ ؕ وَ مَنْ يَّكْتُمْهَا فَاِنَّهٗۤ اٰثِمٌ قَلْبُهٗ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿۲۸۴﴾

R. 40.

285. To Allāh belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your minds or keep it hidden, Allāh will call you to account for it; then will He forgive whomsoever He pleases and punish whomsoever He pleases; and Allāh has the power to do all that He wills.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ وَ اِنْ تُبْدُوْا مَا فِيْۤ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ؕ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَ يُعَذِّبُ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۲۸۵﴾

286. This Messenger *of Ours* believes in that which has been revealed to him from his Lord, and *so do* the believers: all *of them* believe in Allāh, and in His angels, and in His Books, and in His Messengers, *saying*, ‘We make no distinction between any of His Messengers;’ and they say, ‘We hear, and we obey. *We implore* Thy forgiveness, O our Lord, and to Thee is the returning.’

اٰمَنَ الرَّسُوْلُ بِمَاۤ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَ الْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ وَ مَلٰٓئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ ۟ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۟ وَ قَالُوْا سَمِعْنَا وَ اَطَعْنَا ٭ غُفْرَانَكَ رَبَّنَا وَ اِلَيْكَ الْمَصِيْرُ ﴿۲۸۶﴾

*287. Allāh burdens not any soul beyond its capacity. It shall have *the reward* it earns, and it shall get *the*

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ ؕ

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* 287. **Note:** This refers to earlier peoples who were entrusted with religious responsibilities but treated them with disrespect and deemed them to be a burden. As such professional clergy from the lower ranks of society were made to carry that burden on their shoulders and a religious clergy came to be born which monopolised the knowledge of religion while they were incapable of doing full justice to it. This process ultimately led to the creation of a religious clergy which was narrow-minded, arrogant and intolerant and few among them understood the philosophy and the magnanimity of the word of God. Such religious

punishment it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people.

رَبَّنَا لَا تُؤَاخِذْنَآ إِنْ نَّسِيْنَآ أَوْ
أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا
كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ
وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا
أَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ
ع ٤٠ ٨ الْكٰفِرِيْنَ ﴿٢٨٦﴾

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leadership is likened to donkeys in 62:6 (Al-Jumu‘ah) whose backs are loaded with religious books for transportation but the donkeys understand little of what they carry. So the word ‘*iṣran*’ (إِصْرًا) should be understood in this context because any responsibility laid down by God cannot be treated as a burden from which true believers seek escape.

رُكُوعَاتُهَا ٢٠ سُوْرَةُ اٰلِ عِمْرٰنَ مَدَنِيَّةٌ ٣ اٰيَاتُهَا ٢٠١

ĀL-E-‘IMRĀN

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

2. Alif Lām Mīm.‡

الٓمّٓ ٢

3. Allāh is He beside Whom there is no God, the Living, the Self-Subsisting and All-Sustaining.

اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۙ الْحَيُّ الْقَيُّوْمُ ٣

*4. He has sent down to thee the Book containing the truth *and* fulfilling that which precedes it; and He sent down the Torah and the Gospel

نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرٰىةَ وَ
الْاِنْجِيْلَ ٤

*5. Before *this*, as a guidance to the people; and He has sent down the Discrimination. Surely, those who deny the Signs of Allāh shall have a severe punishment. And Allāh is Mighty, Possessor of the power to requite.

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَ اَنْزَلَ
الْفُرْقَانَ ۬ؕ اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ
اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَاللّٰهُ عَزِيْزٌ
ذُو انْتِقَامٍ ٥

6. Surely, nothing in the earth or in the heaven is hidden from Allāh.

اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِي الْاَرْضِ
وَلَا فِي السَّمَآءِ ؕ ٦

7. He it is Who fashions you in the wombs as He wills; there is no God but He, the Mighty, the Wise.

هُوَ الَّذِيْ يُصَوِّرُكُمْ فِي الْاَرْحَامِ كَيْفَ
يَشَآءُ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ٧

8. He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning—they are the basis of the Book—and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue

هُوَ الَّذِيْۤ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ
اٰيٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ
مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ
زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ

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‡ *i.e.* I am Allāh, the All-Knowing.

*4.& 5. He has sent down to thee the Book containing the truth *and* **confirming that** which precedes it; and He sent down the Torah and the Gospel before *this*, as a guidance to the people; and He has sent down the Discrimination.

Note: The word ‘*muṣaddiqan*’ (مُصَدِّقًا) has a wider application than the expression ‘fulfilling’ used in the original translation. It means confirming the truth of previous revelations as well as fulfilment and realization of the prophecies contained therein. In the light of this perhaps it would be more appropriate to translate the verse under study as above in the footnote.

‘*Al-furqān*’ (الْفُرْقَان) means incontrovertible truth as well as anything which clearly distinguishes something from another; as such it works as a criterion.

such thereof as are susceptible of different interpretations, seeking discord and seeking *wrong* interpretation of it. And none knows its *right* interpretation except Allāh and those who are firmly grounded in knowledge; they say, ‘We believe in it; the whole is from our Lord.’—And none heed except those gifted with understanding.—

الْفِتْنَةِ وَابْتِغَآءَ تَاْوِيْلِهٖ ۚ وَمَا يَعْلَمُ
تَاْوِيْلَهٗٓ اِلَّا اللّٰهُ ۘ وَالرّٰسِخُوْنَ فِي الْعِلْمِ
يَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ
وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ﴿٨﴾

9. ‘Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَ
هَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ
الْوَهَّابُ ﴿٩﴾

10. ‘Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, Allāh breaks not *His* promise.’

رَبَّنَآ اِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ
فِيْهِ ۚ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ﴿١٠﴾

R. 2.

11. Those who disbelieve—their possessions and their children shall not avail them at all against Allāh; and it is they that are the fuel of the Fire.

اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ
اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ۚ وَ
اُولٰٓئِكَ هُمْ وَقُوْدُ النَّارِ ﴿١١﴾

12. *Their case is* like the case of the people of Pharaoh and those before them; they rejected Our Signs; so Allāh punished them for their sins, and Allāh is severe in punishing.

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ
قَبْلِهِمْ ۚ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَاَخَذَهُمُ اللّٰهُ
بِذُنُوْبِهِمْ ۚ وَاللّٰهُ شَدِيْدُ الْعِقَابِ ﴿١٢﴾

13. Say to those who disbelieve, ‘You shall be overcome and gathered unto Hell; and an evil place of rest it is.’

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَ
تُحْشَرُوْنَ اِلٰى جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ ﴿١٣﴾

14. Certainly there was for you a Sign in the two armies that encountered each other, one army fighting in the cause of Allāh and the other disbelieving, whom they saw to be twice as many as themselves, actually with *their* eyes. *Thus* Allāh strengthens with His aid whomsoever He pleases. In that surely is a lesson for those who have eyes.

قَدْ كَانَ لَكُمْ اٰيَةٌ فِيْ فِئَتَيْنِ الْتَقَتَا ۚ
فِئَةٌ تُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ وَاُخْرٰى
كَافِرَةٌ يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْيَ الْعَيْنِ ۚ
وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَآءُ ۚ اِنَّ فِيْ
ذٰلِكَ لَعِبْرَةً لِّاُولِى الْاَبْصَارِ ﴿١٤﴾

15. Beautified for men is the love of desired things—women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allāh with Whom is an excellent home.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ
وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْاَنْعَامِ وَالْحَرْثِ ؕ ذٰلِكَ مَتَاعُ الْحَيٰوةِ
الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ﴿١٥﴾

16. Say, ‘Shall I inform you of *something better than that?’ For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; and pure spouses and Allāh’s pleasure. And Allāh is Mindful of *His* servants,

قُلْ اَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ؕ لِلَّذِيْنَ
اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَاَزْوَاجٌ
مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنَ اللّٰهِ ؕ وَاللّٰهُ
بَصِيْرٌ بِالْعِبَادِ ۚ ﴿١٦﴾

17. Those who say, ‘Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire;’

اَلَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اِنَّنَآ اٰمَنَّا
فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا عَذَابَ
النَّارِ ۚ ﴿١٧﴾

18. The steadfast, and the truthful, and the humble, and those who spend in the way of God, and those who seek forgiveness in the latter part of the night.

اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَ
الْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ ﴿١٨﴾

19. Allāh bears witness that there is no God but He—and *also do* the angels and those possessed of *knowledge—Maintainer of justice; there is no God but He, the Mighty, the Wise.

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَ
اُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ ؕ لَآ اِلٰهَ اِلَّا
هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١٩﴾ النّصف

20. Surely, the *true* religion with Allāh is Islām (complete submission). And those who were given the Book did not disagree but after knowledge had come to them, out of mutual envy. And whoso denies the Signs of Allāh, then surely, Allāh is quick at reckoning.

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۟ وَمَا
اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْ بَعْدِ
مَا جَآءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ؕ وَمَنْ
يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ
الْحِسَابِ ﴿٢٠﴾

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* 16. For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; ***there are*** **also spouses purified** ***by Allāh*** and Allāh’s pleasure. And Allāh is Mindful of *His* servants.

* 19. **Note:** In fact the Arabic expression ‘*qā’imam bil qisṭ*’ (قَآئِمًا بِالْقِسْطِ) is much stronger than the translation ‘Maintainer of justice’ indicates. **‘Always standing guard over justice’** would be a better translation.

21. But if they dispute with thee, say, ‘I have submitted myself to Allāh, and *also* those who follow me.’ And say to those who have been given the Book and to the unlearned, ‘Have you submitted?’ If they submit, then they will surely be guided; but if they turn back, then thy duty is only to convey the message. And Allāh is Watchful of *His* servants.

فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلّٰهِ وَ
مَنِ اتَّبَعَنِ ۗ وَقُلْ لِّلَّذِيْنَ أُوْتُوا الْكِتٰبَ
وَ الْأُمِّيّٖنَ ءَأَسْلَمْتُمْ ۗ فَإِنْ أَسْلَمُوْا
فَقَدِ اهْتَدَوْا ۚ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ
الْبَلٰغُ ۗ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ﴿۲۱﴾

R. 3.

22. Surely, those who deny the Signs of Allāh and seek to kill the Prophets unjustly, and seek to kill such men as enjoin equity—announce to them a painful punishment.

إِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَ
يَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ حَقٍّ ۙ وَّيَقْتُلُوْنَ
الَّذِيْنَ يَأْمُرُوْنَ بِالْقِسْطِ مِنَ النَّاسِ ۙ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيْمٍ ﴿۲۲﴾

23. Those are they whose deeds shall come to naught in this world and in the next, and they shall have no helpers.

أُولٰٓئِكَ الَّذِيْنَ حَبِطَتْ أَعْمَالُهُمْ فِي
الدُّنْيَا وَالْاٰخِرَةِ ۫ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿۲۳﴾

24. Dost thou not know of those who have been given *their* portion of the Book? They are called to the Book of Allāh that it may judge between them, but a party of them turn away in aversion.

أَلَمْ تَرَ إِلَى الَّذِيْنَ أُوْتُوْا نَصِيْبًا مِّنَ
الْكِتٰبِ يُدْعَوْنَ إِلٰى كِتٰبِ اللّٰهِ لِيَحْكُمَ
بَيْنَهُمْ ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ وَهُمْ
مُّعْرِضُوْنَ ﴿۲۴﴾

25. That is because they say, ‘The Fire shall not touch us, except for a limited number of days.’ And what they used to forge has deceived them regarding their religion.

ذٰلِكَ بِأَنَّهُمْ قَالُوْا لَنْ تَمَسَّنَا النَّارُ
إِلَّآ أَيَّامًا مَّعْدُوْدٰتٍ ۪ وَغَرَّهُمْ فِيْ
دِيْنِهِمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿۲۵﴾

26. How *will they fare* when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged?

فَكَيْفَ إِذَا جَمَعْنٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ۫
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُوْنَ ﴿۲۶﴾

27. Say, ‘O Allāh, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ
مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ ۫
وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ۭ بِيَدِكَ

and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

الْخَيْرُ ط اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٧﴾

28. ‘Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.’

تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ
فِي الَّيْلِ ز وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ز وَتَرْزُقُ مَنْ
تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾

29. Let not the believers take disbelievers for friends in preference to believers—and whoever does that has no connection with Allāh—except that you cautiously guard against them.* And Allāh cautions you against His punishment; and to Allāh is the returning.

لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ
دُوْنِ الْمُؤْمِنِيْنَ ج وَمَنْ يَّفْعَلْ ذٰلِكَ
فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّآ اَنْ تَتَّقُوْا
مِنْهُمْ تُقٰىةً ط وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ط وَ
اِلَى اللّٰهِ الْمَصِيْرُ ﴿٢٩﴾

30. Say, ‘Whether you conceal what is in your breasts or reveal it, Allāh knows it; and He knows whatever is in the heavens and whatever is in the earth. And Allāh has power to do all things.’

قُلْ اِنْ تُخْفُوْا مَا فِيْ صُدُوْرِكُمْ اَوْ
تُبْدُوْهُ يَعْلَمْهُ اللّٰهُ ط وَيَعْلَمُ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط وَاللّٰهُ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ﴿٣٠﴾

31. *Beware of* the Day when every soul shall find itself confronted with *all* the good it has done and *all* the evil it has done. It will wish there were a great distance between it and that *evil*. And Allāh cautions you against His punishment. And Allāh is Most Compassionate to *His* servants.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ
مُّحْضَرًا ۛ وَّمَا عَمِلَتْ مِنْ سُوْٓءٍ ۛ تَوَدُّ لَوْ معانقة
اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًا ۢ بَعِيْدًا ط وَ
يُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ط وَاللّٰهُ رَءُوْفٌ
بِالْعِبَادِ ﴿٣١﴾ ع ١١

R. 4.

32. Say, ‘If you love Allāh, follow me: *then* will Allāh love you and forgive you your faults. And Allāh is Most Forgiving, Merciful.’

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ
يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ط وَ
اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٣٢﴾

33. Say, ‘Obey Allāh and the Messenger;’ but if they turn away,

قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ج فَاِنْ تَوَلَّوْا

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*29. **Note:** The Arabic word ‘*yuḥadhdhiru kumullāhu nafsahū*’ (يُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ) literally means that ‘Allāh cautions you against Himself,’ which means that He cautions you against taking liberties regarding His commands and dictates.

then *remember that* Allāh loves not the disbelievers.

فَإِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ٣٣

34. Allāh did choose Adam and Noah and the family of Abraham and the family of ‘Imrān above all peoples—

إِنَّ اللّٰهَ اصْطَفٰىٓ اٰدَمَ وَنُوْحًا وَّاٰلَ إِبْرٰهِيْمَ وَاٰلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ٣٤

35. A race, co-related with one another. And Allāh is All-Hearing, All-Knowing.

ذُرِّيَّةًۢ بَعْضُهَا مِنْۢ بَعْضٍ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ٣٥

36. *Remember* when *the* woman of ‘Imrān said, ‘My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept *it* of me; verily, Thou alone art All-Hearing, All-Knowing.’

إِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ رَبِّ إِنِّيْ نَذَرْتُ لَكَ مَا فِيْ بَطْنِيْ مُحَرَّرًا فَتَقَبَّلْ مِنِّيْ ۚ إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ ٣٦

*37. But when she was delivered of it, she said, ‘My Lord, I am delivered of a female’—and Allāh knew best what she had brought forth and the male *she was thinking of* was not like the female *she had brought forth*—‘and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.’

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّيْ وَضَعْتُهَآ أُنْثٰى ۗ وَاللّٰهُ أَعْلَمُ بِمَا وَضَعَتْ ۗ وَلَيْسَ الذَّكَرُ كَالْأُنْثٰى ۚ وَإِنِّيْ سَمَّيْتُهَا مَرْيَمَ وَإِنِّيْٓ أُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ ٣٧

38. So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, ‘O Mary, whence hast thou this?’ She replied, ‘It is from Allāh.’ Surely, Allāh gives to whomsoever He pleases without measure.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَّأَنْۢبَتَهَا نَبَاتًا حَسَنًا ۙ وَّكَفَّلَهَا زَكَرِيَّا ۚ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يٰمَرْيَمُ أَنّٰى لَكِ هٰذَا ۗ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ۗ إِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ٣٨

39. There *and then* did Zachariah pray to his Lord, saying, ‘My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer.’

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهٗ ۚ قَالَ رَبِّ هَبْ لِيْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيْعُ الدُّعَآءِ ٣٩

40. And the angels called to him as he stood praying in the chamber:

فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَآئِمٌ يُّصَلِّيْ

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* 37. But when she was delivered of it, she said, ‘My Lord, I am delivered of a female’—**while** Allāh **knows** best what she had **delivered** and the male she was *thinking of* was not like the female *she had brought forth*—...

فِي الْمِحْرَابِ ۙ اَنَّ اللّٰهَ يُبَشِّرُكَ بِيَحْيٰى
مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ اللّٰهِ وَ سَيِّدًا وَّ
حَصُوْرًا وَّ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿۴۰﴾

‘Allāh gives thee glad tidings of Yaḥyā, who shall testify to the truth of a word from Allāh—noble and chaste and a Prophet, from among the righteous.’

قَالَ رَبِّ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّ قَدْ بَلَغَنِيَ
الْكِبَرُ وَ امْرَاَتِيْ عَاقِرٌ ؕ قَالَ كَذٰلِكَ
اللّٰهُ يَفْعَلُ مَا يَشَآءُ ﴿۴۱﴾

41. He said, ‘My Lord, how shall I have a son, when age has overtaken me, and my wife is barren?’ He answered, ‘Such is *the way of* Allāh: He does what He pleases.’

قَالَ رَبِّ اجْعَلْ لِّيْۤ اٰيَةً ؕ قَالَ اٰيَتُكَ اَلَّا
تُكَلِّمَ النَّاسَ ثَلٰثَةَ اَيَّامٍ اِلَّا رَمْزًا ؕ وَ
اذْكُرْ رَّبَّكَ كَثِيْرًا وَّ سَبِّحْ بِالْعَشِيِّ وَ
الْاِبْكَارِ ﴿۴۲﴾ ع ۴ ۱۳

42. He said, ‘My Lord, appoint a token for me.’ He replied, ‘Thy token shall be that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify Him in the evening and in the early morning.’

R. 5.

وَ اِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ
اصْطَفٰىكِ وَ طَهَّرَكِ وَ اصْطَفٰىكِ عَلٰى
نِسَآءِ الْعٰلَمِيْنَ ﴿۴۳﴾

43. And *remember* when the angels said, ‘O Mary, Allāh has chosen thee and purified thee and chosen thee above the women of all peoples.

يٰمَرْيَمُ اقْنُتِيْ لِرَبِّكِ وَ اسْجُدِيْ وَ ارْكَعِيْ
مَعَ الرّٰكِعِيْنَ ﴿۴۴﴾

44. ‘O Mary, be obedient to thy Lord and prostrate thyself and worship *God alone* with those who worship.’

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ؕ
وَ مَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ
اَيُّهُمْ يَكْفُلُ مَرْيَمَ ۪ وَ مَا كُنْتَ لَدَيْهِمْ
اِذْ يَخْتَصِمُوْنَ ﴿۴۵﴾

45. This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor wast thou with them when they disputed with one another.

اِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ
يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖۗ اسْمُهُ الْمَسِيْحُ
عِيْسَى ابْنُ مَرْيَمَ وَجِيْهًا فِي الدُّنْيَا وَ
الْاٰخِرَةِ وَ مِنَ الْمُقَرَّبِيْنَ ﴿۴۶﴾

46. When the angels said, ‘O Mary, Allāh gives thee glad tidings of a word from Him; his name *shall be* the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness *to God*;

وَ يُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا وَّ مِنَ
الصّٰلِحِيْنَ ﴿۴۷﴾

47. ‘And he shall speak to the people in the cradle and when of middle age, and he shall be of the righteous.’

48. She said, ‘My Lord, how shall I have a son, when no man has touched me?’ He said, “Such is *the way of* Allāh, He creates what He pleases. When He decrees a thing,
* He says to it, ‘Be!’ and it is.

قَالَتْ رَبِّ اَنّٰى يَكُوْنُ لِيْ وَلَدٌ وَّلَمْ يَمْسَسْنِيْ
بَشَرٌ ؕ قَالَ كَذٰلِكِ اللّٰهُ يَخْلُقُ مَا
يَشَآءُ ؕ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ
كُنْ فَيَكُوْنُ ﴿۴۸﴾

49. “And He will teach him the Book and the Wisdom and the Torah and the Gospel;

وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ
وَالْاِنْجِيْلَ ﴿۴۹﴾

50. “And *will make him* a Messenger to the children of Israel (to say): ‘I come to you with a Sign from your Lord, *which is*, that I will fashion out for you *a creation* out of clay after the manner of a bird, then I will breathe into it *a new spirit* and it will become a soaring being by the command of Allāh; and I will heal the night-blind and the leprous, and I will quicken the dead, by the command of Allāh; and I will announce to you what you will eat and what you will store up in your houses. Surely, therein is a Sign for you, if you be believers.

وَرَسُوْلًا اِلٰى بَنِيْۤ اِسْرَآءِيْلَ ۙ۬ اَنِّيْ قَدْ
جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّيْۤ اَخْلُقُ
لَكُمْ مِّنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ فَاَنْفُخُ
فِيْهِ فَيَكُوْنُ طَيْرًا بِاِذْنِ اللّٰهِ ۚ وَاُبْرِئُ
الْاَكْمَهَ وَالْاَبْرَصَ وَاُحْيِ الْمَوْتٰى بِاِذْنِ
اللّٰهِ ۚ وَاُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ وَمَا
تَدَّخِرُوْنَ ۙ فِيْ بُيُوْتِكُمْ ؕ اِنَّ فِيْ ذٰلِكَ
لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۵۰﴾

51. ‘And *I come* fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden you; and I come to you with a Sign from your Lord; so fear Allāh and obey me.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ
وَلِاُحِلَّ لَكُمْ بَعْضَ الَّذِيْ حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۟ فَاتَّقُوا
اللّٰهَ وَاَطِيْعُوْنِ ﴿۵۱﴾

52. ‘Surely, Allāh is my Lord and your Lord; so worship Him: this is the right path.’ ”

اِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ
هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿۵۲﴾

53. And when Jesus perceived their disbelief, he said, ‘Who will be my helpers in the cause of Allāh?’ The disciples answered, ‘We are the helpers of Allāh. We have believed in Allāh. And bear thou witness that we are obedient.

فَلَمَّاۤ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ
مَنْ اَنْصَارِيْۤ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ
نَحْنُ اَنْصَارُ اللّٰهِ ۚ اٰمَنَّا بِاللّٰهِ ۚ وَاشْهَدْ
بِاَنَّا مُسْلِمُوْنَ ﴿۵۳﴾

54. ‘Our Lord, we believe in that which Thou hast sent down and we

رَبَّنَاۤ اٰمَنَّا بِمَاۤ اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ

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* 48. **Note:** The expression “ ‘Be!’ And it is” does not indicate spontaneous transformation into existence from nothingness. It means that the moment God wills, His will begins to take shape and ultimately is done as He desires.

follow this Messenger. So write us down among those who bear witness.’

فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ٥٤

55. And they planned, and Allāh *also* planned; and Allāh is the Best of planners.

وَمَكَرُوْا وَمَكَرَ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ
الْمٰكِرِيْنَ ٥٥

R. 6.

56. When Allāh said, ‘O Jesus, I will cause thee to die *a natural death* and will exalt thee to Myself, and will clear thee from *the charges of* those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ.

اِذْ قَالَ اللّٰهُ يٰعِيْسٰٓى اِنِّيْ مُتَوَفِّيْكَ وَ
رَافِعُكَ اِلَيَّ وَ مُطَهِّرُكَ مِنَ الَّذِيْنَ
كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ
الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ ۚ ثُمَّ اِلَيَّ
مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ
فِيْهِ تَخْتَلِفُوْنَ ٥٦

57. ‘Then as for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and they shall have no helpers.

فَاَمَّا الَّذِيْنَ كَفَرُوْا فَاُعَذِّبُهُمْ عَذَابًا
شَدِيْدًا فِي الدُّنْيَا وَالْاٰخِرَةِ ۫ وَمَا لَهُمْ
مِّنْ نّٰصِرِيْنَ ٥٧

58. ‘And as for those who believe and do good works, He will pay them their full rewards. And Allāh loves not the wrongdoers.’

وَاَمَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ
فَيُوَفِّيْهِمْ اُجُوْرَهُمْ ؕ وَ اللّٰهُ لَا يُحِبُّ
الظّٰلِمِيْنَ ٥٨

59. That is what We recite unto thee of the Signs and the wise Reminder.

ذٰلِكَ نَتْلُوْهُ عَلَيْكَ مِنَ الْاٰيٰتِ وَالذِّكْرِ
الْحَكِيْمِ ٥٩

60. Surely, the case of Jesus with Allāh is like the case of Adam. He created him out of dust, then He said * to him, ‘Be!,’ and he was.

اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ؕ
خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ
فَيَكُوْنُ ٦٠

61. *This is* the truth from thy Lord, so be thou not of those who doubt.

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ
الْمُمْتَرِيْنَ ٦١

62. Now whoso disputes with thee concerning him, after what has come to thee of knowledge, say *to him*, ‘Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allāh on those who lie.’

فَمَنْ حَآجَّكَ فِيْهِ مِنْ بَعْدِ مَا جَآءَكَ مِنَ
الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَ
اَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَ
اَنْفُسَكُمْ ۟ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ
اللّٰهِ عَلَى الْكٰذِبِيْنَ ٦٢

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* 60. See the explanation of “كُنْ فَيَكُوْنُ” (“ ‘Be!’ And it is”) at page 59 under 3:48. (Publisher)

63. This certainly is the true account. There is none worthy of worship save Allāh; and surely, it is Allāh Who is the Mighty, the Wise.

إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٣﴾

64. But if they turn away, then *remember that* Allāh knows the mischief-makers well.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٤﴾

ع ٦ ١٤

R. 7.

65. Say, ‘O People of the Book! come to a word equal between us and you—that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allāh.’ But if they turn away, then say, ‘Bear witness that we have submitted *to God.*’

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٥﴾

66. O People of the Book! why do you dispute concerning Abraham, when the Torah and the Gospel were not revealed till after him? Will you not then understand?

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٦﴾

67. Behold! you are those who disputed about that whereof you had knowledge. Why then do you *now* dispute about that whereof you have no knowledge *at all*? Allāh knows, and you know not.

هَا أَنْتُمْ هَٰؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٧﴾

68. Abraham was neither a Jew nor a Christian, but he was ever inclined *to God and* obedient *to Him*, and he was not of those who associate gods *with God.*

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٨﴾

69. Surely, the nearest of men to Abraham are those who followed him, and this Prophet and those who believe; and Allāh is the friend of believers.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٩﴾

70. A section of the People of the Book would fain lead you astray; but they lead astray none except themselves, only they perceive not.

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٧٠﴾

71. O People of the Book! why do you deny the Signs of Allāh, while you are witnesses thereof?

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧١﴾

72. O People of the Book! why do you confound truth with falsehood and hide the truth knowingly?

یٰۤاَهۡلَ الۡكِتٰبِ لِمَ تَلۡبِسُوۡنَ الۡحَقَّ بِالۡبَاطِلِ وَ تَكۡتُمُوۡنَ الۡحَقَّ وَ اَنۡتُمۡ تَعۡلَمُوۡنَ ﴿۷۲﴾ ع ۱۵

R. 8.

73. And a section of the People of the Book say, ‘Believe in that which has been revealed unto the believers, in the early part of day, and disbelieve in the latter part thereof; perchance they may return;

وَ قَالَتۡ طَّآئِفَۃٌ مِّنۡ اَهۡلِ الۡكِتٰبِ اٰمِنُوۡا بِالَّذِیۡۤ اُنۡزِلَ عَلَی الَّذِیۡنَ اٰمَنُوۡا وَجۡهَ النَّهَارِ وَ اكۡفُرُوۡۤا اٰخِرَهٗ لَعَلَّهُمۡ یَرۡجِعُوۡنَ ﴿۷۳﴾

*74. ‘And obey none but him who follows your religion;’—Say, ‘Surely, the *true* guidance, the guidance of Allāh, is that one may be given the like of that which has been given to you’—‘or they would dispute with you before your Lord.’ Say, ‘All bounty is in the hand of Allāh. He gives it to whomsoever He pleases. And Allāh is Bountiful, All-Knowing.

وَ لَا تُؤۡمِنُوۡۤا اِلَّا لِمَنۡ تَبِعَ دِیۡنَكُمۡ ؕ قُلۡ اِنَّ الۡهُدٰی هُدَی اللّٰهِ ۙ اَنۡ یُّؤۡتٰۤی اَحَدٌ مِّثۡلَ مَاۤ اُوۡتِیۡتُمۡ اَوۡ یُحَآجُّوۡكُمۡ عِنۡدَ رَبِّكُمۡ ؕ قُلۡ اِنَّ الۡفَضۡلَ بِیَدِ اللّٰهِ ۚ یُؤۡتِیۡهِ مَنۡ یَّشَآءُ ؕ وَ اللّٰهُ وَاسِعٌ عَلِیۡمٌ ﴿۷۴﴾

75. ‘He chooses for His mercy whomsoever He pleases. And Allāh is Lord of exceeding bounty.’

یَّخۡتَصُّ بِرَحۡمَتِهٖ مَنۡ یَّشَآءُ ؕ وَ اللّٰهُ ذُو الۡفَضۡلِ الۡعَظِیۡمِ ﴿۷۵﴾

76. Among the People of the Book there is he who, if thou trust him with a treasure, will return it to thee; and among them there is he who, if thou trust him with a dīnār, will not return it to thee, unless thou keep standing over him. That is because they say, ‘We are not liable to blame in the matter of the unlearned;’ and they utter a lie against Allāh knowingly.

وَ مِنۡ اَهۡلِ الۡكِتٰبِ مَنۡ اِنۡ تَاۡمَنۡهُ بِقِنۡطَارٍ یُّؤَدِّهٖۤ اِلَیۡكَ ۚ وَ مِنۡهُمۡ مَّنۡ اِنۡ تَاۡمَنۡهُ بِدِیۡنَارٍ لَّا یُؤَدِّهٖۤ اِلَیۡكَ اِلَّا مَا دُمۡتَ عَلَیۡهِ قَآئِمًا ؕ ذٰلِكَ بِاَنَّهُمۡ قَالُوۡا لَیۡسَ عَلَیۡنَا فِی الۡاُمِّیّٖنَ سَبِیۡلٌ ۚ وَ یَقُوۡلُوۡنَ عَلَی اللّٰهِ الۡكَذِبَ وَ هُمۡ یَعۡلَمُوۡنَ ﴿۷۶﴾

77. Nay, but whoso fulfils his pledge and fears God—verily, Allāh loves the God-fearing.

بَلٰی مَنۡ اَوۡفٰی بِعَهۡدِهٖ وَ اتَّقٰی فَاِنَّ اللّٰهَ یُحِبُّ الۡمُتَّقِیۡنَ ﴿۷۷﴾

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*74. ‘And obey none but him who follows your religion;’ —**Say, ‘*O Prophet,* verily the guidance is the guidance from Allāh *whatever He please.* What is essential is that everyone should be bestowed *with a teaching* like you were bestowed earlier. Otherwise they would have a right to argue against you in the presence of your Lord.’**

74. **Note:** This indicates that it was not the Jews who had a case to argue against the Holy Prophet (may peace and blessings of Allāh be upon him) merely because the teachings granted to him were not exactly the same as theirs. On the contrary, it would rather have been the right of the people of Islām to argue against them, had they been deprived of a Divine teaching altogether indicating the partiality of God in favour of the people of the Book. The difference in teaching against which the Jews were taking exception is totally irrelevant.

78. *As for* those who take a paltry price in exchange for *their* covenant with Allāh and their oaths, they shall have no portion in the life to come, and Allāh will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them; and for them shall be a grievous punishment.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللّٰهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللّٰهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝٧٨

79. And, surely, among them is a section who twist their tongues while reciting the Book; that you may think it *to be part* of the Book, while it is not *part* of the Book. And they say, ‘It is from Allāh;’ while it is not from Allāh; and they utter a lie against Allāh knowingly.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُمْ بِالْكِتٰبِ لِتَحْسَبُوهُ مِنَ الْكِتٰبِ وَمَا هُوَ مِنَ الْكِتٰبِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللّٰهِ وَمَا هُوَ مِنْ عِنْدِ اللّٰهِ وَيَقُولُونَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ۝٧٩

*80. It is not *possible* for a man that Allāh should give him the Book and dominion and prophethood, *and* then he should say to men: ‘Be servants to me and not to Allāh;’ but *he would say*: ‘Be solely devoted to the Lord because you teach the Book and because you study *it*.’

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللّٰهُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللّٰهِ وَلٰكِنْ كُونُوا رَبّٰنِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ۝٨٠

81. Nor *is it possible for him* that he should bid you take the angels and the Prophets for Lords. Would he enjoin you to disbelieve after you have submitted *to God*?

وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلٰئِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ۝٨١ ع ٨ ٩ ١٤

R. 9.

82. And *remember the time* when Allāh took a covenant from *the people through* the Prophets, *saying*: ‘Whatever I give you of the Book and Wisdom *and* then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.’ *And* He said: ‘Do you agree, and do you accept the responsibility which I lay

وَإِذْ أَخَذَ اللّٰهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتٰبٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۗ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلٰى ذٰلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَرْنَا ۗ قَالَ فَاشْهَدُوا وَأَنَا

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*80. It is not *possible* for a man that Allāh should give him the Book and **wisdom** and prophethood, *and* then he should say to men: ‘Be servants to me and not to Allāh;’ but *he would say*: ‘Be solely devoted to the Lord because you teach the Book and because you study *it*.’

upon you in this *matter*?’ They said, ‘We agree;’ He said, ‘Then bear witness, and I am with you among the witnesses.’

مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ٨٢

83. Now whoso turns away after this, then, surely, those are the transgressors.

فَمَنْ تَوَلّٰى بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ
الْفٰسِقُوْنَ ٨٣

84. Do they seek a religion other than Allāh’s, while to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned?

اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ
مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّ
كَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ٨٤

85. Say, ‘We believe in Allāh and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and *other* Prophets from their Lord. We make no distinction between any of them, and to Him we submit.’

قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا وَمَآ
اُنْزِلَ عَلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَ
اِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ
اُوْتِىَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ مِنْ
رَّبِّهِمْ ۪ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۫ وَ
نَحْنُ لَهٗ مُسْلِمُوْنَ ٨٥

86. And whoso seeks a religion other than Islām, it shall not be accepted from him, and in the life to come he shall be among the losers.

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ
يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِى الْاٰخِرَةِ مِنَ
الْخٰسِرِيْنَ ٨٦

87. How shall Allāh guide a people who have disbelieved after believing and who had borne witness that the Messenger was true and to whom clear proofs had come? And Allāh guides not the wrongdoing people.

كَيْفَ يَهْدِى اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ
اِيْمَانِهِمْ وَشَهِدُوْٓا اَنَّ الرَّسُوْلَ
حَقٌّ وَّجَآءَهُمُ الْبَيِّنٰتُ ؕ وَاللّٰهُ لَا
يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ٨٧

88. Of such the reward is that on them shall be the curse of Allāh and of angels and of men, all together.

اُولٰٓئِكَ جَزَآؤُهُمْ اَنَّ عَلَيْهِمْ لَعْنَةَ
اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ٨٨

89. They shall abide thereunder. Their punishment shall not be lightened nor shall they be reprieved;

خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ
الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ٨٩

90. Except those who repent thereafter and amend. And surely, Allāh is Most Forgiving, Merciful.

اِلَّا الَّذِيْنَ تَابُوْا مِنْ بَعْدِ ذٰلِكَ وَ
اَصْلَحُوْا ۟ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ٩٠

91. Surely, those who disbelieve after they have believed and then increase in disbelief, their repentance shall not be accepted, and these are they who have gone astray.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ
ثُمَّ ازْدَادُوا كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ ۚ
وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴿٩١﴾

92. *As for* those who have disbelieved, and die while they are disbelievers, there shall not be accepted from any one of them *even* an earthful of gold, though he offer it in ransom. It is these for whom shall be a grievous punishment, and they shall have no helpers.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ
فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الْأَرْضِ
ذَهَبًا وَلَوِ افْتَدَىٰ بِهِ ۗ أُولَٰئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٩٢﴾

R. 10.

Part 4

93. Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allāh surely knows it well.

لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا
مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا مِن شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

94. All food was lawful to the children of Israel, except what Israel forbade himself before the Torah was sent down. Say, ‘Bring, then, the Torah and read it, if you are truthful.’

كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِي
إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ
عَلَىٰ نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ
التَّوْرَاةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَاةِ
فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ﴿٩٤﴾

95. Now whoso forges a lie against Allāh after this, then it is these that are the wrongdoers.

فَمَنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِن بَعْدِ
ذَٰلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾

96. Say, ‘Allāh has spoken the truth: follow, therefore, the religion of Abraham, *who was* ever inclined *to God*; and he was not of those who associate gods *with God.*’

قُلْ صَدَقَ اللَّهُ ۗ فَاتَّبِعُوا مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿٩٦﴾

97. Surely, the first House founded for mankind is that at Becca‡, abounding in blessings and a guidance for all peoples.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي
بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٧﴾

98. In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men—those who can find a way thither—owe to Allāh. And whoever disbelieves, *let him remember* that Allāh is surely independent of all creatures.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَ
مَن دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ
حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ
وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ
الْعَالَمِينَ ﴿٩٨﴾

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‡ The valley of Mecca.

99. Say, ‘O People of the Book! why deny ye the Signs of Allāh, while Allāh is Watchful of what you do?’

قُلْ يٰۤاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ
بِاٰيٰتِ اللّٰهِ ۖۗ وَ اللّٰهُ شَهِيْدٌ عَلٰى مَا
تَعْمَلُوْنَ ﴿٩٩﴾

100. Say, ‘O People of the Book! why hinder ye the believers from the path of Allāh, seeking to make it crooked, while you are witnesses *thereof*? And Allāh is not unmindful of what you do.’

قُلْ يٰۤاَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنْ
سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ تَبْغُوْنَهَا
عِوَجًا وَّ اَنْتُمْ شُهَدَآءُ ؕ وَمَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿١٠٠﴾

101. O ye who believe! if you obey any party of those who have been given the Book, they will turn you again into disbelievers after you have believed.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ تُطِيْعُوْا
فَرِيْقًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
يَرُدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ كٰفِرِيْنَ ﴿١٠١﴾

102. How would you disbelieve, while to you are rehearsed the Signs of Allāh, and His Messenger is present among you? And he who holds fast to Allāh is indeed guided to the right path.

وَ كَيْفَ تَكْفُرُوْنَ وَ اَنْتُمْ تُتْلٰى
عَلَيْكُمْ اٰيٰتُ اللّٰهِ وَفِيْكُمْ رَسُوْلُهٗ ؕ وَ
مَنْ يَّعْتَصِمْ بِاللّٰهِ فَقَدْ هُدِيَ اِلٰى
صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٠٢﴾

R. 11.

103. O ye who believe! fear Allāh as He should be feared; and let not death overtake you except when you are in a state of submission.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ
تُقٰتِهٖ وَ لَا تَمُوْتُنَّ اِلَّا وَ اَنْتُمْ
مُّسْلِمُوْنَ ﴿١٠٣﴾

104. And hold fast, all together, by the rope of Allāh and be not divided; and remember the favour of Allāh which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became *as* brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allāh explain to you His commandments that you may be guided.

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا
تَفَرَّقُوْا ۪ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ
اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ
فَاَصْبَحْتُمْ بِنِعْمَتِهٖۤ اِخْوَانًا ۚ وَكُنْتُمْ
عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ
مِّنْهَا ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ
لَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٠٤﴾

105. And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ
وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ ؕ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٥﴾

106. And be not like those who became divided and who disagreed *among themselves* after clear proofs had come to them. And it is they for whom there shall be a great punishment,

وَلَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَ
اخْتَلَفُوْا مِنْۢ بَعْدِ مَا جَآءَهُمُ
الْبَيِّنٰتُ ؕ وَاُولٰٓئِكَ لَهُمْ عَذَابٌ عَظِيْمٌ ﴿۱۰۶﴾

107. On the day when some faces shall be white, and some faces shall be black. As for those whose faces will be black, *it will be said to them*: ‘Did you disbelieve after believing? Taste, then, the punishment because you disbelieved.’

يَّوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ ۚ
فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ ۟
اَكَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ فَذُوْقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۱۰۷﴾

108. And as for those whose faces will be white, they will be in the mercy of Allāh; therein will they abide.

وَاَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ
رَحْمَةِ اللّٰهِ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۱۰۸﴾

109. These are the Signs of Allāh, We rehearse them to thee while they comprise the truth; and Allāh wills not any wrong to *His* creatures.

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ
وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعٰلَمِيْنَ ﴿۱۰۹﴾

110. And to Allāh belongs whatever is in the heavens and whatever is in the earth, and to Allāh shall all affairs be returned *for decision.*

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِلَى
اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿۱۱۰﴾

R. 12.

111. You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allāh. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient.

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ
تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ؕ وَلَوْ اٰمَنَ اَهْلُ
الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ؕ مِنْهُمُ
الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ﴿۱۱۱﴾

112. They cannot harm you save a slight hurt; and if they fight you, they shall show you their backs. Then they shall not be helped.

لَنْ يَّضُرُّوْكُمْ اِلَّآ اَذًى ؕ وَاِنْ
يُّقَاتِلُوْكُمْ يُوَلُّوْكُمُ الْاَدْبَارَ ۟ ثُمَّ لَا
يُنْصَرُوْنَ ﴿۱۱۲﴾

113. Smitten shall they be with abasement wherever they are found, unless they have protection from Allāh, or protection from men. They have incurred the wrath of Allāh, and smitten are they with wretchedness. That is because they would reject the Signs of Allāh and kill the

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ اَيْنَ مَا ثُقِفُوْٓا
اِلَّا بِحَبْلٍ مِّنَ اللّٰهِ وَحَبْلٍ مِّنَ النَّاسِ وَ
بَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ
الْمَسْكَنَةُ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا
يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ

Prophets unjustly. That is because they rebelled and used to transgress.

الْاَنْۢبِیَآءَ بِغَیْرِ حَقٍّ ؕ ذٰلِكَ بِمَا عَصَوْا
وَّ كَانُوْا یَعْتَدُوْنَ ﴿۱۱۳﴾

*114. They are not *all* alike. Among the People of the Book there is a party who stand *by their covenant*; they recite the word of Allāh in the hours of night and prostrate themselves *before Him*.

لَیْسُوْا سَوَآءً ؕ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ
قَآئِمَةٌ یَّتْلُوْنَ اٰیٰتِ اللّٰهِ اٰنَآءَ الَّیْلِ وَ
هُمْ یَسْجُدُوْنَ ﴿۱۱۴﴾

115. They believe in Allāh and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous.

یُؤْمِنُوْنَ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ وَ
یَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ یَنْهَوْنَ عَنِ
الْمُنْكَرِ وَ یُسَارِعُوْنَ فِی الْخَیْرٰتِ ؕ وَ
اُولٰٓئِكَ مِنَ الصّٰلِحِیْنَ ﴿۱۱۵﴾

116. And whatever good they do, they shall not be denied its due reward; and Allāh well knows the God-fearing.

وَ مَا یَفْعَلُوْا مِنْ خَیْرٍ فَلَنْ یُّكْفَرُوْهُ ؕ وَ
اللّٰهُ عَلِیْمٌۢ بِالْمُتَّقِیْنَ ﴿۱۱۶﴾

117. As for those who disbelieve, their possessions and their children shall not avail them aught against Allāh; and these are the inmates of the Fire; therein shall they abide.

اِنَّ الَّذِیْنَ كَفَرُوْا لَنْ تُغْنِیَ عَنْهُمْ
اَمْوَالُهُمْ وَ لَاۤ اَوْلَادُهُمْ مِّنَ اللّٰهِ
شَیْـًٔا ؕ وَ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ
فِیْهَا خٰلِدُوْنَ ﴿۱۱۷﴾

118. The likeness of what they spend for the present life is as the likeness of a wind wherein there is intense cold which smites the harvest of a people who have wronged themselves, and destroys it. And Allāh has not wronged them, but they wrong themselves.

مَثَلُ مَا یُنْفِقُوْنَ فِیْ هٰذِهِ الْحَیٰوةِ
الدُّنْیَا كَمَثَلِ رِیْحٍ فِیْهَا صِرٌّ
اَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوْۤا
اَنْفُسَهُمْ فَاَهْلَكَتْهُ ؕ وَ مَا ظَلَمَهُمُ
اللّٰهُ وَ لٰكِنْ اَنْفُسَهُمْ یَظْلِمُوْنَ ﴿۱۱۸﴾

119. O ye who believe! take not *others* than your own people as intimate friends; they will not fail to corrupt you. They love to see you in trouble. Hatred has already shown itself through *the utterances of* their mouths, and what their breasts conceal is greater still. We have made clear to you Our commandments, if you will understand.

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً
مِّنْ دُوْنِكُمْ لَا یَاْلُوْنَكُمْ خَبَالًا ؕ وَدُّوْا
مَا عَنِتُّمْ ۚ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ
اَفْوَاهِهِمْ ۚۖ وَ مَا تُخْفِیْ صُدُوْرُهُمْ
اَكْبَرُ ؕ قَدْ بَیَّنَّا لَكُمُ الْاٰیٰتِ اِنْ كُنْتُمْ
تَعْقِلُوْنَ ﴿۱۱۹﴾

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*114. Among the People of the Book there is a party who **stand firm** *by their covenant*; they recite the word of Allāh in the hours of night and prostrate themselves *before Him*.

120. Behold, you are those who love them, but they love you not. And you believe in all the Book. When they meet you, they say, ‘We believe;’ but when they are alone, they bite their finger-tips at you for rage. Say, ‘Perish in your rage. Surely, Allāh knows well what is hidden in *your* breasts.’

هٰٓاَنْتُمْ اُولَآءِ تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ ۚ وَاِذَا لَقُوْكُمْ قَالُوْٓا اٰمَنَّا ۚۖ وَاِذَا خَلَوْا عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ ؕ قُلْ مُوْتُوْا بِغَيْظِكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۲۰﴾

121. If anything good befall you, it grieves them; and if an evil befall you, they rejoice thereat. But if you be steadfast and righteous, their designs will not harm you at all; surely, Allāh encompasses *all* that they do.

اِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ ۫ وَاِنْ تُصِبْكُمْ سَيِّئَةٌ يَّفْرَحُوْا بِهَا ؕ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ؕ اِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ مُحِيْطٌ ﴿۱۲۱﴾ ۱۲ ع ۱۲ ۳

R. 13.

122. And *remember the time* when thou didst go forth early in the morning from thy household, assigning to the believers their positions for battle. And Allāh is All-Hearing, All-Knowing;

وَاِذْ غَدَوْتَ مِنْ اَهْلِكَ تُبَوِّئُ الْمُؤْمِنِيْنَ مَقَاعِدَ لِلْقِتَالِ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۱۲۲﴾

123. When two of your groups meditated cowardice, although Allāh was their friend. And upon Allāh should the believers rely.

اِذْ هَمَّتْ طَّآئِفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ وَاللّٰهُ وَلِيُّهُمَا ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۲۳﴾

124. And Allāh had *already* helped you at Badr when you were weak. So take Allāh for your Protector that you may be grateful.

وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّاَنْتُمْ اَذِلَّةٌ ۚ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲۴﴾

125. When thou didst say to the believers, ‘Will it not suffice you that your Lord should help you with three thousand angels sent down *from on high*?’

اِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ اَلَنْ يَّكْفِيَكُمْ اَنْ يُّمِدَّكُمْ رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُنْزَلِيْنَ ﴿۱۲۵﴾

126. Yea, if you be steadfast and righteous and they come upon you immediately in hot haste, your Lord will help you with five thousand angels, attacking vehemently.

بَلٰٓى ۙ اِنْ تَصْبِرُوْا وَتَتَّقُوْا وَيَاْتُوْكُمْ مِّنْ فَوْرِهِمْ هٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُسَوِّمِيْنَ ﴿۱۲۶﴾ الربع

127. And Allāh has made it only as glad tidings for you and that your

وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَ

hearts might be at rest thereby; and help comes from Allāh alone, the Mighty, the Wise.

لِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ ؕ وَمَا النَّصْرُ
اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۙ۝۱۲۷

128. *God will do so* that He might cut off a part of the disbelievers or abase them so that they might go back frustrated.

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْٓا اَوْ
يَكْبِتَهُمْ فَيَنْقَلِبُوْا خَآئِبِيْنَ ۝۱۲۸

129. Thou hast no concern in the matter: He may turn to them in mercy or punish them, for they are wrongdoers.

لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوْبَ
عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَاِنَّهُمْ ظٰلِمُوْنَ ۝۱۲۹

130. And to Allāh belongs whatever is in the heavens and whatever is in the earth. He forgives whomsoever He pleases and punishes whomsoever He pleases, and Allah is Most Forgiving, Merciful.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ
يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَ
ع ۱۳ ۹ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝۱۳۰

R. 14.

*131. O ye who believe! devour not interest involving diverse additions; and fear Allāh that you may prosper.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا
الرِّبٰوٓا اَضْعَافًا مُّضٰعَفَةً ۪ وَاتَّقُوا
اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۚ۝۱۳۱

132. And fear the Fire prepared for the disbelievers.

وَاتَّقُوا النَّارَ الَّتِيْٓ اُعِدَّتْ لِلْكٰفِرِيْنَ ۚ۝۱۳۲

133. And obey Allāh and the Messenger that you be shown mercy.

وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ
تُرْحَمُوْنَ ۚ۝۱۳۳

*134. And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose price is the heavens and the earth, prepared for the God-fearing—

وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَ
جَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ ۙ
اُعِدَّتْ لِلْمُتَّقِيْنَ ۙ۝۱۳۴

135. Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allāh loves those who do good;

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ
وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ
النَّاسِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۚ۝۱۳۵

136. And those who, when they commit a foul deed or wrong themselves, remember Allāh and implore forgiveness for their sins—and who can forgive sins except

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا
اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا
لِذُنُوْبِهِمْ ۪ وَمَنْ يَّغْفِرُ الذُّنُوْبَ

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*131. O ye who believe! devour not interest involving **multiple** additions;

*134. And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose **expanse** is the heavens and the earth, prepared for the God-fearing—

إِلَّا اللّٰهُ ۪ۙ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا
وَهُمْ يَعْلَمُوْنَ ﴿١٣٦﴾

Allāh?—and do not persist knowingly in what they have done.

أُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ
وَجَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهٰرُ
خٰلِدِيْنَ فِيْهَا ؕ وَنِعْمَ أَجْرُ الْعٰمِلِيْنَ ﴿١٣٧﴾

137. It is these whose reward is forgiveness from their Lord, and Gardens beneath which rivers flow, wherein they shall abide; and how good is the reward of those who work!

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۙ فَسِيْرُوْا
فِي الْأَرْضِ فَانْظُرُوْا كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿١٣٨﴾

138. Surely, there have been *many* dispensations before you; so travel through the earth and see how *evil* was the end of those who treated *the Prophets* as liars.

هٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَّمَوْعِظَةٌ
لِّلْمُتَّقِيْنَ ﴿١٣٩﴾

*139. This (the Qur’ān) is a clear demonstration to men, and a guidance and an admonition to the God-fearing.

وَلَا تَهِنُوْا وَلَا تَحْزَنُوْا وَأَنْتُمُ
الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٤٠﴾

140. Slacken not, nor grieve; and you shall certainly have the upper hand, if you are believers.

إِنْ يَّمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ
قَرْحٌ مِّثْلُهٗ ؕ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا
بَيْنَ النَّاسِ ۚ وَلِيَعْلَمَ اللّٰهُ الَّذِيْنَ
اٰمَنُوْا وَيَتَّخِذَ مِنْكُمْ شُهَدَآءَ ؕ وَاللّٰهُ لَا
يُحِبُّ الظّٰلِمِيْنَ ﴿١٤١﴾

141. If you have received an injury, surely the *disbelieving* people have *already* received a similar injury. And such days We cause to alternate among men *that they may be admonished*, and that Allāh may distinguish those who believe and may take witnesses from among you; and Allāh loves not the unjust;

وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَمْحَقَ
الْكٰفِرِيْنَ ﴿١٤٢﴾

142. And that Allāh may purify those who believe, and destroy the disbelievers.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا
يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَ
يَعْلَمَ الصّٰبِرِيْنَ ﴿١٤٣﴾

143. Do you suppose that you will enter Heaven while Allāh has not yet distinguished those of you that strive *in the way of Allāh* and has not yet distinguished the steadfast?

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ
أَنْ تَلْقَوْهُ ۪ فَقَدْ رَأَيْتُمُوْهُ وَأَنْتُمْ
تَنْظُرُوْنَ ﴿١٤٤﴾ ع ١٤ ۵

*144. And you used to wish for this death before you met it; now you have seen it while you were *actually* looking for *it*.

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*139. This, ***the Qur’ān***, is a clear **pronouncement** to men, and a guidance and an admonition to the God-fearing.

*144. And you used to wish for this death before you met it, now **that** you have seen it **at last, you stand watching** ***as if transfixed***.

R. 15.

145. And Muḥammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allāh at all. And Allāh will certainly reward the grateful.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

146. And no soul can die except by Allāh’s leave—a decree with a fixed term. And whoever desires the reward of the present world, We will give him thereof; and whoever desires the reward of the life to come, We will give him thereof; and We will surely reward the grateful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۗ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۚ وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٦﴾

147. And many a Prophet there has been beside whom fought numerous companies *of their followers*.* They slackened not for aught that befell them in the way of Allāh, nor did they weaken, nor did they humiliate themselves *before the enemy*. And Allāh loves the steadfast.

وَكَأَيِّنْ مِنْ نَبِيٍّ قٰتَلَ ۙ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٧﴾

148. And they uttered not a word except that they said: ‘Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.’

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٨﴾

149. So Allāh gave them the reward of this world, as also an excellent reward of the next; and Allāh loves those who do good.

فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٩﴾ ع

R. 16.

150. O ye who believe! if you obey those who have disbelieved, they will cause you to turn back on your heels, and you will become losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٥٠﴾

151. Nay, Allāh is your Protector, and He is the Best of helpers.

بَلِ اللَّهُ مَوْلَاكُمْ ۚ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥١﴾

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* 147. Note: The word ‘*ribbīyyūn*’ (رِبِّيُّوْنَ) has been merely translated as ‘companies (of their followers)’ —without the essential connotation of godliness which is implied in the word (رِبِّيُّوْنَ). We suggest the following alternative translation: “And many a Prophet there has been beside whom fought **a large number of godly people.**”

152. We shall strike terror into the hearts of those that have disbelieved because they associate partners with Allāh for which He has sent down no authority. Their abode is the Fire; and evil is the habitation of the wrongdoers.

سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا
الرُّعْبَ بِمَآ اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ
بِهٖ سُلْطٰنًا ۚ وَمَاْوٰىهُمُ النَّارُ ؕ وَبِئْسَ
مَثْوَى الظّٰلِمِيْنَ ﴿١٥٢﴾

* 153. And Allāh had surely made good to you His promise when you were slaying and destroying them by His leave, until, when you became lax and disagreed among yourselves concerning the order and you disobeyed after He had shown you that which you loved, *He withdrew His help.* Among you were those who desired the present world, and among you were those who desired the next. Then He turned you away from them, that He might try you—and He has surely pardoned you, and Allāh is Gracious to the believers.—

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗۤ اِذْ تَحُسُّوْنَهُمْ
بِاِذْنِهٖ ۚ حَتّٰۤى اِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ
فِى الْاَمْرِ وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَآ
اَرٰىكُمْ مَّا تُحِبُّوْنَ ؕ مِنْكُمْ مَّنْ يُّرِيْدُ
الدُّنْيَا وَمِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ
ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ
عَفَا عَنْكُمْ ؕ وَاللّٰهُ ذُوْ فَضْلٍ عَلَى
الْمُؤْمِنِيْنَ ﴿١٥٣﴾

* 154. When you were running away and looked not back at anyone while the Messenger was calling out to you from your rear, then He gave you a sorrow in recompense for a sorrow, that you might not grieve for what escaped you, nor for what befell you. And Allāh is well aware of what you do.

اِذْ تُصْعِدُوْنَ وَلَا تَلْوٗنَ عَلٰۤى اَحَدٍ
وَّالرَّسُوْلُ يَدْعُوْكُمْ فِيْۤ اُخْرٰىكُمْ
فَاَثَابَكُمْ غَمًّاۢ بِغَمٍّ لِّكَيْلَا تَحْزَنُوْا
عَلٰى مَا فَاتَكُمْ وَلَا مَاۤ اَصَابَكُمْ ؕ وَاللّٰهُ
خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٥٤﴾

155. Then, after the sorrow, He sent down peace on you—a slumber that overcame a party of you—while the other party was anxious concerning their own selves, thinking wrongly

ثُمَّ اَنْزَلَ عَلَيْكُمْ مِّنْۢ بَعْدِ الْغَمِّ
اَمَنَةً نُّعَاسًا يَّغْشٰى طَآئِفَةً مِّنْكُمْ ۙ
وَطَآئِفَةٌ قَدْ اَهَمَّتْهُمْ اَنْفُسُهُمْ
يَظُنُّوْنَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ

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* 153. And Allāh had surely made good to you His promise when you were slaying and destroying them by His leave until when you **faltered** ***concerning obedience to the Holy Prophet (may peace and blessings of Allāh be upon him),*** **and started arguing among yourselves regarding the true intent of the order and disobeyed after He had granted you your heart's desire** ***in the form of victory,*** He *withdrew His help.*

* 154. Note: Sometimes the threat of a bigger loss does away with the pain of comparatively minor losses incurred earlier. A similar situation prevailed during the battle of Uḥud when the rumour of the death of the Holy Prophet (may peace and blessings of Allāh be upon him), completely dispelled consideration of all personal sufferings and losses the Muslim combatants had experienced. Then the news of his survival turned the sense of loss into a sense of deep content and thanksgiving.

of Allāh *like unto* the thought of ignorance. They said, ‘Is there for us any part in the government *of affairs*?’ Say, ‘All government belongs to Allāh.’ They hide in their minds what they disclose not to thee. They say, ‘If we had any part in the government *of affairs*, we should not have been killed here.’ Say, ‘If you had remained in your homes, surely those on whom fighting had been enjoined would have gone forth to their deathbeds,’ *that Allāh might bring about His decree* and that Allāh might test what was in your breasts and that He might purge what was in your hearts. And Allāh knows well what is in the minds;

الْجَاهِلِيَّةِ ؕ يَقُوْلُوْنَ هَلْ لَّنَا مِنَ
الْاَمْرِ مِنْ شَيْءٍ ؕ قُلْ اِنَّ الْاَمْرَ كُلَّهٗ
لِلّٰهِ ؕ يُخْفُوْنَ فِيْٓ اَنْفُسِهِمْ مَّا لَا
يُبْدُوْنَ لَكَ ؕ يَقُوْلُوْنَ لَوْ كَانَ لَنَا
مِنَ الْاَمْرِ شَيْءٌ مَّا قُتِلْنَا هٰهُنَا ؕ قُلْ لَّوْ
كُنْتُمْ فِيْ بُيُوْتِكُمْ لَبَرَزَ الَّذِيْنَ
كُتِبَ عَلَيْهِمُ الْقَتْلُ اِلٰى
مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللّٰهُ مَا فِيْ
صُدُوْرِكُمْ وَلِيُمَحِّصَ مَا فِيْ
قُلُوْبِكُمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ
الصُّدُوْرِ ﴿۱۵۵﴾

156. Those of you who turned their backs on the day when the two hosts met,‡ surely it was Satan who sought to make them slip because of certain doings of theirs. But certainly Allāh has already pardoned them. Verily, Allāh is Most Forgiving, Forbearing.

اِنَّ الَّذِيْنَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى
الْجَمْعٰنِ ۙ اِنَّمَا اسْتَزَلَّهُمُ الشَّيْطٰنُ
بِبَعْضِ مَا كَسَبُوْا ۚ وَلَقَدْ عَفَا اللّٰهُ
عَنْهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿۱۵۶﴾ ع ۱۶

R. 17.

157. O ye who believe! be not like those who have disbelieved, and who say of their brethren when they travel in the land or go forth to war: ‘Had they been with us, they would not have died or been slain.’ *This is so*, that Allāh may make it a cause of regret in their hearts. And Allāh gives life and causes death and Allāh is Mindful of what you do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا
كَالَّذِيْنَ كَفَرُوْا وَقَالُوْا لِاِخْوَانِهِمْ
اِذَا ضَرَبُوْا فِي الْاَرْضِ اَوْ كَانُوْا غُزًّى
لَّوْ كَانُوْا عِنْدَنَا مَا مَاتُوْا وَمَا قُتِلُوْا ۚ
لِيَجْعَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِيْ
قُلُوْبِهِمْ ؕ وَاللّٰهُ يُحْيٖ وَيُمِيْتُ ؕ وَاللّٰهُ
بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۱۵۷﴾

158. And if you are slain in the cause of Allāh or you die, surely forgiveness from Allāh and mercy shall be better than what they hoard.

وَلَئِنْ قُتِلْتُمْ فِيْ سَبِيْلِ اللّٰهِ اَوْ مُتُّمْ
لَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا
يَجْمَعُوْنَ ﴿۱۵۸﴾

159. And if you die or be slain, surely unto Allāh shall you be gathered together.

وَلَئِنْ مُّتُّمْ اَوْ قُتِلْتُمْ لَاِلَى اللّٰهِ
تُحْشَرُوْنَ ﴿۱۵۹﴾

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‡ The battle of Uḥud.

160. And it is by the *great* mercy of Allāh that thou art kind towards them, and if thou hadst been rough *and* hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for *them, and consult them in matters *of administration*; and when thou art determined, then put thy trust in Allāh. Surely, Allāh loves those who put their trust *in Him*.

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ
كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا
مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللّٰهِ ۗ اِنَّ اللّٰهَ يُحِبُّ
الْمُتَوَكِّلِيْنَ ﴿١٦٠﴾

161. If Allāh help you, none shall overcome you; but if He forsake you, then who is there that can help you beside Him? In Allāh, then, let the believers put their trust.

اِنْ يَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ ۚ وَ
اِنْ يَّخْذُلْكُمْ فَمَنْ ذَا الَّذِيْ يَنْصُرُكُمْ
مِّنْۢ بَعْدِهٖ ۗ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُوْنَ ﴿١٦١﴾

162. And it is not possible for a Prophet to act dishonestly, and whoever acts dishonestly shall bring *with him* that about which he has been dishonest, on the Day of Resurrection. Then shall every soul be fully paid what it has earned; and they shall not be wronged.

وَمَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّ ۗ وَمَنْ يَّغْلُلْ
يَاْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى
كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُوْنَ ﴿١٦٢﴾

163. Is he who follows the pleasure of Allāh like him who draws on himself the wrath of Allāh and whose abode is Hell? And an evil retreat it is!

اَفَمَنِ اتَّبَعَ رِضْوَانَ اللّٰهِ كَمَنْۢ بَآءَ
بِسَخَطٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ۗ وَ
بِئْسَ الْمَصِيْرُ ﴿١٦٣﴾

164. They have *different* grades *of grace* with Allāh; and Allāh sees what they do.

هُمْ دَرَجٰتٌ عِنْدَ اللّٰهِ ۗ وَاللّٰهُ بَصِيْرٌۢ
بِمَا يَعْمَلُوْنَ ﴿١٦٤﴾

165. Verily, Allāh has conferred a favour on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest error.

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ
بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ
يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ
الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ
لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿١٦٥﴾ النصف

166. What! when a misfortune befalls you—and you had inflicted the double of that—you say, whence is this? Say, ‘It is from your own

اَوَلَمَّآ اَصَابَتْكُمْ مُّصِيْبَةٌ قَدْ اَصَبْتُمْ
مِّثْلَيْهَا ۙ قُلْتُمْ اَنّٰى هٰذَا ۗ قُلْ هُوَ مِنْ
عِنْدِ اَنْفُسِكُمْ ۗ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ

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* 160. and consult them in matters of **importance**;

selves.’ Surely, Allāh has power over all things.

قَدِيْرٌ ﴿١٦٦﴾

167. And that which befell you, on the day when the two parties met,‡ was by Allāh’s command; and *this was so* that He might distinguish the believers;

وَمَآ اَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ فَبِاِذْنِ اللّٰهِ وَلِيَعْلَمَ الْمُؤْمِنِيْنَ ﴿١٦٧﴾

168. And that He might distinguish the hypocrites. And it was said to them, ‘Come ye, fight in the cause of Allāh and repel *the attack of the enemy*;’ they said, ‘If we knew how to fight, we would surely follow you.’ They were, that day, nearer to disbelief than to belief. They say with their mouths what is not in their hearts. And Allāh knows well what they conceal.

وَلِيَعْلَمَ الَّذِيْنَ نَافَقُوْا ۖۚ وَقِيْلَ لَهُمْ تَعَالَوْا قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَوِ ادْفَعُوْا ؕ قَالُوْا لَوْ نَعْلَمُ قِتَالًا لَّا اتَّبَعْنٰكُمْ ؕ هُمْ لِلْكُفْرِ يَوْمَئِذٍ اَقْرَبُ مِنْهُمْ لِلْاِيْمَانِ ۚ يَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ؕ وَاللّٰهُ اَعْلَمُ بِمَا يَكْتُمُوْنَ ﴿١٦٨﴾

169. *It is these* who said of their brethren, while they *themselves* remained behind, ‘If they had obeyed us, they would not have been slain.’ Say, ‘Then avert death from yourselves, if you are truthful.’

اَلَّذِيْنَ قَالُوْا لِاِخْوَانِهِمْ وَقَعَدُوْا لَوْ اَطَاعُوْنَا مَا قُتِلُوْا ؕ قُلْ فَادْرَءُوْا عَنْ اَنْفُسِكُمُ الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٦٩﴾

170. Think not of those, who have been slain in the cause of Allāh, as * dead. Nay, they are living, in the presence of their Lord, *and* are granted gifts *from Him*,

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿١٧٠﴾

171. Jubilant because of that which Allāh has given them of His bounty; and rejoicing for those who have not yet joined them from behind them, because on them *shall come* no fear, nor shall they grieve.

فَرِحِيْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١٧١﴾ وقف لازم

172. They rejoice at the favour of Allāh and *His* bounty, and *at the fact* that Allāh suffers not the reward of the believers to be lost.

يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ ۙ وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ﴿١٧٢﴾ ع ١٧ ٨

R. 18.

173. *As to* those who answered the call of Allāh and the Messenger after they had received an injury—such of them as do good and act righteously shall have a great reward;

اَلَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَالرَّسُوْلِ مِنْ بَعْدِ مَآ اَصَابَهُمُ الْقَرْحُ ۛؕ لِلَّذِيْنَ اَحْسَنُوْا مِنْهُمْ وَاتَّقَوْا اَجْرٌ عَظِيْمٌ ﴿١٧٣﴾ معانقة

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‡ The battle of Uḥud.

* 170. Nay, they are living, in the presence of their Lord, **being well provided.**

174. Those to whom men said, ‘People have mustered against you, therefore fear them,’ but this *only* increased their faith, and they said, ‘Sufficient for us is Allāh, and an excellent Guardian is He.’

اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ إِنَّ
النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيْمَانًا ۖ وَّقَالُوْا حَسْبُنَا
اللّٰهُ وَنِعْمَ الْوَكِيْلُ ﴿١٧٤﴾

175. So they returned with a *mighty* favour from Allāh and a *great* bounty, while no evil had touched them; and they followed the pleasure of Allāh; and Allāh is the Lord of great bounty.

فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ
يَمْسَسْهُمْ سُوْٓءٌ ۙ وَّاتَّبَعُوْا رِضْوَانَ
اللّٰهِ ۗ وَاللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ﴿١٧٥﴾

176. It is Satan who only frightens his friends; so fear them not but fear Me, if you are believers.

إِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ أَوْلِيَآءَهٗ ۠
فَلَا تَخَافُوْهُمْ وَخَافُوْنِ إِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ﴿١٧٦﴾

177. And let not those who hastily fall into disbelief grieve thee; surely, they cannot harm Allāh in any way. Allāh desires not to assign any portion for them in the life to come; and they shall have a severe punishment.

وَلَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي
الْكُفْرِ ۚ إِنَّهُمْ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ۗ
يُرِيْدُ اللّٰهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي
الْاٰخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ﴿١٧٧﴾

178. Surely, those who have purchased disbelief at the price of faith cannot harm Allāh at all; and they shall have a grievous punishment.

إِنَّ الَّذِيْنَ اشْتَرَوُا الْكُفْرَ بِالْإِيْمَانِ
لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ۚ وَلَهُمْ
عَذَابٌ أَلِيْمٌ ﴿١٧٨﴾

179. And let not the disbelievers think that Our granting them respite is good for them; *the result of* Our granting them respite will only be that they will increase in sin; and they shall have an humiliating punishment.

وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا أَنَّمَا
نُمْلِيْ لَهُمْ خَيْرٌ لِّأَنْفُسِهِمْ ۗ إِنَّمَا نُمْلِيْ
لَهُمْ لِيَزْدَادُوْٓا إِثْمًا ۚ وَلَهُمْ عَذَابٌ
مُّهِيْنٌ ﴿١٧٩﴾

180. Allāh would not leave the believers as you are, until He separated the wicked from the good. Nor would Allāh reveal to you the unseen. But Allāh chooses of His Messengers whom He pleases. Believe, therefore, in Allāh and His Messengers. If you believe and be righteous, you shall have a great reward.

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ
أَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ
الطَّيِّبِ ۗ وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى
الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِيْ مِنْ رُّسُلِهٖ
مَنْ يَّشَآءُ ۠ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۚ وَإِنْ
تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ أَجْرٌ عَظِيْمٌ ﴿١٨٠﴾

181. And let not those, who are niggardly with respect to what Allāh has given them of His bounty, think that it is good for them; nay, it is evil for them. That with respect to which they were niggardly shall be put as a collar round their necks on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth, and Allāh is well aware of what you do.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ ۖ بَلْ هُوَ شَرٌّ لَهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَلِلَّهِ مِيرَاثُ السَّمٰوٰتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨١﴾

R. 19.

182. And surely Allāh has heard the utterance of those who said, ‘Allāh is poor and we are rich.’ We shall record what they have said, and their attempts to kill the Prophets unjustly; and We shall say, ‘Taste ye the punishment of burning.’

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۘ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۙ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨٢﴾

183. That is because of that which your hands have sent on before *yourselves*, and *the truth is* that Allāh is not at all unjust to *His* servants.

ذٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ﴿١٨٣﴾

184. Those who say, ‘Allāh has charged us not to believe in any Messenger until he bring us an offering which fire devours.’ Say, ‘There have already come to you Messengers before me with clear Signs and with that which you speak of. Why, then, did you seek to kill them, if you are truthful?’

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتّٰى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۗ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّنٰتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صٰدِقِينَ ﴿١٨٤﴾

*185. And if they accuse thee of lying, even so were accused of lying Messengers before thee who came with clear Signs and books of wisdom and the shining Book.

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ قَبْلِكَ جَاءُو بِالْبَيِّنٰتِ وَالزُّبُرِ وَالْكِتٰبِ الْمُنِيرِ ﴿١٨٥﴾

186. Every soul shall taste of death. And you shall be paid in full your rewards only on the Day of Resurrection. So whosoever is removed away from the Fire and is made to enter Heaven has indeed

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيٰمَةِ ۖ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيٰوةُ الدُّنْيَا

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* 185. And if they accuse you of lying, even so were accused of lying Messengers before you who came with clear Signs and books of wisdom and **the illuminating Book**.

attained his goal. And the life of this world is nothing but an illusory enjoyment.

اِلَّا مَتَاعُ الْغُرُوْرِ ﴿١٨٦﴾

187. You shall surely be tried in your possessions and in your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals *to God.* But if you show fortitude and act righteously, that indeed is *a matter* of strong determination.

لَتُبْلَوُنَّ فِيْٓ اَمْوَالِكُمْ وَ اَنْفُسِكُمْ وَ
لَتَسْمَعُنَّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ
قَبْلِكُمْ وَ مِنَ الَّذِيْنَ اَشْرَكُوْٓا اَذًى
كَثِيْرًا ؕ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا فَاِنَّ ذٰلِكَ
مِنْ عَزْمِ الْاُمُوْرِ ﴿١٨٧﴾

188. And *remember* when Allāh took a covenant from those who were given the Book, *saying*, ‘You shall make this *Book* known to the people and not conceal it.’ But they threw it away behind their backs, and bartered it for a paltry price. Evil is that which they have purchased.

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ الَّذِيْنَ
اُوْتُوا الْكِتٰبَ لَتُبَيِّنُنَّهٗ لِلنَّاسِ وَلَا
تَكْتُمُوْنَهٗ ؗ فَنَبَذُوْهُ وَرَآءَ ظُهُوْرِهِمْ
وَاشْتَرَوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ فَبِئْسَ مَا
يَشْتَرُوْنَ ﴿١٨٨﴾

189. Think not that those who exult in what they have done, and love to be praised for what they have not done—think not that they are secure from punishment. They shall suffer a grievous chastisement.

لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا
وَّيُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا
فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ
الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٨٩﴾

190. And to Allāh belongs the kingdom of the heavens and the earth; and Allāh has power over all things.

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٩٠﴾ ع ١٩ ١٠

R. 20.

191. In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding;

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ
وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي
الْاَلْبَابِ ﴿١٩١﴾

192. Those who remember Allāh while standing, sitting, and *lying* on their sides, and ponder over the creation of the heavens and the earth: “Our Lord, Thou hast not created this in vain; *nay*, Holy art Thou; save us, then, from the punishment of the Fire.

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّ قُعُوْدًا وَّ
عَلٰى جُنُوْبِهِمْ وَ يَتَفَكَّرُوْنَ فِيْ خَلْقِ
السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا
بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٢﴾

193. “Our Lord, whomsoever Thou causest to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers.

رَبَّنَآ إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ
أَخْزَيْتَهٗ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ أَنْصَارٍ ﴿١٩٣﴾

194. “Our Lord, we have heard a Crier calling *us* unto faith, ‘Believe ye in your Lord,’ and we have *believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous.

رَبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ
لِلْإِيْمَانِ أَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۖۗ
رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا
سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٤﴾

195. “Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.”

رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَ
لَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ؕ إِنَّكَ لَا
تُخْلِفُ الْمِيْعَادَ ﴿١٩٥﴾

196. So their Lord answered their *prayers, saying*, ‘I will allow not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated, and have been driven out from their homes, and have been persecuted in My cause, and have fought and been killed, I will surely remove from them their evils and will cause them to enter Gardens through which streams flow—a reward from Allāh, and with Allāh is the best of rewards.’

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّيْ لَآ أُضِيْعُ
عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثٰى ۚ
بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ فَالَّذِيْنَ هَاجَرُوْا
وَأُخْرِجُوْا مِنْ دِيَارِهِمْ وَأُوْذُوْا فِيْ
سَبِيْلِيْ وَقٰتَلُوْا وَقُتِلُوْا لَأُكَفِّرَنَّ عَنْهُمْ
سَيِّاٰتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِيْ
مِنْ تَحْتِهَا الْأَنْهٰرُ ۚ ثَوَابًا مِّنْ عِنْدِ
اللّٰهِ ؕ وَاللّٰهُ عِنْدَهٗ حُسْنُ الثَّوَابِ ﴿١٩٦﴾

197. Let not the moving about of the disbelievers in the land deceive thee.

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي
الْبِلَادِ ﴿١٩٧﴾

198. *It is* a small *and brief* advantage, then Hell shall be their abode. What an evil place of rest!

مَتَاعٌ قَلِيْلٌ ثُمَّ مَأْوٰىهُمْ جَهَنَّمُ ؕ وَ
بِئْسَ الْمِهَادُ ﴿١٩٨﴾

199. But those who fear their Lord shall have Gardens through which streams flow; therein shall they abide—an entertainment from Allāh. And that which is with Allāh is still better for the righteous.

لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ
جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهٰرُ
خٰلِدِيْنَ فِيْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ ؕ وَمَا
عِنْدَ اللّٰهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٩﴾

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* 194. Our Lord, forgive us, therefore, our **sins** and remove from us our evils, and in death **join us** with the righteous.

200. And surely among the People of the Book there are some who believe in Allāh and in what has been sent down to you and in what was sent down to them, humbling themselves before Allāh. They barter not the Signs of Allāh for a paltry price. It is these who shall have their reward with their Lord. Surely, Allāh is swift to take account.

وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ
بِاللّٰهِ وَمَاۤ اُنْزِلَ اِلَيْكُمْ وَمَاۤ اُنْزِلَ
اِلَيْهِمْ خٰشِعِيْنَ لِلّٰهِ ۙ لَا يَشْتَرُوْنَ بِاٰيٰتِ
اللّٰهِ ثَمَنًا قَلِيْلًا ؕ اُولٰٓئِكَ لَهُمْ اَجْرُهُمْ
عِنْدَ رَبِّهِمْ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۲۰۰﴾

201. O ye who believe! be steadfast and strive to excel in steadfastness and be on *your* guard and fear Allāh that you may prosper.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَ
صَابِرُوْا وَ رَابِطُوْا ۟ وَ اتَّقُوا اللّٰهَ
لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۲۰۱﴾ ۲۰ ع ۱۱

AN-NISĀ’

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

*2. O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allāh, in Whose name you appeal to one another, and *fear Him particularly respecting* ties of relationship. Verily, Allāh watches over you.

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ؕ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ٢

3. And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin.

وَاٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۪ وَلَا تَاْكُلُوْٓا اَمْوَالَهُمْ اِلٰٓى اَمْوَالِكُمْ ؕ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ٣

*4. And if you fear that you will not be fair in dealing with the orphans, then marry of women as may be agreeable to you, two, or three, or four; and if you fear you will not deal justly, then *marry only* one or what your right hands possess. That is the nearest *way* for you to avoid injustice.

وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِي الْيَتٰمٰى فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَثُلٰثَ وَرُبٰعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَيْمَانُكُمْ ؕ ذٰلِكَ اَدْنٰٓى اَلَّا تَعُوْلُوْا ٤

5. And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome.

وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ؕ فَاِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِيْٓـًٔا مَّرِيْٓـًٔا ٥

*6. And give not to the foolish your

وَلَا تُؤْتُوا السُّفَهَآءَ اَمْوَالَكُمُ الَّتِيْ جَعَلَ

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*2. O ye people! fear your Lord, Who created you from a single **being** and created therefrom its mate, and from **the two** spread many men and women; and fear Allāh, in Whose name you appeal to one another, and *fear Him particularly respecting* ties of relationship. Verily, Allāh watches over you.

*4. And if you fear that you, ***the society,* may fail to do justice in matters concerning orphans *in the aftermath of war* then marry women of your choice two or three or four**. And if you fear you will not deal justly, then *marry only* one or what your right hands possess. That is the nearest *way* for you to avoid injustice.

*6. **Do not hand over the charge of property belonging to you which Allāh has made for you as a means of support, to those who are mentally incapable of managing it properly. So feed them and clothe them properly and speak kindly to them.**

Note: Here the society is addressed as a whole while the property in question is not national

اللّٰهُ لَكُمْ قِيٰمًا وَّارْزُقُوْهُمْ فِيْهَا وَ
اكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝٦

property which Allāh has made for you a means of support; but feed them therewith and clothe them and speak to them words of kind advice.

وَابْتَلُوا الْيَتٰمٰى حَتّٰٓى اِذَا بَلَغُوا النِّكَاحَ ۚ
فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوْٓا
اِلَيْهِمْ اَمْوَالَهُمْ ۚ وَلَا تَاْكُلُوْهَآ اِسْرَافًا
وَّبِدَارًا اَنْ يَّكْبَرُوْا ؕ وَمَنْ كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيْرًا
فَلْيَاْكُلْ بِالْمَعْرُوْفِ ؕ فَاِذَا دَفَعْتُمْ
اِلَيْهِمْ اَمْوَالَهُمْ فَاَشْهِدُوْا عَلَيْهِمْ ؕ وَكَفٰى
بِاللّٰهِ حَسِيْبًا ۝٧

*7. And prove the orphans until they attain *the age of* marriage; then, if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and whoso is poor, let him eat *thereof* with equity. And when you deliver to them their property, then call witnesses in their presence. And Allāh is sufficient as a Reckoner.

لِلرِّجَالِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَ
الْاَقْرَبُوْنَ ۠ وَلِلنِّسَآءِ نَصِيْبٌ مِّمَّا
تَرَكَ الْوَالِدٰنِ وَالْاَقْرَبُوْنَ مِمَّا قَلَّ
مِنْهُ اَوْ كَثُرَ ؕ نَصِيْبًا مَّفْرُوْضًا ۝٨

8. For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much—a determined share.

وَاِذَا حَضَرَ الْقِسْمَةَ اُولُوا الْقُرْبٰى وَ
الْيَتٰمٰى وَالْمَسٰكِيْنُ فَارْزُقُوْهُمْ مِّنْهُ وَ
قُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝٩

9. And when *other* relations and orphans and the poor are present at the division *of heritage*, give them *something* therefrom and speak to them words of kindness.

وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ
خَلْفِهِمْ ذُرِّيَّةً ضِعٰفًا خَافُوْا
عَلَيْهِمْ ۠ فَلْيَتَّقُوا اللّٰهَ وَلْيَقُوْلُوْا قَوْلًا
سَدِيْدًا ۝١٠

10. And let those fear *God* who, if they should leave behind them their own weak offspring, would be anxious for them. Let them, therefore, fear Allāh and let them say the right word.

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى
ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ
نَارًا ؕ وَسَيَصْلَوْنَ سَعِيْرًا ۝١١ ع ١٢

11. Surely, they who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire.

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property but belongs to the orphans whose number grows exceedingly large during wars. Obviously a considerable part of national wealth will be involved in such exceptional circumstances. If a nation as a whole does not take care of such property and leaves it entirely to the care of children, inexperienced and incapable of handling their wealth sensibly, this is bound to adversely influence the entire national economy. To resolve this problem the nation is addressed as a whole and made responsible for the proper care of the property in question as if it belonged to them. It does not mean, however, that such orphans will be disinherited or dispossessed of their individual rights permanently. The following verse and the verse 11 make the real import of this verse abundantly clear.

*7. And **test *the understanding of*** the orphans until they attain *the age of* marriage;

R. 2.

12. Allāh commands you concerning your children: a male shall have as much as the share of two females; but if there be females *only*, *numbering* more than two, then they shall have two-thirds of what the *deceased* leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after *the payment of* any bequests he may have bequeathed or of debt. Your fathers and your children, you know not which of them is nearest to you in benefit. *This* fixing *of portions* is from Allāh. Surely, Allāh is All-Knowing, Wise.

يُوْصِيْكُمُ اللّٰهُ فِيْۤ اَوْلَادِكُمْۗ لِلذَّكَرِ
مِثْلُ حَظِّ الْاُنْثَيَيْنِۚ فَاِنْ كُنَّ نِسَآءً
فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَۚ وَاِنْ
كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُؕ وَلِاَبَوَيْهِ
لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ
اِنْ كَانَ لَهٗ وَلَدٌۚ فَاِنْ لَّمْ يَكُنْ لَّهٗ
وَلَدٌ وَّوَرِثَهٗۤ اَبَوٰهُ فَلِاُمِّهِ الثُّلُثُۚ
فَاِنْ كَانَ لَهٗۤ اِخْوَةٌ فَلِاُمِّهِ السُّدُسُ
مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْ بِهَاۤ اَوْ دَيْنٍؕ
اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ لَا تَدْرُوْنَ
اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًاؕ فَرِيْضَةً مِّنَ
اللّٰهِؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿۱۲﴾

13. And you shall have half of that which your wives leave, if they have no child; but if they have a child, then you shall have a fourth of that which they leave, after *the payment of* any bequests they may have bequeathed or of debt. And they shall have a fourth of that which you leave, if you have no child; but if you have a child, then they shall have an eighth of that which you leave, after *the payment of* any bequests you may have bequeathed or of debt. And if there be a man or a woman whose heritage is to be divided and he *or she* has neither parent nor child, and he *or she* has a brother or a sister, then each one of *them shall have a sixth. But if they be more than that, then they shall be *equal* sharers in one-third, after *the payment of* any bequests which may

وَلَكُمْ نِصْفُ مَا تَرَكَ اَزْوَاجُكُمْ اِنْ
لَّمْ يَكُنْ لَّهُنَّ وَلَدٌۚ فَاِنْ كَانَ لَهُنَّ وَلَدٌ
فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْۢ بَعْدِ
وَصِيَّةٍ يُّوْصِيْنَ بِهَاۤ اَوْ دَيْنٍؕ وَلَهُنَّ
الرُّبُعُ مِمَّا تَرَكْتُمْ اِنْ لَّمْ يَكُنْ لَّكُمْ
وَلَدٌۚ فَاِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
الثُّمُنُ مِمَّا تَرَكْتُمْ مِّنْۢ بَعْدِ وَصِيَّةٍ
تُوْصُوْنَ بِهَاۤ اَوْ دَيْنٍؕ وَاِنْ كَانَ رَجُلٌ
يُّوْرَثُ كَلٰلَةً اَوِ امْرَاَةٌ وَّلَهٗۤ اَخٌ اَوْ اُخْتٌ
فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُۚ فَاِنْ
كَانُوْۤا اَكْثَرَ مِنْ ذٰلِكَ فَهُمْ شُرَكَآءُ
فِي الثُّلُثِ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصٰى
بِهَاۤ اَوْ دَيْنٍۙ غَيْرَ مُضَآرٍّۚ وَصِيَّةً

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*13. But if they be more than that, then they shall be *equal* **share holders** in one-third, after *the payment of* any bequests which may have been bequeathed or of debt, **without *intent to cause* suffering to anyone**. *This is* an injunction from Allāh, and Allāh is All-Knowing, Forbearing.

have been bequeathed or of debt, without prejudice *to the debt. This is* an injunction from Allāh, and Allāh is All-Knowing, Forbearing.

مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَلِيْمٌ ﴿۱۳﴾

14. These are the limits *set* by Allāh; and whoso obeys Allāh and His Messenger, He will make him enter Gardens through which streams flow; therein shall they abide; and that is a great triumph.

تِلْكَ حُدُوْدُ اللّٰهِ ؕ وَمَنْ يُّطِعِ اللّٰهَ وَ
رَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَذٰلِكَ
الْفَوْزُ الْعَظِيْمُ ﴿۱۴﴾

15. And whoso disobeys Allāh and His Messenger and transgresses His limits, He will make him enter into Fire; therein shall he abide; and he shall have an humiliating punishment.

وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ
حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۪ وَلَهٗ
عَذَابٌ مُّهِيْنٌ ﴿۱۵﴾ ع ۲ ۱۳

R. 3.

16. And those of your women who are guilty of lewdness—call to witness four of you against them; and if they bear witness, then confine them to the houses until death overtake them or Allāh open for them a way.

وَالّٰتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَآئِكُمْ
فَاسْتَشْهِدُوْا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۚ
فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ فِي الْبُيُوْتِ
حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ
لَهُنَّ سَبِيْلًا ﴿۱۶﴾

17. And if two men from among you are guilty of it, punish them both. And if they repent and amend, then leave them alone; surely, Allāh is Oft-Returning *with compassion and is* Merciful.

وَالَّذٰنِ يَاْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا ۚ
فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا ؕ
اِنَّ اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا ﴿۱۷﴾

18. Verily, Allāh undertakes to accept the repentance of only those who do evil ignorantly and then repent soon after. These are they to whom Allāh turns with mercy; and Allāh is All-Knowing, Wise.

اِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ
يَعْمَلُوْنَ السُّوْٓءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ
مِنْ قَرِيْبٍ فَاُولٰٓئِكَ يَتُوْبُ اللّٰهُ
عَلَيْهِمْ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۱۸﴾

19. There is no *acceptance of* repentance for those who *continue to* do evil until, when death faces one of them, he says, ‘I do repent now;’ nor for those who die disbelievers. It is these for whom We have prepared a painful punishment.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ
السَّيِّاٰتِ ۚ حَتّٰٓى اِذَا حَضَرَ اَحَدَهُمُ
الْمَوْتُ قَالَ اِنِّيْ تُبْتُ الْـٰٔنَ وَلَا الَّذِيْنَ
يَمُوْتُوْنَ وَهُمْ كُفَّارٌ ؕ اُولٰٓئِكَ اَعْتَدْنَا
لَهُمْ عَذَابًا اَلِيْمًا ﴿۱۹﴾

20. O ye who believe! it is not lawful for you to inherit women against their will; nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant evil; and consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allāh has placed much good.

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا لَا يَحِلُّ لَكُمۡ اَنۡ
تَرِثُوا النِّسَآءَ كَرۡهًا ؕ وَلَا تَعۡضُلُوۡهُنَّ
لِتَذۡهَبُوۡا بِبَعۡضِ مَاۤ اٰتَيۡتُمُوۡهُنَّ
اِلَّاۤ اَنۡ يَّاۡتِيۡنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَ
عَاشِرُوۡهُنَّ بِالۡمَعۡرُوۡفِ ۚ فَاِنۡ
كَرِهۡتُمُوۡهُنَّ فَعَسٰۤى اَنۡ تَكۡرَهُوۡا شَيۡـًٔا
وَّيَجۡعَلَ اللّٰهُ فِيۡهِ خَيۡرًا كَثِيۡرًا ﴿۲۰﴾

21. And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught therefrom. Will you take it by lying and with manifest sinfulness?

وَاِنۡ اَرَدۡتُّمُ اسۡتِبۡدَالَ زَوۡجٍ مَّكَانَ
زَوۡجٍ ۙ وَّاٰتَيۡتُمۡ اِحۡدٰٮهُنَّ قِنۡطَارًا
فَلَا تَاۡخُذُوۡا مِنۡهُ شَيۡـًٔا ؕ اَتَاۡخُذُوۡنَهٗ
بُهۡتَانًا وَّاِثۡمًا مُّبِيۡنًا ﴿۲۱﴾

22. And how can you take it when one of you has been alone with the other, and they (the women) have taken from you a strong covenant?

وَكَيۡفَ تَاۡخُذُوۡنَهٗ وَقَدۡ اَفۡضٰى
بَعۡضُكُمۡ اِلٰى بَعۡضٍ وَّاَخَذۡنَ مِنۡكُمۡ
مِّيۡثَاقًا غَلِيۡظًا ﴿۲۲﴾

23. And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way.

وَلَا تَنۡكِحُوۡا مَا نَكَحَ اٰبَآؤُكُمۡ مِّنَ
النِّسَآءِ اِلَّا مَا قَدۡ سَلَفَ ؕ اِنَّهٗ كَانَ
فَاحِشَةً وَّمَقۡتًا ؕ وَسَآءَ سَبِيۡلًا ﴿۲۳﴾

R. 4.

24. Forbidden to you are your mothers, and your daughters, and your sisters, and your fathers' sisters, and your mothers' sisters, and brother's daughters, and sister's daughters, and your *foster*-mothers that have given you suck, and your foster-sisters, and the mothers of your wives, and your step-daughters, who are your wards by your wives unto whom you have gone in—but if you have not gone in unto them, there shall be no sin upon you—and the wives of your sons that are from your loins; and *it is forbidden to you* to have two sisters together *in marriage*, except what has already passed; surely, Allāh is Most Forgiving, Merciful.

حُرِّمَتۡ عَلَيۡكُمۡ اُمَّهٰتُكُمۡ وَبَنٰتُكُمۡ
وَاَخَوٰتُكُمۡ وَعَمّٰتُكُمۡ وَخٰلٰتُكُمۡ وَبَنٰتُ
الۡاَخِ وَبَنٰتُ الۡاُخۡتِ وَاُمَّهٰتُكُمُ الّٰتِىۡۤ
اَرۡضَعۡنَكُمۡ وَاَخَوٰتُكُمۡ مِّنَ الرَّضَاعَةِ
وَاُمَّهٰتُ نِسَآٮِٕكُمۡ وَرَبَآٮِٕبُكُمُ الّٰتِىۡ فِىۡ
حُجُوۡرِكُمۡ مِّنۡ نِّسَآٮِٕكُمُ الّٰتِىۡ
دَخَلۡتُمۡ بِهِنَّ فَاِنۡ لَّمۡ تَكُوۡنُوۡا دَخَلۡتُمۡ
بِهِنَّ فَلَا جُنَاحَ عَلَيۡكُمۡ وَحَلَاۤٮِٕلُ
اَبۡنَآٮِٕكُمُ الَّذِيۡنَ مِنۡ اَصۡلَابِكُمۡ ۙ وَاَنۡ
تَجۡمَعُوۡا بَيۡنَ الۡاُخۡتَيۡنِ اِلَّا مَا قَدۡ سَلَفَ ؕ
اِنَّ اللّٰهَ كَانَ غَفُوۡرًا رَّحِيۡمًا ﴿۲۴﴾

Part 5

25. And *forbidden to you are* married women, except such as your right hands possess. This has Allāh enjoined on you. And allowed to you are those beyond that, that you seek *them* by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there shall be no sin for you in anything you mutually agree upon, after the fixing *of the dowry*. Surely, Allāh is All-Knowing, Wise.

الجزء ٥

وَّالْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا
مَلَكَتْ اَيْمَانُكُمْ ۚ كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ
وَ اُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ اَنْ
تَبْتَغُوْا بِاَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ
مُسٰفِحِيْنَ ؕ فَمَا اسْتَمْتَعْتُمْ بِهٖ
مِنْهُنَّ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ فَرِيْضَةً ؕ
وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا تَرٰضَيْتُمْ
بِهٖ مِنْۢ بَعْدِ الْفَرِيْضَةِ ؕ اِنَّ اللّٰهَ كَانَ
عَلِيْمًا حَكِيْمًا ﴿٢٥﴾

26. And whoso of you cannot afford to marry free, believing women, *let him* marry what your right hands possess, namely, your believing handmaids. And Allāh knows your faith best; you are *all* one from another; so marry them with the leave of their masters and give them their dowries according to what is fair, they being chaste, not committing fornication, nor taking secret paramours. And if, after they are married, they are guilty of lewdness, they shall have half the punishment prescribed for free women. This is for him among you who fears lest he should commit sin. And that you restrain yourselves is better for you; and Allāh is Most Forgiving, Merciful.

وَ مَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ
يَّنْكِحَ الْمُحْصَنٰتِ الْمُؤْمِنٰتِ فَمِنْ مَّا
مَلَكَتْ اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ
الْمُؤْمِنٰتِ ؕ وَاللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ ؕ
بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ فَانْكِحُوْهُنَّ
بِاِذْنِ اَهْلِهِنَّ وَ اٰتُوْهُنَّ اُجُوْرَهُنَّ
بِالْمَعْرُوْفِ مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ
وَّلَا مُتَّخِذٰتِ اَخْدَانٍ ۚ فَاِذَآ اُحْصِنَّ
فَاِنْ اَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ
مَا عَلَى الْمُحْصَنٰتِ مِنَ الْعَذَابِ ؕ
ذٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ؕ وَاَنْ
تَصْبِرُوْا خَيْرٌ لَّكُمْ ؕ وَ اللّٰهُ غَفُوْرٌ
رَّحِيْمٌ ﴿٢٦﴾

٤ ع ١

R. 5.

27. Allāh desires to make clear to you, and guide you to, the paths of those before you, and to turn to you in mercy. And Allāh is All-Knowing, Wise.

يُرِيْدُ اللّٰهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ
سُنَنَ الَّذِيْنَ مِنْ قَبْلِكُمْ وَ يَتُوْبَ
عَلَيْكُمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٢٧﴾

28. And Allāh wishes to turn to you in mercy, but those who follow *their* low desires wish that you should stray far away.

وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ ۫ وَ
يُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ
تَمِيْلُوْا مَيْلًا عَظِيْمًا ﴿٢٨﴾

29. Allāh desires to lighten your burden, for man has been created weak.

يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَ
خُلِقَ الْاِنْسَانُ ضَعِيْفًا ﴿٢٩﴾

30. O ye who believe! devour not your property among yourselves by unlawful means, except that *you earn* by trade with mutual consent. And kill not yourselves. Surely, Allāh is Merciful to you.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْۤا
اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّاۤ اَنْ
تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۟
وَلَا تَقْتُلُوْۤا اَنْفُسَكُمْ ؕ اِنَّ اللّٰهَ كَانَ
بِكُمْ رَحِيْمًا ﴿۳۰﴾

31. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allāh.

وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّ ظُلْمًا
فَسَوْفَ نُصْلِيْهِ نَارًا ؕ وَكَانَ ذٰلِكَ
عَلَى اللّٰهِ يَسِيْرًا ﴿۳۱﴾

32. If you keep away from the more grievous of the things which are forbidden you, We will remove from you your *minor* evils and admit you to a place of great honour.

اِنْ تَجْتَنِبُوْا كَبَآئِرَ مَا تُنْهَوْنَ
عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَ
نُدْخِلْكُمْ مُّدْخَلًا كَرِيْمًا ﴿۳۲﴾

33. And covet not that whereby Allāh has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allāh of His bounty. Surely, Allāh has perfect knowledge of all things.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ
عَلٰى بَعْضٍ ؕ لِلرِّجَالِ نَصِيْبٌ مِّمَّا
اكْتَسَبُوْا ؕ وَ لِلنِّسَآءِ نَصِيْبٌ مِّمَّا
اكْتَسَبْنَ ؕ وَسْـَٔلُوا اللّٰهَ مِنْ فَضْلِهٖ ؕ
اِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿۳۳﴾

34. And to every one We have appointed heirs to what the parents and the relations leave, and *also* those with whom your oaths have ratified a contract. So give them their portion. Surely, Allāh watches over all things.

وَ لِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ
الْوَالِدٰنِ وَ الْاَقْرَبُوْنَ ؕ وَ الَّذِيْنَ
عَقَدَتْ اَيْمَانُكُمْ فَاٰتُوْهُمْ
نَصِيْبَهُمْ ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ
شَيْءٍ شَهِيْدًا ﴿۳۴﴾ ۵ ع ۲

R. 6.

35. Men are guardians over women because Allāh has made some of them excel others, and because they (men) spend of their wealth. So virtuous women *are those who* are obedient, and guard the secrets *of their husbands* with Allāh’s protection. And *as for* those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allāh is High, Great.

اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ
اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّ بِمَاۤ اَنْفَقُوْا مِنْ
اَمْوَالِهِمْ ؕ فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ
لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ؕ وَالّٰتِيْ تَخَافُوْنَ
نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ
فِي الْمَضَاجِعِ وَ اضْرِبُوْهُنَّ ۚ فَاِنْ
اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ؕ اِنَّ
اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ﴿۳۵﴾

*36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they (the arbiters) desire reconciliation, Allāh will effect it between them. Surely, Allāh is All-Knowing, All-Aware.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا
حَكَمًا مِّنْ أَهْلِهٖ وَحَكَمًا مِّنْ أَهْلِهَا ۚ إِنْ
يُّرِيْدَآ إِصْلَاحًا يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا ۗ
إِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا ﴿٣٦﴾

37. And worship Allāh and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allāh loves not the proud *and* the boastful,

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّ
بِالْوَالِدَيْنِ إِحْسَانًا وَّبِذِي الْقُرْبٰى وَ
الْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِي الْقُرْبٰى وَ
الْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ
السَّبِيْلِ ۙ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللّٰهَ
لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا ﴿٣٧﴾

38. Who are niggardly and enjoin people to be niggardly, and conceal that which Allāh has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment,

الَّذِيْنَ يَبْخَلُوْنَ وَيَأْمُرُوْنَ النَّاسَ
بِالْبُخْلِ وَيَكْتُمُوْنَ مَآ اٰتٰىهُمُ اللّٰهُ مِنْ
فَضْلِهٖ ۗ وَأَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا
مُّهِيْنًا ﴿٣٨﴾

39. And for those who spend their wealth to be seen of men, and believe not in Allāh nor the Last Day. And whoso has Satan for his companion, *let him remember that* an evil companion is he.

وَالَّذِيْنَ يُنْفِقُوْنَ أَمْوَالَهُمْ رِئَآءَ
النَّاسِ وَلَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ
الْاٰخِرِ ۗ وَمَنْ يَّكُنِ الشَّيْطٰنُ لَهٗ قَرِيْنًا
فَسَآءَ قَرِيْنًا ﴿٣٩﴾

40. And what *harm* would have befallen them, if they had believed in Allāh and the Last Day and spent out of what Allāh has given them? And Allāh knows them full well.

وَمَاذَا عَلَيْهِمْ لَوْ اٰمَنُوْا بِاللّٰهِ وَالْيَوْمِ
الْاٰخِرِ وَأَنْفَقُوْا مِمَّا رَزَقَهُمُ اللّٰهُ ۗ وَكَانَ
اللّٰهُ بِهِمْ عَلِيْمًا ﴿٤٠﴾

41. Surely, Allāh wrongs not *any one even* by the weight of an atom. And if there be a good deed, He multiplies it and gives from Himself a great reward.

إِنَّ اللّٰهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۚ وَإِنْ تَكُ
حَسَنَةً يُّضٰعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ
أَجْرًا عَظِيْمًا ﴿٤١﴾

42. And how *will it fare with them* when We shall bring a witness from

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيْدٍ وَّ

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*36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they desire reconciliation, Allāh will effect it between them. Surely, Allāh is All-Knowing, All-Aware.

Note: We consider the word "the arbiters" unnecessary because the pronoun 'they' may also refer to the parties concerned.

every people, and shall bring thee as a witness against these!

جِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا ﴿۴۲﴾

43. On that day those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them, and they shall not *be able to* conceal anything from Allāh.

يَوْمَئِذٍ يَّوَدُّ الَّذِيْنَ كَفَرُوْا وَعَصَوُا
الرَّسُوْلَ لَوْ تُسَوّٰى بِهِمُ الْاَرْضُ ۚ وَلَا
يَكْتُمُوْنَ اللّٰهَ حَدِيْثًا ﴿۴۳﴾

R. 7.

*44. O ye who believe! approach not Prayer when you are not in *full* possession of your senses, until you know what you say, nor when you are unclean, except when you are travelling along a way, until you have bathed. And if you are ill or *you* **are* on a journey *while unclean*, or *if* one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe therewith your faces and your hands. Surely, Allāh is Most Indulgent, Most Forgiving.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا
الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى حَتّٰى
تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا
عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا ۚ وَاِنْ
كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ
اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ
النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا
صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَ
اَيْدِيْكُمْ ۚ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ﴿۴۴﴾

45. Dost thou not know of those who were given a portion of the Book? They buy error and desire that you *too* may lose the way.

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ
الْكِتٰبِ يَشْتَرُوْنَ الضَّلٰلَةَ وَيُرِيْدُوْنَ
اَنْ تَضِلُّوا السَّبِيْلَ ﴿۴۵﴾

46. And Allāh knows your enemies full well. And sufficient is Allāh as a Friend, and sufficient is Allāh as a Helper.

وَاللّٰهُ اَعْلَمُ بِاَعْدَآئِكُمْ ۚ وَكَفٰى
بِاللّٰهِ وَلِيًّا ۙ وَّكَفٰى بِاللّٰهِ نَصِيْرًا ﴿۴۶﴾

*47. There are some among the Jews who pervert words from their *proper* places. And they say, 'We hear and we disobey,' and 'hear *thou* without being heard,' and 'Rā'inā,' screening with their tongues *what is in their minds* and *seeking* to injure

مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ
عَنْ مَّوَاضِعِهٖ وَيَقُوْلُوْنَ سَمِعْنَا وَ
عَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّا
بِاَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّيْنِ ۚ وَلَوْ

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*44. O ye who believe! approach not Prayer **while you are mentally dazed till you clearly** know what you say, nor when you are unclean,

Note: The expression "unclean" is questionable. The Arabic word '*junuban*' (جُنُبًا) is applicable to a person after intercourse or after ejaculation even without intercourse. In such cases having a bath is essential before offering Prayers.

*47. **Note:** Justice cannot be done to the real import of this part of the verse by mere translation because here the hypocrites are described as intentionally mispronouncing some commonly used phrases to give them a twist with the intention to insult the Holy Prophet (may peace and the Faith. And if they had said, 'We hear and we obey,' and 'hear *thou,*' and 'Unẓurnā,' it would have been better for them and more upright. But Allāh has cursed them for their disbelief; so they believe but little.

أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَ
اسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَ
أَقْوَمَ ۙ وَلٰكِنْ لَعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٧﴾

*48. O ye People of the Book! believe in what We have sent down, fulfilling that which is with you, before We destroy *some of* the leaders and turn them on their backs or curse them as We cursed the People of the Sabbath. And the decree of Allāh is *bound* to be carried out.

يٰٓأَيُّهَا الَّذِينَ أُوتُوا الْكِتٰبَ اٰمِنُوا بِمَا
نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ
نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلٰٓى أَدْبَارِهَآ أَوْ
نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحٰبَ السَّبْتِ ۚ
وَكَانَ أَمْرُ اللّٰهِ مَفْعُولًا ﴿٤٨﴾

49. Surely, Allāh will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allāh has indeed devised a very great sin.

إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهٖ وَ
يَغْفِرُ مَا دُونَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ
يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى إِثْمًا
عَظِيمًا ﴿٤٩﴾

50. Dost thou not know of those who hold themselves to be pure? Nay, it is Allāh Who purifies whomsoever He pleases, and they will not be wronged a whit.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۚ
بَلِ اللّٰهُ يُزَكِّي مَنْ يَّشَآءُ وَلَا يُظْلَمُونَ
فَتِيلًا ﴿٥٠﴾

51. Behold, how they forge a lie against Allāh! And sufficient is that as a manifest sin.

انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللّٰهِ الْكَذِبَ ۖ
وَكَفٰى بِهٖٓ إِثْمًا مُّبِينًا ﴿٥١﴾ ع

R. 8.

52. Dost thou not know of those who were given a portion of the Book? They believe in evil things and *follow* those who transgress, and

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتٰبِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هٰٓؤُلَآءِ أَهْدٰى

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blessings of Allāh be upon him). The believers used the phrase '*sami'nā wa aṭa'nā*' (سَمِعْنَا وَ أَطَعْنَا) which means we heard and we obeyed. Instead of saying '*aṭa'nā*' (أَطَعْنَا) the hypocrites said ' '*aṣainā*' (عَصَيْنَا) (the word used in the actual text of the verse) meaning thereby that we heard and disobeyed. Yet they pronounced it with a slur intending to mislead the hearer into believing that they had said '*aṭ'anā*' (أَطَعْنَا) instead of ' '*aṣainā*' (عَصَيْنَا). A keen hearer however could not miss the intended mischief and implied insult.

Again they uttered the word '*rā'inā*' (رَاعِنَا) with a twist of tongue to make it sound half way between '*rā'inā*' (رَاعِنَا) and '*rā'īnā*' (رَاعِيْنَا). '*Rā'inā*' (رَاعِنَا) means be lenient to us while '*rā'īnā*' (رَاعِيْنَا) means 'O our tender of sheep.' This again was an attempt to insult the Holy Prophet (may peace and blessings of Allāh be upon him) under the cover of pronunciation.

*48. O ye People of the Book! Believe in what We have sent down, fulfilling that which is with you, before **We inflict humiliation upon some *of your* leaders causing them to turn their backs and take to their heels**, or curse them as We cursed the People of the Sabbath. And the decree of Allāh is *bound* to be carried out.

مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ﴿٥٢﴾

they say of the disbelievers, 'These are better guided in religion than those who believe.'

اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ ؕ وَ مَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا ؕ ﴿٥٣﴾

53. They it is whom Allāh has cursed; and he whom Allāh curses, thou shalt not find for him a helper.

اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا يُؤْتُوْنَ النَّاسَ نَقِيْرًا ۙ ﴿٥٤﴾

54. Have they a share in the kingdom? Then would they not give men *even so much as* the little hollow in the back of a date-stone.

اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۚ فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَ الْحِكْمَةَ وَ اٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ﴿٥٥﴾

55. Or do they envy men for what Allāh has given them out of His bounty? *If that is so*, surely, We gave the Book and Wisdom to the children of Abraham *also* and We *also* gave them a great kingdom.

فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَ مِنْهُمْ مَّنْ صَدَّ عَنْهُ ؕ وَ كَفٰى بِجَهَنَّمَ سَعِيْرًا ﴿٥٦﴾

56. And of them were some who believed in him; and of them were others who turned away from him. And sufficient is Hell as a blazing fire.

اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا سَوْفَ نُصْلِيْهِمْ نَارًا ؕ كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ ؕ اِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا ﴿٥٧﴾ ع

57. Those who disbelieve in Our Signs, We shall soon cause them to enter Fire. As often as their skins are burnt up, We shall give them in exchange other skins that they may taste the punishment. Surely, Allāh is Mighty, Wise.

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ لَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۫ وَّ نُدْخِلُهُمْ ظِلًّا ظَلِيْلًا ﴿٥٨﴾

58. And those who believe and do good works, We shall make them enter Gardens through which streams flow, to abide therein for *ever; therein shall they have pure spouses; and We shall admit them to a *place of* pleasant and plenteous shade.

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا ۙ وَ اِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ؕ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ؕ اِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا ﴿٥٩﴾

59. Verily, Allāh commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allāh admonishes you! Allāh is All-Hearing, All-Seeing.

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* 58. therein shall they have **spouses purified** ***by Us;***

*60. O ye who believe! obey Allāh, and obey *His* Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allāh and *His* Messenger if you are believers in Allāh and the Last Day. That is best and most commendable in the end.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللّٰهَ وَأَطِيعُوا
الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ
تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللّٰهِ وَ
الرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللّٰهِ وَ
الْيَوْمِ الْآخِرِ ۚ ذٰلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا ﴿٦٠﴾ ع

R. 9.

61. Dost thou not know of those who pretend that they believe in what has been revealed to thee and what has been revealed before thee? They desire to seek judgment from the rebellious, although they were commanded not to obey them. And Satan desires to lead them far astray.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ
آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ
قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى
الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا
بِهِ ۚ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
ضَلَالًا بَعِيدًا ﴿٦١﴾

62. And when it is said to them, 'Come ye to what Allāh has sent down and to *His* Messenger,' thou seest the hypocrites turn away from thee with aversion.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللّٰهُ
وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦٢﴾

*63. Then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to thee swearing by Allāh, *saying*, 'We meant nothing but the doing of good and reconciliation?'

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللّٰهِ
إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٣﴾

64. These are they, the secrets of whose hearts Allāh knows well. So turn away from them and admonish them and speak to them an effective word concerning their own selves.

أُولٰئِكَ الَّذِينَ يَعْلَمُ اللّٰهُ مَا فِي
قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَ
قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٤﴾

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*60. O ye who believe! obey Allāh, and obey *His* Messenger and those who are in authority **over you**.

Note: The Arabic construction of the phrase '*ūlil amri minkum*' (أُولِي الْأَمْرِ مِنْكُمْ) (who are in authority over you) has not been properly understood by some. Of particular interest is the word (مِنْكُمْ) which in fact is composed of two prepositions joined together, that is (مِنْ) and (كُمْ). (مِنْ) means 'from' and (كُمْ) means 'you.' Literally translating this phrase some translators understand it to mean 'from among yourselves.' That is to say you should obey only that authority which happens to be from among yourselves, meaning Muslim authority alone. In this particular instance the preposition (مِنْ) only plays a role of linking the preposition (كُمْ) with the word (أُولِي الْأَمْرِ) in a possessive relationship and the translation should be **'Those who are in authority over you.'**, as given above in the alternative translation.

*63. Then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to thee swearing by Allāh, *saying*, 'We meant nothing but **an act of kindness and conciliation'?**

65. And We have sent no Messenger but that he should be obeyed by the command of Allāh. And if they had come to thee when they had wronged their souls, and asked forgiveness of Allāh, and *if* the Messenger *also* had asked forgiveness for them, they would have surely found Allāh Oft-Returning *with compassion and* Merciful.

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ ؕ وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا ٦٥

66. But no, by thy Lord, they are not believres until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا ٦٦

67. And if We had commanded *them, 'Kill your people or leave your homes,' they would not have done it except a few of them; and if they had done what they are exhorted to do, it would surely have been better for them and conducive to greater strength.

وَلَوْ اَنَّا كَتَبْنَا عَلَيْهِمْ اَنِ اقْتُلُوْٓا اَنْفُسَكُمْ اَوِ اخْرُجُوْا مِنْ دِيَارِكُمْ مَّا فَعَلُوْهُ اِلَّا قَلِيْلٌ مِّنْهُمْ ؕ وَلَوْ اَنَّهُمْ فَعَلُوْا مَا يُوْعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ وَاَشَدَّ تَثْبِيْتًا ٦٧

68. And then We would have surely given them a great reward from Ourself;

وَّاِذًا لَّاٰتَيْنٰهُمْ مِّنْ لَّدُنَّآ اَجْرًا عَظِيْمًا ٦٨

69. And We would surely have guided them in the right path.

وَّلَهَدَيْنٰهُمْ صِرَاطًا مُّسْتَقِيْمًا ٦٩

70. And whoso obeys Allāh and this Messenger o*f His* shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ٧٠

71. This grace is from Allāh, and sufficient is Allah, the All-Knowing.

ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ عَلِيْمًا ٧١ ع

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*67. **Note:** The expression 'Kill your people' can be misunderstood. The correct translation should have been **slay yourselves**. This certainly does not mean that they were told to commit suicide but is merely an expression exhorting them to kill their egos and submit themselves completely to the will of God.

R. 10.

72. O ye who believe! take your precautions; then either go forth in separate parties or go forth all together.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ فَانْفِرُوْا ثُبَاتٍ اَوِ انْفِرُوْا جَمِيْعًا ﴿٧٢﴾

73. And among you there is he who will tarry behind, and if a misfortune befall you, he says, 'Surely, Allāh has been gracious to me, since I was not present with them.'

وَاِنَّ مِنْكُمْ لَمَنْ لَّيُبَطِّئَنَّ ۚ فَاِنْ اَصَابَتْكُمْ مُّصِيْبَةٌ قَالَ قَدْ اَنْعَمَ اللّٰهُ عَلَيَّ اِذْ لَمْ اَكُنْ مَّعَهُمْ شَهِيْدًا ﴿٧٣﴾

74. But if there comes to you some good fortune from Allāh, he says, as if there were no love between you and him, 'Would that I had been with them, then should I have indeed achieved a great success!'

وَلَئِنْ اَصَابَكُمْ فَضْلٌ مِّنَ اللّٰهِ لَيَقُوْلَنَّ كَاَنْ لَّمْ تَكُنْۢ بَيْنَكُمْ وَبَيْنَهٗ مَوَدَّةٌ يّٰلَيْتَنِيْ كُنْتُ مَعَهُمْ فَاَفُوْزَ فَوْزًا عَظِيْمًا ﴿٧٤﴾

75. Let those then fight in the cause of Allāh who would sell the present life for the Hereafter. And whoso fights in the cause of Allāh, be he slain or be he victorious, We shall soon give him a great reward.

فَلْيُقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ؕ وَمَنْ يُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿٧٥﴾

76. And what is the matter with you *that* you fight not in the cause of Allāh and of the weak—men, women and children—who say, 'Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper?'

وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَالْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۚ وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ﴿٧٦﴾

77. Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore against the friends of Satan; surely, Satan's strategy is weak!

اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَالَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ الطَّاغُوْتِ فَقَاتِلُوْۤا اَوْلِيَآءَ الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا ﴿٧٧﴾ ع

R. 11.

78. Dost thou not know of those to whom it was said: 'Restrain your hands, observe Prayer and pay the Zakāt?' And when fighting has been prescribed for them, behold! a section of them fear men as they should fear Allāh, or with still greater fear; and they say, 'Our

اَلَمْ تَرَ اِلَى الَّذِيْنَ قِيْلَ لَهُمْ كُفُّوْۤا اَيْدِيَكُمْ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۚ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ اِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللّٰهِ اَوْ اَشَدَّ خَشْيَةً ۚ وَقَالُوْا

Lord, why hast Thou prescribed fighting for us? Wouldst Thou not grant us respite yet a while?’ Say, ‘The benefit of this world is little and the Hereafter will be better for him who fears *God*; and you shall not be wronged a whit.’

رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۚ لَوْلَآ
اَخَّرْتَنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ؕ قُلْ مَتَاعُ
الدُّنْيَا قَلِيْلٌ ۚ وَ الْاٰخِرَةُ خَيْرٌ لِّمَنِ
اتَّقٰى ۟ وَلَا تُظْلَمُوْنَ فَتِيْلًا ﴿٧٨﴾

79. Wheresoever you may be, death will overtake you, even if you be in strongly built towers. And if some good befalls them, they say, ‘This is from Allāh;’ and if evil befalls them, they say, ‘This is from thee.’ Say, ‘All is from Allāh.’ What has happened to these people that they come not near understanding anything?

اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ
كُنْتُمْ فِيْ بُرُوْجٍ مُّشَيَّدَةٍ ؕ وَ اِنْ
تُصِبْهُمْ حَسَنَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ
عِنْدِ اللّٰهِ ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ يَّقُوْلُوْا
هٰذِهٖ مِنْ عِنْدِكَ ؕ قُلْ كُلٌّ مِّنْ عِنْدِ
اللّٰهِ ؕ فَمَالِ هٰٓؤُلَآءِ الْقَوْمِ لَا يَكَادُوْنَ
يَفْقَهُوْنَ حَدِيْثًا ﴿٧٩﴾

80. Whatever of good comes to thee is from Allāh; and whatever of evil befalls thee is from thyself. And We have sent thee as a Messenger to mankind. And sufficient is Allāh as a Witness.

مَآ اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ ۫ وَ
مَآ اَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ ؕ
وَ اَرْسَلْنٰكَ لِلنَّاسِ رَسُوْلًا ؕ وَ كَفٰى
بِاللّٰهِ شَهِيْدًا ﴿٨٠﴾

81. Whoso obeys the Messenger obeys Allāh indeed; and whoso turns away, then We have not sent thee as a keeper over them.

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَمَنْ
تَوَلّٰى فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ﴿٨١﴾

82. And they say: ‘Obedience *is our guiding principle*;’ but when they go forth from thy presence, a section of them spends the night scheming against what thou sayest. Allāh records whatever they scheme by night. So turn away from them, and put *thy* trust in Allāh. And sufficient is Allāh as a Disposer of affairs.

وَيَقُوْلُوْنَ طَاعَةٌ ۫ فَاِذَا بَرَزُوْا مِنْ
عِنْدِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ الَّذِيْ
تَقُوْلُ ؕ وَ اللّٰهُ يَكْتُبُ مَا يُبَيِّتُوْنَ ۚ
فَاَعْرِضْ عَنْهُمْ وَ تَوَكَّلْ عَلَى اللّٰهِ ؕ وَ
كَفٰى بِاللّٰهِ وَكِيْلًا ﴿٨٢﴾

83. Will they not, then, meditate upon the Qur’ān? Had it been from anyone other than Allāh, they would *surely have found therein much disagreement.

اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ؕ وَلَوْ كَانَ
مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ
اخْتِلَافًا كَثِيْرًا ﴿٨٣﴾

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*83. **Note:** The Quranic expression ‘*ikhtilāfan kathīran*’ (اختلافا كثيرا), (much disagreement) in fact indicates contradiction, meaning thereby that if anyone other than Allāh had been the author of the Holy Qur’ān the people would have certainly found many contradictions in it. A similar expression concerning the creation of universe is found in 67:4 (Al-Mulk) declaring that it is impossible to find a flaw or contradiction in the work of God.

*84. And when there comes to them any tidings *whether* of peace or of fear, they spread it about; whereas if they had referred it to the Messenger and to those in authority among them, surely those of them, who can elicit *the truth from* it, would have understood it. And had it not been for the grace of Allāh upon you and His mercy, you would have followed Satan, save a few.

وَاِذَا جَآءَهُمْ اَمْرٌ مِّنَ الْاَمْنِ اَوِ الْخَوْفِ
اَذَاعُوْا بِهٖ ؕ وَلَوْ رَدُّوْهُ اِلَى الرَّسُوْلِ وَاِلٰٓى
اُولِي الْاَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ
يَسْتَنْۢبِطُوْنَهٗ مِنْهُمْ ؕ وَلَوْلَا فَضْلُ اللّٰهِ
عَلَيْكُمْ وَرَحْمَتُهٗ لَاتَّبَعْتُمُ الشَّيْطٰنَ
اِلَّا قَلِيْلًا ﴿٨٤﴾

85. Fight, therefore, in the cause of Allāh—thou art not made responsible except for thyself—and urge on the believers. It may be that Allāh will restrain the might of those that disbelieve; and Allāh is stronger in might and stronger in inflicting punishment.

فَقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ ۚ لَا تُكَلَّفُ اِلَّا
نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِيْنَ ۚ عَسَى
اللّٰهُ اَنْ يَّكُفَّ بَاْسَ الَّذِيْنَ كَفَرُوْا ؕ
وَاللّٰهُ اَشَدُّ بَاْسًا وَّاَشَدُّ تَنْكِيْلًا ﴿٨٥﴾

*86. Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion thereof; and Allāh is Powerful over everything.

مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ
نَصِيْبٌ مِّنْهَا ۚ وَمَنْ يَّشْفَعْ شَفَاعَةً
سَيِّئَةً يَّكُنْ لَّهٗ كِفْلٌ مِّنْهَا ؕ وَكَانَ
اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقِيْتًا ﴿٨٦﴾

*87. And when you are greeted with a prayer, greet ye with a better prayer or *at least* return it. Surely, Allāh takes account of all things.

وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ
مِنْهَآ اَوْ رُدُّوْهَا ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ
النصف شَيْءٍ حَسِيْبًا ﴿٨٧﴾

88. Allāh is He beside Whom there is none worthy of worship. He will certainly *continue to* assemble you till the Day of Resurrection, about

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ
الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ؕ وَمَنْ اَصْدَقُ

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*84. **Note:** This translation implies that the Messenger and the persons of authority among them were not all capable of drawing right conclusion. Only those among them who had the faculty of sound judgement could have discovered the reality. We propose an alternative translation as follows which does not leave this flaw and indicates that each among them had the capability of discovering the truth if he had contemplated and examined the report: **“When they conceive (rumours concerning) a matter of peace or alarm they spread it about. Whereas if they had referred the matter to the Messenger and those in authority among them surely of them those who had critically examined the matter could know the truth.”**

*86. Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion ***of evil consequences*** thereof; and Allāh is Powerful over everything.

*87. **Note:** This translation narrows down the application of the verse to only verbal expressions of goodwill while the admonition contained therein has much wider application. In fact, it covers not only verbal greetings but also intends gifts of all kinds to be responded to more generously or at least in the same measure.

which there is no doubt. And who is more truthful in his word than Allāh?

R. 12.

89. What has happened to you that you are divided into two parties regarding the hypocrites? And Allāh has overthrown them because of what they earned. Desire ye to guide him whom Allāh has caused to perish? And for him whom Allāh causes to perish thou shalt not find a way.

90. They wish that you should disbelieve as they have disbelieved, so that you may become all alike. Take not, therefore, friends from among them, until they emigrate in the way of Allāh. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor helper from among them;

91. Except those who are connected with a people between whom and you there is a pact, or those who come to you, while their hearts shrink from fighting you or fighting their own people. And if Allāh had so pleased, He would have given them power over you, then they would have surely fought you. So, if they keep aloof from you and fight you not, and make you an offer of peace, then *remember that* Allāh has allowed you no way *of aggression* against them.

92. You will find others who desire to be secure from you and to be secure from their own people. Whenever they are made to revert to hostility, they fall headlong into it. Therefore, if they do not keep aloof from you nor offer you peace nor restrain their hands, then seize them and kill them, wherever you find them. Against these We have given you clear authority.

ع ١١ ٨ مِنَ اللّٰهِ حَدِيْثًا ۝٨٨

فَمَا لَكُمْ فِي الْمُنٰفِقِيْنَ فِئَتَيْنِ وَاللّٰهُ
أَرْكَسَهُمْ بِمَا كَسَبُوْا ۭ أَتُرِيْدُوْنَ أَنْ
تَهْدُوْا مَنْ أَضَلَّ اللّٰهُ ۭ وَمَنْ يُّضْلِلِ اللّٰهُ
فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ۝٨٩

وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا
فَتَكُوْنُوْنَ سَوَآءً فَلَا تَتَّخِذُوْا
مِنْهُمْ أَوْلِيَآءَ حَتّٰى يُهَاجِرُوْا فِيْ
سَبِيْلِ اللّٰهِ ۭ فَإِنْ تَوَلَّوْا فَخُذُوْهُمْ
وَاقْتُلُوْهُمْ حَيْثُ وَجَدْتُّمُوْهُمْ ۠ وَلَا
تَتَّخِذُوْا مِنْهُمْ وَلِيًّا وَّلَا نَصِيْرًا ۝٩٠

إِلَّا الَّذِيْنَ يَصِلُوْنَ إِلٰى قَوْمٍۭ
بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ أَوْ
جَآءُوْكُمْ حَصِرَتْ صُدُوْرُهُمْ أَنْ
يُّقَاتِلُوْكُمْ أَوْ يُقَاتِلُوْا قَوْمَهُمْ ۭ وَلَوْ
شَآءَ اللّٰهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقٰتَلُوْكُمْ ۚ
فَإِنِ اعْتَزَلُوْكُمْ فَلَمْ يُقَاتِلُوْكُمْ وَ
أَلْقَوْا إِلَيْكُمُ السَّلَمَ ۙ فَمَا جَعَلَ اللّٰهُ
لَكُمْ عَلَيْهِمْ سَبِيْلًا ۝٩١

سَتَجِدُوْنَ اٰخَرِيْنَ يُرِيْدُوْنَ أَنْ
يَّأْمَنُوْكُمْ وَيَأْمَنُوْا قَوْمَهُمْ ۭ كُلَّمَا رُدُّوْٓا
إِلَى الْفِتْنَةِ أُرْكِسُوْا فِيْهَا ۚ فَإِنْ لَّمْ
يَعْتَزِلُوْكُمْ وَيُلْقُوْٓا إِلَيْكُمُ السَّلَمَ وَ
يَكُفُّوْٓا أَيْدِيَهُمْ فَخُذُوْهُمْ وَاقْتُلُوْهُمْ
حَيْثُ ثَقِفْتُمُوْهُمْ ۭ وَأُولٰٓئِكُمْ جَعَلْنَا
ع ١٢ ٩ لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا ۝٩٢

R. 13.

93. It does not become a believer to kill a believer unless it be by mistake. And he who kills a believer by mistake shall free a believing slave, and *pay* blood money to be handed over to his heirs, unless they remit it as charity. But if *the person slain* be of a people hostile to you, and be a believer, then *the offender* shall free a believing slave; and if he be of a people between whom and you is a pact, then *the offender shall pay* blood money to be handed over to his heirs, and free a believing slave. But whoso finds not *one*, then he shall fast for two consecutive months—a mercy from Allāh. And Allāh is All-Knowing, Wise. *

وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا
خَطَـًٔا ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيْرُ
رَقَبَةٍ مُّؤْمِنَةٍ وَّدِيَةٌ مُّسَلَّمَةٌ اِلٰٓى
اَهْلِهٖٓ اِلَّآ اَنْ يَّصَّدَّقُوْا ؕ فَاِنْ كَانَ مِنْ
قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيْرُ
رَقَبَةٍ مُّؤْمِنَةٍ ؕ وَاِنْ كَانَ مِنْ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ فَدِيَةٌ
مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖ وَتَحْرِيْرُ رَقَبَةٍ
مُّؤْمِنَةٍ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ
شَهْرَيْنِ مُتَتَابِعَيْنِ ز تَوْبَةً مِّنَ اللّٰهِ ؕ
وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿٩٣﴾

94. And whoso kills a believer intentionally, his reward shall be Hell wherein he shall abide. And Allāh will be wroth with him and will curse him and will prepare for him a great punishment.

وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا
فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَ
غَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ
عَذَابًا عَظِيْمًا ﴿٩٤﴾

95. O ye who believe! when you go forth in the cause of Allāh, make proper investigation and say not to anyone who greets you with the greeting of peace, 'Thou art not a believer.' You seek the goods of this life, but with Allāh are good things in plenty. Such were you before this, but Allāh conferred His *special* favour on you; so do make proper investigation. Surely, Allāh is well aware of what you do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ
فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا
لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ
مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ
الدُّنْيَا ز فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ؕ
كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ
عَلَيْكُمْ فَتَبَيَّنُوْا ؕ اِنَّ اللّٰهَ كَانَ
بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿٩٥﴾

96. Those of the believers who sit *still*, excepting the disabled ones, and those who strive in the cause of Allāh with their wealth and their persons, are not equal. Allāh has exalted in rank those who strive with their wealth and their persons above those who sit *still*. And to

لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ
غَيْرُ اُولِي الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ
سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ فَضَّلَ
اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ
عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ وَكُلًّا وَّعَدَ اللّٰهُ

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*93. But whoso finds not *one*, then he shall fast for two consecutive months—**a means of seeking forgiveness prescribed by Allāh**. And Allāh is All-Knowing, Wise.

each Allāh has promised good. And Allāh has exalted those who strive above those who sit *still*, by a great reward,

اَلْحُسْنٰى ؕ وَ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى
الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ﴿٩٦﴾

97. *Namely, by* degrees of excellence *bestowed* by Him, and *by special* forgiveness and mercy. And Allāh is Most Forgiving, Merciful.

دَرَجٰتٍ مِّنْهُ وَ مَغْفِرَةً وَّ رَحْمَةً ؕ وَ كَانَ
اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٩٧﴾

R. 14.

98. Verily, those whom the angels cause to die while they are wronging their own souls, they (the angels) will say *to them*: 'What were you after?' They will reply: 'We were treated as weak in the land.' They will say, 'Was not Allāh's earth vast enough for you to emigrate therein?' It is these whose abode shall be Hell, and an evil destination it is;

اِنَّ الَّذِيْنَ تَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ
اَنْفُسِهِمْ قَالُوْا فِيْمَ كُنْتُمْ ؕ قَالُوْا كُنَّا
مُسْتَضْعَفِيْنَ فِي الْاَرْضِ ؕ قَالُوْٓا اَلَمْ
تَكُنْ اَرْضُ اللّٰهِ وَاسِعَةً فَتُهَاجِرُوْا
فِيْهَا ؕ فَاُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَ
سَآءَتْ مَصِيْرًا ﴿٩٨﴾

99. Except such weak ones among men, women and children, as are incapable of adopting any plan or of finding any way.

اِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَ
النِّسَآءِ وَ الْوِلْدَانِ لَا يَسْتَطِيْعُوْنَ
حِيْلَةً وَّ لَا يَهْتَدُوْنَ سَبِيْلًا ﴿٩٩﴾

100. As to these, maybe Allāh will efface their sins; for Allāh is the Effacer of sins, *and is* Most Forgiving.

فَاُولٰٓئِكَ عَسَى اللّٰهُ اَنْ يَّعْفُوَ عَنْهُمْ ؕ وَ
كَانَ اللّٰهُ عَفُوًّا غَفُوْرًا ﴿١٠٠﴾

*101. And whoso emigrates from his country in the cause of Allāh will find in the earth an abundant place of refuge and plentifulness. And whoso goes forth from his home, emigrating in the cause of Allāh and His Messenger, and death overtakes him, his reward lies on Allāh, and Allāh is Most Forgiving, Merciful.

وَ مَنْ يُّهَاجِرْ فِيْ سَبِيْلِ اللّٰهِ يَجِدْ
فِي الْاَرْضِ مُرٰغَمًا كَثِيْرًا وَّ سَعَةً ؕ
وَ مَنْ يَّخْرُجْ مِنْۢ بَيْتِهٖ مُهَاجِرًا اِلَى
اللّٰهِ وَ رَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ
فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ ؕ وَ كَانَ اللّٰهُ
غَفُوْرًا رَّحِيْمًا ﴿١٠١﴾

R. 15.

102. And when you journey in the land, it shall be no sin on you to shorten the Prayer, if you fear that those who disbelieve may give you trouble. Verily, the disbelievers are an open enemy to you.

وَ اِذَا ضَرَبْتُمْ فِي الْاَرْضِ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ
الصَّلٰوةِ ۖۗ اِنْ خِفْتُمْ اَنْ يَّفْتِنَكُمُ الَّذِيْنَ
كَفَرُوْا ؕ اِنَّ الْكٰفِرِيْنَ كَانُوْا لَكُمْ
عَدُوًّا مُّبِيْنًا ﴿١٠٢﴾

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*101. **Note:** The Arabic words '*fī sabīlillāh*' (فِيْ سَبِيْلِ اللّٰهِ) mean for the sake of Allāh or in the cause of Allāh.

103. And when thou art among them, and leadest the Prayer for them, let a party of them stand with thee and let them take their arms. And when they have performed their prostrations, let them go to your rear, and let another party, who have not yet prayed, come forward and pray with thee; and let them take their means of defence and their arms. The disbelievers wish that you be neglectful of your arms and your baggage that they may fall upon you at once. And it shall be no sin on you, if you are in trouble on account of rain or if you are sick, that you lay aside your arms. But you should *always* take your means of defence. Surely, Allāh has prepared an humiliating punishment for the disbelievers.

وَ اِذَا كُنْتَ فِيْهِمْ فَاَقَمْتَ لَهُمُ
الصَّلٰوةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ
وَلْيَاْخُذُوْٓا اَسْلِحَتَهُمْ فَاِذَا سَجَدُوْا
فَلْيَكُوْنُوْا مِنْ وَّرَآئِكُمْ وَلْتَاْتِ
طَآئِفَةٌ اُخْرٰى لَمْ يُصَلُّوْا فَلْيُصَلُّوْا
مَعَكَ وَلْيَاْخُذُوْا حِذْرَهُمْ وَ
اَسْلِحَتَهُمْ ۚ وَدَّ الَّذِيْنَ كَفَرُوْا
لَوْ تَغْفُلُوْنَ عَنْ اَسْلِحَتِكُمْ وَ
اَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ مَّيْلَةً
وَّاحِدَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ اِنْ كَانَ
بِكُمْ اَذًى مِّنْ مَّطَرٍ اَوْ كُنْتُمْ مَّرْضٰٓى
اَنْ تَضَعُوْٓا اَسْلِحَتَكُمْ ۚ وَخُذُوْا
حِذْرَكُمْ ۗ اِنَّ اللّٰهَ اَعَدَّ لِلْكٰفِرِيْنَ
عَذَابًا مُّهِيْنًا ﴿۱۰۳﴾

104. And when you have finished the Prayer, remember Allāh while standing, and sitting, and *lying* on your sides. And when you are secure *from danger*, then observe Prayer *in* * *the prescribed form*; verily Prayer is enjoined on the believers *to be performed* at fixed hours.

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ
قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِكُمْ ۚ
فَاِذَا اطْمَاْنَنْتُمْ فَاَقِيْمُوا الصَّلٰوةَ ۚ اِنَّ
الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا
مَّوْقُوْتًا ﴿۱۰۴﴾

105. And slacken not in seeking these people. If you suffer, they too suffer even as you suffer. But you hope from Allāh what they hope not. And Allāh is All-Knowing, Wise.

وَلَا تَهِنُوْا فِى ابْتِغَآءِ الْقَوْمِ ۗ اِنْ تَكُوْنُوْا
تَاْلَمُوْنَ فَاِنَّهُمْ يَاْلَمُوْنَ كَمَا
تَاْلَمُوْنَ ۚ وَتَرْجُوْنَ مِنَ اللّٰهِ مَا لَا
يَرْجُوْنَ ۗ وَكَانَ اللّٰهُ عَلِيْمًا
حَكِيْمًا ﴿۱۰۵﴾

R. 16.

106. We have surely sent down to thee the Book comprising the truth, that thou mayest judge between men by that which Allāh has taught thee. * And be not thou a disputer for the faithless;

اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَآ اَرٰىكَ
اللّٰهُ ۗ وَلَا تَكُنْ لِّلْخَآئِنِيْنَ خَصِيْمًا ﴿۱۰۶﴾

107. And ask forgiveness of Allāh. Surely, Allāh is Most Forgiving,

وَّاسْتَغْفِرِ اللّٰهَ ۗ اِنَّ اللّٰهَ كَانَ غَفُوْرًا

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* 104. verily Prayer is enjoined on the believers *to be performed at* **prescribed times**.

* 106. **And do not plead the cause of those who betray the trust.**

Merciful.

رَّحِيْمًا ﴿١٠٧﴾

108. And plead not on behalf of those who are dishonest to themselves. Surely, Allāh loves not one who is perfidious *and* a great sinner.

وَلَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ اَنْفُسَهُمْ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَثِيْمًا ﴿١٠٨﴾

109. They seek to hide from men, but they cannot hide from Allāh; and He is with them when they spend the night plotting about matters of which He does not approve. And Allāh encompasses what they do.

يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَهُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ؕ وَكَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ﴿١٠٩﴾

110. Behold! you are they who pleaded for them in the present life. But who will plead with Allāh for them on the Day of Resurrection, or who will be a guardian over them?

هٰٓاَنْتُمْ هٰٓؤُلَآءِ جٰدَلْتُمْ عَنْهُمْ فِى الْحَيٰوةِ الدُّنْيَا فَمَنْ يُّجَادِلُ اللّٰهَ عَنْهُمْ يَوْمَ الْقِيٰمَةِ اَمْ مَّنْ يَّكُوْنُ عَلَيْهِمْ وَكِيْلًا ﴿١١٠﴾

111. And whoso does evil or wrongs his soul, and then asks forgiveness of Allāh, will *surely* find Allāh Most Forgiving, Merciful.

وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ﴿١١١﴾

112. And whoso commits a sin commits it only against his own soul. And Allāh is All-Knowing, Wise.

وَمَنْ يَّكْسِبْ اِثْمًا فَاِنَّمَا يَكْسِبُهٗ عَلٰى نَفْسِهٖ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١١٢﴾

113. And whoso commits a fault or a sin, then imputes it to an innocent person, certainly bears *the burden of* a calumny and a manifest sin.

وَمَنْ يَّكْسِبْ خَطِيْٓـئَةً اَوْ اِثْمًا ثُمَّ يَرْمِ بِهٖ بَرِيْٓـئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿١١٣﴾

R. 17.

*114. And but for the grace of Allāh upon thee and His mercy, a party of them had resolved to bring about thy ruin. And they ruin none but themselves and they cannot harm thee at all. Allāh has sent down to thee the Book and Wisdom and has taught thee what thou knewest not, and great is Allāh's grace on thee.

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكَ وَرَحْمَتُهٗ لَهَمَّتْ طَّآئِفَةٌ مِّنْهُمْ اَنْ يُّضِلُّوْكَ ؕ وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَضُرُّوْنَكَ مِنْ شَيْءٍ ؕ وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ؕ وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا ﴿١١٤﴾

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*114. And but for the grace of Allāh upon **you** and His mercy, a party of them had resolved to **lead you astray** ***but He frustrated their designs.*** **In fact they lead none but themselves astray** and they cannot harm **you** at all.

*115. There is no good in many of their conferences except *the conferences of* such as enjoin charity, or goodness, or the making of peace among men. And whoso does that, seeking the pleasure of Allāh, We shall soon bestow on him a great reward.

لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ اِلَّا مَنْ اَمَرَ بِصَدَقَةٍ اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍۭ بَيْنَ النَّاسِ ؕ وَ مَنْ يَّفْعَلْ ذٰلِكَ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿۱۱۵﴾

116. And *as to* him who opposes the Messenger after guidance has become clear to him, and follows a way other than that of the believers, We shall let him pursue the way he is pursuing and shall cast him into Hell; and an evil destination it is.

وَ مَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَ يَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَ نُصْلِهٖ جَهَنَّمَ ؕ وَ سَآءَتْ مَصِيْرًا ﴿۱۱۶﴾

R. 18.

117. Allāh will not forgive that anything be associated with Him as partner, but He will forgive what is short of that to whomsoever He pleases. And whoso associates anything as partner with Allāh has indeed strayed far away.

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ؕ وَ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا ﴿۱۱۷﴾

*118. They invoke beside Him none but lifeless objects; and they invoke none but Satan, the rebellious,

اِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖۤ اِلَّاۤ اِنٰثًا ۚ وَ اِنْ يَّدْعُوْنَ اِلَّا شَيْطٰنًا مَّرِيْدًا ﴿۱۱۸﴾

119. Whom Allāh has cursed. And he said, 'I will assuredly take a fixed portion from Thy servants;

لَّعَنَهُ اللّٰهُ ۘ وَ قَالَ لَاَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا مَّفْرُوْضًا ﴿۱۱۹﴾

120. 'And assuredly I will lead them astray and assuredly I will excite in *them vain desires, and assuredly I will incite them and they will cut the ears of cattle; and assuredly I will incite them and they will alter Allāh's creation.' And he who takes Satan for a friend beside Allāh has certainly suffered a manifest loss.

وَّ لَاُضِلَّنَّهُمْ وَ لَاُمَنِّيَنَّهُمْ وَ لَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ وَ لَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ؕ وَ مَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِيْنًا ﴿۱۲۰﴾

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*115. **No good comes out of their secret consultations except when they decide to spend in the cause of the poor or to do works of public welfare or to effect reconciliation and reformation among people.**

*118. They invoke besides Him none but **false goddesses, while *in truth*** they invoke none but Satan, the rebellious,

*120. and assuredly **I will command them so that they will incise the ears of camels *and other cattle* and assuredly I will bid them and they will alter Allāh's creations.**'

121. He holds out promises to them and raises vain desires in them, and Satan promises them nothing but vain things.

يَعِدُهُمْ وَ يُمَنِّيْهِمْ ؕ وَ مَا يَعِدُهُمُ
الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿١٢١﴾

122. These are they whose abode shall be Hell and they shall find no way of escape from it.

اُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ۫ وَ لَا يَجِدُوْنَ
عَنْهَا مَحِيْصًا ﴿١٢٢﴾

123. But *as to* those who believe and do good works, We will admit them into Gardens, beneath which streams flow, abiding therein for ever. *It is* Allāh's unfailing promise; and who can be more truthful than Allāh in word?

وَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ
سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ وَعْدَ اللّٰهِ
حَقًّا ؕ وَ مَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ﴿١٢٣﴾

124. It shall not be according to your desires, nor according to the desires of the People of the Book. Whoso does evil shall be rewarded for it; and he shall find for himself no friend or helper beside Allāh.

لَيْسَ بِاَمَانِيِّكُمْ وَ لَآ اَمَانِيِّ اَهْلِ
الْكِتٰبِ ؕ مَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ وَ
لَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّ لَا
نَصِيْرًا ﴿١٢٤﴾

125. But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even *as much as* the little hollow in the back of a date-stone.

وَ مَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ اَوْ
اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ
الْجَنَّةَ وَ لَا يُظْلَمُوْنَ نَقِيْرًا ﴿١٢٥﴾

126. And who is better in faith than he who submits himself to Allāh, and he is a doer of good, and follows the religion of Abraham, the upright? And Allāh took Abraham for a special friend.

وَ مَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ
وَجْهَهٗ لِلّٰهِ وَ هُوَ مُحْسِنٌ وَّ اتَّبَعَ مِلَّةَ
اِبْرٰهِيْمَ حَنِيْفًا ؕ وَ اتَّخَذَ اللّٰهُ اِبْرٰهِيْمَ
خَلِيْلًا ﴿١٢٦﴾

127. And to Allāh belongs all that is in the heavens and all that is in the earth; and Allāh encompasses all things.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَ
كَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا ﴿١٢٧﴾ ١٨ ع ١٥

R. 19.

128. And they seek of thee the decision *of the Law* with regard to women. Say, Allāh gives you His decision regarding them. And so does that which is recited to you in the Book concerning the orphan girls whom you give not what is prescribed for them and whom you

وَ يَسْتَفْتُوْنَكَ فِي النِّسَآءِ ؕ قُلِ اللّٰهُ
يُفْتِيْكُمْ فِيْهِنَّ ۙ وَ مَا يُتْلٰى عَلَيْكُمْ فِي
الْكِتٰبِ فِيْ يَتٰمَى النِّسَآءِ الّٰتِيْ لَا
تُؤْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَ تَرْغَبُوْنَ
اَنْ تَنْكِحُوْهُنَّ وَ الْمُسْتَضْعَفِيْنَ

desire to marry, and *concerning* the weak among children. And *He enjoins you to* observe equity towards the orphans. And whatever good you do, surely Allāh knows it well.

مِنَ الْوِلْدَانِ ۙ وَأَنْ تَقُومُوا لِلْيَتٰمٰى بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللّٰهَ كَانَ بِهٖ عَلِيمًا ﴿١٢٨﴾

129. And if a woman fear ill-treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. If you do good and are righteous, surely Allāh is aware of what you do.

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۚ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ۚ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٩﴾

* 130. And you cannot keep perfect balance between wives, however much you may desire it. But incline not wholly *to one* so that you leave the other like a thing suspended. And if you amend and act righteously, surely Allāh is Most Forgiving, Merciful.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۚ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللّٰهَ كَانَ غَفُورًا رَحِيمًا ﴿١٣٠﴾

131. And if they separate, Allāh will make both independent out of His abundance; and Allāh is Bountiful, Wise.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِنْ سَعَتِهٖ ۚ وَكَانَ اللّٰهُ وَاسِعًا حَكِيمًا ﴿١٣١﴾

132. And to Allāh belongs whatever is in the heavens and whatever is in the earth. And We have assuredly commanded those who were given the Book before you, and *commanded* you also, to fear Allāh. But if you disbelieve, then *remember that* to Allāh belongs whatever is in the heavens and whatever is in the earth, and Allāh is Self-Sufficient, Praiseworthy.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُوا اللّٰهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللّٰهُ غَنِيًّا حَمِيدًا ﴿١٣٢﴾

133. And to Allāh belongs whatever is in the heavens and whatever is in the earth, and sufficient is Allāh as a Guardian.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ وَكَفٰى بِاللّٰهِ وَكِيلًا ﴿١٣٣﴾

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* 130. And you cannot keep perfect balance between wives, **despite your best intentions, so incline not entirely** ***to one*** **lest the other should be left suspended, unattended and uncared for**.

134. If He please, He can take you away, O people, and bring others *in your stead*; and Allāh has full power to do that.

اِنْ يَّشَاْ يُذْهِبْكُمْ اَيُّهَا النَّاسُ وَيَاْتِ
بِاٰخَرِيْنَ ؕ وَكَانَ اللّٰهُ عَلٰى ذٰلِكَ قَدِيْرًا ﴿١٣٤﴾

135. Whoso desires the reward of this world, then *let him remember that* with Allāh is the reward of this world and of the next; and Allāh is All-Hearing, All-Seeing.

مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ
ثَوَابُ الدُّنْيَا وَالْاٰخِرَةِ ؕ وَكَانَ اللّٰهُ
سَمِيْعًا بَصِيْرًا ﴿١٣٥﴾ ١٩ ع ٨ ١٦

R. 20.

*136. O ye who believe! be strict in observing justice, *and be* witnesses for Allāh, even though it be against yourselves or *against* parents and kindred. Whether he be rich or poor, Allāh is more regardful of them both *than you are.* Therefore follow not low desires so that you may *be able to* act equitably. And if you conceal *the truth* or evade *it*, then *remember that* Allāh is well aware of what you do.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا
قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰۤى
اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ
يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۫
فَلَا تَتَّبِعُوا الْهَوٰۤى اَنْ تَعْدِلُوْا ۚ وَاِنْ
تَلْوٗۤا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا
تَعْمَلُوْنَ خَبِيْرًا ﴿١٣٦﴾

137. O ye who believe! believe in Allāh and His Messenger, and in the Book which He has revealed to His Messenger, and the Book which He revealed before *it*. And whoso disbelieves in Allāh and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اٰمِنُوْا بِاللّٰهِ وَ
رَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى
رَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْۤ اَنْزَلَ مِنْ
قَبْلُ ؕ وَمَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَ
كُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ
ضَلَّ ضَلٰلًا بَعِيْدًا ﴿١٣٧﴾

138. Those who believe, then disbelieve, then *again* believe, then disbelieve, *and* then increase in disbelief, Allāh will never forgive them nor will He guide them to the way.

اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ
اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا لَّمْ
يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ
سَبِيْلًا ﴿١٣٨﴾ ط

139. Give to the hypocrites the tidings that for them is a grievous punishment,

بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا
اَلِيْمَا ۙ ﴿١٣٩﴾

140. Those who take disbelievers for friends rather than believers. Do they seek honour at their hands?

الَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ
مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ اَيَبْتَغُوْنَ

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* 136. O ye who believe! be strict in observing justice, **being witnesses for the sake of Allāh**, even though it be against yourselves or *against* parents and kindred.

Then *let them remember that* all honour belongs to Allāh.

عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ
جَمِيْعًا ﴿١٤٠﴾

141. And He has already revealed to you in the Book that, when you hear the Signs of Allāh being denied and mocked at, sit not with them until they engage in a talk other than that; for in that case you would be like them. Surely, Allāh will assemble the hypocrites and the disbelievers in Hell, all together;

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا
سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَ
يُسْتَهْزَاُ بِهَا فَلَا تَقْعُدُوْا مَعَهُمْ حَتّٰى
يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖٓ اِنَّكُمْ اِذًا
مِّثْلُهُمْ اِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ وَ
الْكٰفِرِيْنَ فِيْ جَهَنَّمَ جَمِيْعًا ﴿١٤١﴾

142. Those who wait *for news* concerning you. If you have a victory from Allāh, they say, 'Were we not with you?' And if the disbelievers have a share *of it*, they say *to them*, 'Did we not get the better of you, and protect you against the believers?' Allāh will judge between you on the Day of Resurrection; and Allāh will not grant the disbelievers a way *to prevail* against the believers.

الَّذِيْنَ يَتَرَبَّصُوْنَ بِكُمْ فَاِنْ كَانَ لَكُمْ
فَتْحٌ مِّنَ اللّٰهِ قَالُوْٓا اَلَمْ نَكُنْ مَّعَكُمْ وَ
اِنْ كَانَ لِلْكٰفِرِيْنَ نَصِيْبٌ قَالُوْٓا اَلَمْ
نَسْتَحْوِذْ عَلَيْكُمْ وَ نَمْنَعْكُمْ مِّنَ
الْمُؤْمِنِيْنَ فَاللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
الْقِيٰمَةِ وَ لَنْ يَّجْعَلَ اللّٰهُ لِلْكٰفِرِيْنَ
عَلَى الْمُؤْمِنِيْنَ سَبِيْلًا ﴿١٤٢﴾

R. 21.

* 143. The hypocrites seek to deceive Allāh, but He will punish them for their deception. And when they stand up for Prayer, they stand lazily *and* to be seen of men, and they remember Allāh but little,

اِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَهُوَ
خَادِعُهُمْ وَاِذَا قَامُوْٓا اِلَى الصَّلٰوةِ قَامُوْا
كُسَالٰى يُرَآءُوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ
اللّٰهَ اِلَّا قَلِيْلًا ﴿١٤٣﴾

144. Wavering between *this and* that, *belonging* neither to these nor to those. And he whom Allāh causes to perish, for him thou shalt not find a way.

مُّذَبْذَبِيْنَ بَيْنَ ذٰلِكَ لَآ اِلٰى هٰٓؤُلَآءِ وَ
لَآ اِلٰى هٰٓؤُلَآءِ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ
لَهٗ سَبِيْلًا ﴿١٤٤﴾

145. O ye who believe! take not disbelievers for friends, in preference to believers. Do you mean to give Allāh a manifest proof against yourselves?

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا
الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ
اَتُرِيْدُوْنَ اَنْ تَجْعَلُوْا لِلّٰهِ عَلَيْكُمْ
سُلْطٰنًا مُّبِيْنًا ﴿١٤٥﴾

146. The hypocrites shall surely be in the lowest depth of the Fire; and thou shalt find no helper for them,

اِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ
النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيْرًا ﴿١٤٦﴾

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*143. The hypocrites seek to deceive Allāh, but He will **cause them to be deceived themselves.**

147. Except those who repent and amend and hold fast to Allāh and are sincere in their obedience to Allāh. These are among the believers. And Allāh will soon bestow a great reward upon the believers.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا
بِاللّٰهِ وَأَخْلَصُوا دِينَهُمْ لِلّٰهِ فَأُولٰٓئِكَ
مَعَ الْمُؤْمِنِينَ ۚ وَسَوْفَ يُؤْتِ اللّٰهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٧﴾

148. Why should Allāh punish you, if you are thankful and *if* you believe? And Allāh is Appreciating, All-Knowing.

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَ
آمَنْتُمْ ۚ وَكَانَ اللّٰهُ شَاكِرًا عَلِيمًا ﴿١٤٨﴾

149. Allāh likes not the uttering of unseemly speech in public, except *on the part of* one who is *being* wronged. Verily, Allāh is All-Hearing, All-Knowing.

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ
الْقَوْلِ إِلَّا مَنْ ظُلِمَ ۚ وَكَانَ اللّٰهُ
سَمِيعًا عَلِيمًا ﴿١٤٩﴾

150. Whether you make public a good deed or conceal it, or pardon an evil, Allāh is certainly the Effacer of sins, *and is* All-Powerful.

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا
عَنْ سُوْٓءٍ فَإِنَّ اللّٰهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٥٠﴾

151. Surely, those who disbelieve in Allāh and His Messengers and desire to make a distinction between Allāh and His Messengers, and say, 'We believe in some and disbelieve in others,' and desire to take a way in between,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللّٰهِ وَرُسُلِهِ وَ
يُرِيدُونَ أَنْ يُّفَرِّقُوا بَيْنَ اللّٰهِ
وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَّ
نَكْفُرُ بِبَعْضٍ ۙ وَّيُرِيدُونَ أَنْ يَّتَّخِذُوا
بَيْنَ ذٰلِكَ سَبِيلًا ﴿١٥١﴾

152. These indeed are veritable disbelievers, and We have prepared for the disbelievers an humiliating punishment.

أُولٰٓئِكَ هُمُ الْكٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا
لِلْكٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٥٢﴾

153. And *as for* those who believe in Allāh and *in all of* His Messengers and make no distinction between any of them, these are they whom He will soon give their rewards. And Allāh is Most Forgiving, Merciful.

وَالَّذِينَ آمَنُوا بِاللّٰهِ وَرُسُلِهِ وَلَمْ
يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولٰٓئِكَ
سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۚ وَكَانَ اللّٰهُ
غَفُورًا رَّحِيمًا ﴿١٥٣﴾

R. 22.

154. The People of the Book ask thee to cause a Book to descend on them from heaven. They asked Moses a greater thing than this: they said, 'Show us Allāh openly.' Then a destructive punishment overtook them because of their transgression.

يَسْـَٔلُكَ أَهْلُ الْكِتٰبِ أَنْ تُنَزِّلَ عَلَيْهِمْ
كِتٰبًا مِّنَ السَّمَآءِ فَقَدْ سَأَلُوا مُوسٰٓى
أَكْبَرَ مِنْ ذٰلِكَ فَقَالُوٓا أَرِنَا اللّٰهَ جَهْرَةً
فَأَخَذَتْهُمُ الصّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ
اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَآءَتْهُمُ

Then they took the calf *for worship* after clear Signs had come to them, *but We pardoned *even* that. And We gave Moses manifest authority.

ٱلْبَيِّنَٰتُ فَعَفَوْنَا عَن ذَٰلِكَ ۚ وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا ﴿١٥٤﴾

155. And We raised high above them the Mount while making a covenant with them, and We said to them, ‘Enter the gate submissively,’ and We said to them, ‘Transgress not in *the matter of* the Sabbath.’ And We took from them a firm covenant.

وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمْ وَقُلْنَا لَهُمُ ٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا۟ فِى ٱلسَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ﴿١٥٥﴾

156. Then, because of their breaking of their covenant, and their denial of the Signs of Allāh, and their seeking to kill the Prophets unjustly, and their saying: ‘Our hearts are wrapped in covers,’—nay, but Allāh has sealed them because of their disbelief, so they believe not but little—

فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ وَكُفْرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌۢ ۚ بَلْ طَبَعَ ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٦﴾

157. And because of their disbelief and their uttering against Mary a grievous calumny,

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا ﴿١٥٧﴾

*158. And their saying, ‘We did kill the Messiah, Jesus, son of Mary, the Messenger of Allāh;’ whereas they slew him not, nor crucified‡ him, but he was made to appear to them like *one crucified*; and those who differ therein are certainly in *a state of* doubt about it; they have no *definite* knowledge thereof, but only follow a conjecture; and they did not convert this *conjecture* into a certainty;

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ ۚ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٨﴾

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*154. And We gave Moses **clear overwhelming argument.**

*158. **Note:** The emphasis is upon their failure to murder Jesus by any means. The reader is reminded that the very beginning of the verse refers to the Jewish boast that they had succeeded in murdering Jesus.

This Jewish claim is firmly rejected by the Holy Qur’ān. That is why by the end of the verse, the conclusive declaration is that whatever may have happened they certainly failed to kill him. This implies that it is not the act of crucifixion which is denied. What is denied is death by crucifixion.

“*Walākin shubbiha lahum*” (وَلٰكِنْ شُبِّهَ لَهُمْ): the word ‘*shubbiha*’ (شُبِّهَ) in the text must be carefully studied. The context of the preceding text would not permit the implied reference to any other than Jesus or alternatively it could refer to the incident in general. In

‡ *i.e.* killed him by crucifixion.

* 159. On the contrary, Allāh exalted him to Himself. And Allāh is Mighty, Wise.

بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۱۵۹

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conformity with the rules of grammar the implied pronoun in the word '*shubbiha*' (شُبِّهَ) can refer to none other than Jesus Christ himself. This means that it was he who was obscured and made to appear to them similar to someone else. Hence as Jesus was hung upon the cross he hung in the likeness of someone else. Evidently the denial is not that of crucifixion or apparent death thereupon but the denial is death by crucifixion. There certainly was great confusion as to what actually had happened. So the verse continues to build the scenario of the confusion and doubt. All else is nothing but conjecture. That is the final conclusion.

If the word '*shubbiha*' refers to the incident as such, this would point to the divergent claims of the two disputing parties as to what had happened. Neither of the parties were certain of the validity of their claims. For instance the Christian belief of Jesus' death by crucifixion and later resurrection was not based on any tangible grounds but was merely conjectural. Likewise the Jewish claim of Jesus' death upon the cross was no less conjectural. Hence their appeal to Pilate for the possession of Jesus' body. In fact they clearly expressed their doubts regarding the entire episode of his so-called death and warned Pilate that in the likelihood of his survival he might reappear in public claiming that he had risen from the dead. (Matthew 27:63-64)

It is to this that the last part of the verse under study refers, when it says '*wa innalladhīna*' (وَاِنَّ الَّذِيْنَ). Certainly those who differ about it (or about him as to what actually befell him) were themselves in doubt.

* 159. **Note:** '*Bal rafa'ahullāhu ilaihi*' (بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ): the majority of orthodox Muslims infer from this part of the verse that the connotation of '*Bal*' refers to the act of crucifixion *i.e.*, instead of letting him die upon the cross, God rescued him by raising him bodily to somewhere in the heavens. As such he should be living somewhere in space in the same corporal form that he possessed prior to the attempt of his crucifixion. This interpretation raises many difficult questions, mainly:

(a) If Jesus was not crucified at all, is the entire history of crucifixion emphatically denied and the whole episode just a fiction or delusion suffered by the Jews, the Christians and the Romans alike?

(b) Where in the verse is the claim that Jesus was raised bodily to heavens? All that is mentioned simply is that Allāh exalted him to Himself.

As to the first question the orthodox build a fantastic scenario according to which the fact of crucifixion itself is not denied but it is claimed that the person who was crucified was not Jesus but someone else who was given the likeness of Jesus by some angels at the command of God. Hence the doubts and conjectures were about the identity of the person who was crucified. Evidently this explanation creates only more problems than it solves. Moreover, the entire tale is absolutely without foundation. No scriptural evidence or evidence based on the traditions of the Holy Prophet (may peace and blessings of Allāh be on him) is ever presented to support this bizarre claim which simply adds more conjectural confusion.

It is as if this explanation of the verse dawned only upon the medieval scholars while the Messenger of God, peace be upon him, remained himself completely unaware of it.

As to the second question the weakness of the claim is apparent from the wording of the Holy Qur'ān. The word '*rafa'a*' (رَفَعَ) means elevated. Whenever Allāh elevates a person the elevation always refers to the status of the person, never to his body. In fact it is impossible to translate this verse in any way other than the said meaning *i.e.*, the elevation of spiritual station.

The verse declares that Allāh elevated Jesus to Himself. Evidently no point in space of Heaven is mentioned to which Allāh raised him. He raised him to Himself while He was present there where Jesus was. No place in Heaven or earth is empty of Allāh's presence. So when someone is said to be raised to Him, a bodily movement is impossible and inconceivable. According to Aḥmadiyya understanding of this verse, the connotation of 'on the contrary' refers to the Jewish claim of the accursed death of Jesus. Obviously the opposite of curse is nearness to God.

*160. And there is none among the People of the Book but will believe in it before his death; and on the Day of Resurrection, he (Jesus) shall be a witness against them—

وَإِنْ مِّنْ أَهْلِ الْكِتٰبِ إِلَّا لَيُؤْمِنَنَّ بِهٖ
قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ
عَلَيْهِمْ شَهِيْدًا ﴿١٦٠﴾

161. So, because of the transgression of the Jews, We forbade them pure things which had been allowed to them, and *also* because of their hindering many *men* from Allah’s way,

فَبِظُلْمٍ مِّنَ الَّذِيْنَ هَادُوْا حَرَّمْنَا
عَلَيْهِمْ طَيِّبٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ
عَنْ سَبِيْلِ اللّٰهِ كَثِيْرًا ﴿١٦١﴾

162. And *because of* their taking interest, although they had been forbidden it, and *because of* their devouring people’s wealth wrongfully. And We have prepared for those of them who disbelieve a painful punishment.

وَّأَخْذِهِمُ الرِّبٰوا وَقَدْ نُهُوْا عَنْهُ وَ
أَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَ
أَعْتَدْنَا لِلْكٰفِرِيْنَ مِنْهُمْ عَذَابًا
أَلِيْمًا ﴿١٦٢﴾

163. But those among them who are firmly grounded in knowledge, and the believers, believe in what has

لٰكِنِ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَ
الْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَآ أُنْزِلَ إِلَيْكَ

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*160. **Note:** This verse has been the subject of controversy regarding its real import. Some scholars believe that it refers to a remote future in relation to the time of crucifixion indicating that all Jews without exception will one day have faith in Jesus Christ and accept him as a true Prophet of God. They claim that it is also mentioned in this verse that this miracle would take place in the lifetime of Jesus Christ. This they infer from the words ‘*qabla mautihī*’ (قَبْلَ مَوْتِهٖ) which means before his death.

As the Jews have not yet accepted him, therefore, according to such scholars Jesus must be still alive.

Another commonly held view is that the expression ‘before his death’ refers to every member of the Jewish faith of the time of Jesus Christ. In this case this would mean that every Jew would believe in Jesus Christ before his death—a claim which can only be verified by God.

Unfortunately many problems and difficulties stand in the way of accepting these propositions in toto.

We propose a completely different and new solution to the problem. The verse under study is translated as “There is no *one* among the people of the Book but will certainly believe in him before his death.”

The word in italics *i.e.*, ‘one’ is not literally mentioned in the verse but is only implied. If it were mentioned the verse would mean as follows:

‘*wa in aḥadimmin ahlilkitābi*’ وَإِنْ **أَحَدٍ** مِّنْ أَهْلِ الْكِتٰبِ

The word in bold letters is the implied word. We suggest that instead of ‘*Aḥad*’ being implied we should consider the word ‘*farīq*’ (فَرِيْقٌ) as the implied word. In that case the translation would be: “There is no sect or group from among the People of the Book but will have faith in him (Jesus Christ) before his death.”

This requires that Jesus must have migrated to the lands occupied by the lost tribes of Israel and in doing so he fulfilled his mission of delivering his message to all the twelve flocks of the house of Israel. This view is further powerfully supported by a prophecy of Jesus Christ wherein he claimed that he would go in search of the lost sheep of the house of Israel. (Matthew 15:24) been sent down to thee and what was sent down before thee, and *especially* those who observe Prayer and those who pay the Zakāt and those who believe in Allāh and the Last Day. To these will We surely give a great reward.

وَ مَآ اُنْزِلَ مِنْ قَبْلِكَ وَ الْمُقِيْمِيْنَ الصَّلٰوةَ وَ الْمُؤْتُوْنَ الزَّكٰوةَ وَ الْمُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ اُولٰٓئِكَ سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا ﴿۱۶۳﴾ ع ۲۳ ۳

R. 23.

164. Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and *his* children and *to* Jesus and Job and Jonah and Aaron and Solomon, *and We gave David a Book.

اِنَّآ اَوْحَيْنَآ اِلَيْكَ كَمَآ اَوْحَيْنَآ اِلٰى نُوْحٍ وَّ النَّبِيّٖنَ مِنْۢ بَعْدِهٖ ۚ وَ اَوْحَيْنَآ اِلٰٓى اِبْرٰهِيْمَ وَ اِسْمٰعِيْلَ وَ اِسْحٰقَ وَ يَعْقُوْبَ وَ الْاَسْبَاطِ وَ عِيْسٰى وَ اَيُّوْبَ وَ يُوْنُسَ وَ هٰرُوْنَ وَ سُلَيْمٰنَ ۚ وَ اٰتَيْنَا دَاوٗدَ زَبُوْرًا ﴿۱۶۴﴾

165. And *We sent some* Messengers whom We have already mentioned to thee and *some* Messengers whom We have not mentioned to thee—and *Allāh spoke to Moses particularly—

وَ رُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ؕ وَ كَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا ﴿۱۶۵﴾

166. Messengers, bearers of glad tidings and warners, so that people may have no plea against Allāh after *the coming of* the Messengers. And Allāh is Mighty, Wise.

رُسُلًا مُّبَشِّرِيْنَ وَ مُنْذِرِيْنَ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌۢ بَعْدَ الرُّسُلِ ؕ وَ كَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۶۶﴾

167. But Allāh bears witness by means of *the revelation* which He has sent down to thee that He has sent it down *pregnant* with His knowledge; and the angels *also* bear witness; and sufficient is Allāh as a Witness.

لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ اَنْزَلَهٗ بِعِلْمِهٖ ۚ وَ الْمَلٰٓئِكَةُ يَشْهَدُوْنَ ؕ وَ كَفٰى بِاللّٰهِ شَهِيْدًا ﴿۱۶۷﴾

168. Those who disbelieve and hinder *others* from the way of Allāh, have certainly strayed far away.

اِنَّ الَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ قَدْ ضَلُّوْا ضَلٰلًۢا بَعِيْدًا ﴿۱۶۸﴾

169. Surely, those who have disbelieved and have acted unjustly, Allāh is not going to forgive them, nor will He show them any way,

اِنَّ الَّذِيْنَ كَفَرُوْا وَ ظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيْقًا ﴿۱۶۹﴾

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*164. **and to David We gave 'Zabūr'.**
Note: '*Zabūra*' (زَبُوْرًا) refers to the Psalms.

*165. **Note:** According to Arabic grammar when the root of a word is repeated as '*taklīmā*' (تَكْلِيْمًا) is repeated in this verse, it is done with an intention to indicate intensity or repetition or high quality or to clarify an ambiguity. All these connotations can be applicable simultaneously.

170. Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for Allāh.

إِلَّا طَرِيقَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ
أَبَدًا ۚ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ١٧٠

171. O mankind, the Messenger has indeed come to you with Truth from your Lord; believe therefore, *it will be* better for you. But if you disbelieve, verily, to Allāh belongs whatever is in the heavens and in the earth. And Allāh is All-Knowing, Wise.

يٰٓأَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الرَّسُوْلُ
بِالْحَقِّ مِنْ رَّبِّكُمْ فَاٰمِنُوْا خَيْرًا لَّكُمْ ۚ
وَإِنْ تَكْفُرُوْا فَإِنَّ لِلّٰهِ مَا فِي
السَّمٰوٰتِ وَالْأَرْضِ ۚ وَكَانَ اللّٰهُ
عَلِيْمًا حَكِيْمًا ١٧١

172. O People of the Book, exceed not the limits in your religion, and say not of Allāh anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allāh and *a fulfilment of* His word which He sent down to Mary, and a mercy from Him. So believe in Allāh and His Messengers, and say not '*They are* three.' Desist, *it will be* better for you. Verily, Allāh is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allāh as a Guardian.

يٰٓأَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا
تَقُوْلُوْا عَلَى اللّٰهِ إِلَّا الْحَقَّ ۚ إِنَّمَا
الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ
اللّٰهِ وَكَلِمَتُهٗ ۚ أَلْقٰهَآ إِلٰى مَرْيَمَ وَرُوْحٌ
مِّنْهُ ۖ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۚ وَلَا
تَقُوْلُوْا ثَلٰثَةٌ ۚ اِنْتَهُوْا خَيْرًا لَّكُمْ ۚ
إِنَّمَا اللّٰهُ إِلٰهٌ وَّاحِدٌ ۚ سُبْحٰنَهٗٓ أَنْ
يَّكُوْنَ لَهٗ وَلَدٌ ۘ لَهٗ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْأَرْضِ ۚ وَكَفٰى بِاللّٰهِ وَكِيْلًا ١٧٢

R. 24.

173. Surely, the Messiah will never disdain to be a servant of Allāh, nor will the angels near *unto God*; and whoso disdains to worship Him and feels proud, He will gather them all to Himself.

لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ أَنْ يَّكُوْنَ
عَبْدًا لِّلّٰهِ وَلَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ۚ
وَمَنْ يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَ
يَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ
جَمِيْعًا ١٧٣

174. Then as for those who believed and did good works, He will give them their rewards in full and will give them more out of His bounty; but as for those who disdained and were proud, He will punish them with a painful punishment. And they shall find for themselves beside Allāh no friend nor helper.

فَأَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
فَيُوَفِّيْهِمْ أُجُوْرَهُمْ وَيَزِيْدُهُمْ مِّنْ
فَضْلِهٖ ۚ وَأَمَّا الَّذِيْنَ اسْتَنْكَفُوْا وَ
اسْتَكْبَرُوْا فَيُعَذِّبُهُمْ عَذَابًا أَلِيْمًا ۙ
وَّلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا
وَّلَا نَصِيْرًا ١٧٤

175. O ye people, a manifest proof has indeed come to you from your Lord, and We have sent down to you a clear light.

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَٰنٌ
مِّن رَّبِّكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا ١٧٥

176. So, as for those who believe in Allāh and hold fast to Him, He will surely admit them to His mercy and grace and will guide them on a straight path *leading* to Himself.

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَٱعْتَصَمُوا۟ بِهِۦ
فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيهِمْ إِلَيْهِ صِرَٰطًا
مُّسْتَقِيمًا ١٧٦

177. They ask thee for instructions. Say, Allāh gives you *His* instructions concerning ‘Kalālah’: If a man dies leaving no child and he has a sister, then she shall have half of what he leaves; and he shall inherit her if she has no child. But if there be two sisters, then they shall have two-thirds of what he leaves. And if *the heirs* be brethren—*both* men and women—then the male shall have as much as the portion of two females. Allāh explains *this* to you lest you go astray, and Allāh knows all things well.

يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى
ٱلْكَلَٰلَةِ ۚ إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ
وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ
وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ
فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ
مِمَّا تَرَكَ ۚ وَإِن كَانُوٓا۟ إِخْوَةً
رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ
ٱلْأُنثَيَيْنِ ۗ يُبَيِّنُ ٱللَّهُ لَكُمْ أَن
تَضِلُّوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ١٧٧

رکوعاتها ١٦ سُوْرَةُ الْمَآئِدَةِ مَدَنِيَّةٌ آیاتها ١٢١

AL-MĀ'IDAH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

2. O ye who believe! fulfil *your* compacts. Lawful are made to you quadrupeds *of the class* of cattle other than those which are being announced to you, except that you should not hold game to be lawful while you are in a state of pilgrimage; verily, Allāh decrees what He wills.

منزل ٢

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَوْفُوْا بِالْعُقُوْدِ ؕ
اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى
عَلَيْكُمْ غَيْرَ مُحِلِّى الصَّيْدِ وَاَنْتُمْ حُرُمٌ ؕ
اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ٢

*3. O ye who believe! profane not the Signs of Allāh, nor the Sacred Month, nor the animals brought as an offering, nor the *animals of sacrifice wearing* collars, nor those repairing to the Sacred House, seeking grace from their Lord, and *His* pleasure. And when you put off the pilgrims' garb *and are clear of the Sacred Territory*, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allāh; surely, Allāh is severe in punishment.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ
اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَ
لَا الْقَلَآئِدَ وَلَآ اٰمِّيْنَ الْبَيْتَ
الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَ
رِضْوَانًا ؕ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا ؕ وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَ
تَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۠ وَلَا
تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۠ وَاتَّقُوا
اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ٣

وقف لازم

ع

4. Forbidden to you is *the flesh of an animal* which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allāh; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that of which a wild animal has

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ
الْخِنْزِيْرِ وَمَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ وَ
الْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيْحَةُ وَمَآ اَكَلَ السَّبُعُ اِلَّا مَا
ذَكَّيْتُمْ ۟ وَمَا ذُبِحَ عَلَى النُّصُبِ وَاَنْ
تَسْتَقْسِمُوْا بِالْاَزْلَامِ ؕ ذٰلِكُمْ فِسْقٌ ؕ

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*3. O ye who believe! Profane **none of the things sanctified by Allāh**.

Note: The sanctified things may include certain specific periods of time, places or living beings.

eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar. *And forbidden is also* that you seek to know your lot by the divining arrows. That is *an act of* disobedience. This day have those who disbelieve despaired of *harming* your religion. So fear them not, but fear Me. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islām as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, Allāh is Most Forgiving, Merciful.

اَلْيَوْمَ يَئِسَ الَّذِيْنَ كَفَرُوْا مِنْ دِيْنِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ؕ اَلْيَوْمَ اَكْمَلْتُ
لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ
نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ
فَمَنِ اضْطُرَّ فِيْ مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ
لِّاِثْمٍ ۙ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۴

5. They ask thee what is made lawful for them. Say, 'All good things have been made lawful for you; and what you have taught the beasts and birds of prey *to catch for you*, training *them* for hunting *and* teaching them of what Allāh has taught you. So eat of that which they catch for you, and pronounce thereon the name of Allāh. And fear Allāh. Surely, Allāh is quick in reckoning.'

يَسْـَٔلُوْنَكَ مَاذَآ اُحِلَّ لَهُمْ ؕ قُلْ اُحِلَّ
لَكُمُ الطَّيِّبٰتُ ۙ وَ مَا عَلَّمْتُمْ مِّنَ
الْجَوَارِحِ مُكَلِّبِيْنَ تُعَلِّمُوْنَهُنَّ مِمَّا
عَلَّمَكُمُ اللّٰهُ ز فَكُلُوْا مِمَّآ اَمْسَكْنَ
عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ ص وَاتَّقُوا
اللّٰهَ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۵

6. This day all good things have been made lawful for you. And the food of the People of the Book is lawful for you, and your food is lawful for them. And *lawful for you are* chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication nor taking secret paramours. And whoever rejects the faith, his work has doubtless come to naught, and in the Hereafter he will be among the losers.

اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ؕ وَطَعَامُ
الَّذِيْنَ اُوْتُوا الْكِتٰبَ حِلٌّ لَّكُمْ ص وَ
طَعَامُكُمْ حِلٌّ لَّهُمْ ز وَالْمُحْصَنٰتُ مِنَ
الْمُؤْمِنٰتِ وَ الْمُحْصَنٰتُ مِنَ الَّذِيْنَ
اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ اِذَآ
اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ مُحْصِنِيْنَ غَيْرَ
مُسٰفِحِيْنَ وَلَا مُتَّخِذِيْٓ اَخْدَانٍ ؕ وَمَنْ
يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ ز وَ
ع هُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۶

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا قُمْتُمْ اِلَى
الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ
اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَ
اَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ؕ وَاِنْ كُنْتُمْ
جُنُبًا فَاطَّهَّرُوْا ؕ وَاِنْ كُنْتُمْ مَّرْضٰۤى اَوْ
عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ
الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ
تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا
فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ
مِّنْهُ ؕ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ
مِّنْ حَرَجٍ وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ
وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُوْنَ ۝۷

R. 2.

7. O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your *wet* hands over your heads, and *wash* your feet *to the ankles. And if you be unclean, purify yourselves *by bathing*. And if you are ill or *you are* on a journey *while unclean*, or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allāh desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful.

وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَمِيْثَاقَهُ
الَّذِيْ وَاثَقَكُمْ بِهٖۤ ۙ اِذْ قُلْتُمْ سَمِعْنَا وَ
اَطَعْنَا ز وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ
بِذَاتِ الصُّدُوْرِ ۝۸

8. And remember Allāh's favour upon you and the covenant which He made with you, when you said, 'We hear and we obey.' And fear Allāh. Surely, Allāh knows well what is in the minds.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ
لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ز وَلَا يَجْرِمَنَّكُمْ
شَنَاٰنُ قَوْمٍ عَلٰۤى اَلَّا تَعْدِلُوْا ؕ اِعْدِلُوْا ۟
هُوَ اَقْرَبُ لِلتَّقْوٰى ز وَاتَّقُوا اللّٰهَ ؕ اِنَّ
اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝۹

9. O ye who believe! be steadfast in the cause of Allāh, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allāh. Surely, Allāh is aware of what you do.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ ۙ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ۝۱۰

10. Allāh has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَاۤ
اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ۝۱۱

11. And *as for* those who disbelieve and reject Our Signs, they are the people of Hell.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ
اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْۤا
اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ
عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُوْنَ ۝۱۲

12. O ye who believe! remember Allāh's favour upon you when a people intended to stretch out their hands against you, but He withheld their hands from you; and fear Allāh. And on Allāh should the believers rely.

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* See note under 4:44, page 90. (Publisher)

R. 3.

13. And indeed Allāh did take a covenant from the children of Israel; and We raised among them twelve * leaders. And Allāh said, 'Surely, I am with you. If you observe Prayer, and pay the Zakāt, and believe in My Messengers and support them, and lend to Allāh a goodly loan, I will remove your evils from you and admit you into Gardens beneath which streams flow. But whoso from among you disbelieves thereafter does indeed stray away from the right path.'

وَ لَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْٓ
اِسْرَآءِيْلَ ۚ وَ بَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ
نَقِيْبًا ؕ وَ قَالَ اللّٰهُ اِنِّيْ مَعَكُمْ ؕ لَئِنْ
اَقَمْتُمُ الصَّلٰوةَ وَ اٰتَيْتُمُ الزَّكٰوةَ وَ
اٰمَنْتُمْ بِرُسُلِيْ وَ عَزَّرْتُمُوْهُمْ وَ
اَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا
لَّاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ وَ لَاُدْخِلَنَّكُمْ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ فَمَنْ
كَفَرَ بَعْدَ ذٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ
السَّبِيْلِ ﴿۱۳﴾

14. So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their *proper* places and have forgotten a *good* part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except *in* a few of them. * So pardon them and turn away *from them.* Surely, Allāh loves those who do good.

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَ
جَعَلْنَا قُلُوْبَهُمْ قٰسِيَةً ۚ يُحَرِّفُوْنَ
الْكَلِمَ عَنْ مَّوَاضِعِهٖ ۙ وَ نَسُوْا حَظًّا مِّمَّا
ذُكِّرُوْا بِهٖ ۚ وَ لَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ
مِّنْهُمْ اِلَّا قَلِيْلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ
وَ اصْفَحْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿۱۴﴾

15. And from those *also* who say, 'We are Christians,' We took a covenant, but they too have forgotten a *good* part of that with which they were exhorted. So We have * caused enmity and hatred among them till the Day of Resurrection. And Allāh will soon let them know what they have been doing.

وَ مِنَ الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰٓى اَخَذْنَا
مِيْثَاقَهُمْ فَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا
بِهٖ ۪ فَاَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَ
الْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ ؕ وَ سَوْفَ
يُنَبِّئُهُمُ اللّٰهُ بِمَا كَانُوْا يَصْنَعُوْنَ ﴿۱۵﴾

16. O People of the Book! there has come to you Our Messenger who

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا
يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ

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* 13. **Note:** Perhaps there is no single word which can adequately do justice to the word '*naqīb*' (نَقِيْب). It does not only mean 'a leader' but also means a proclaimer, the one who has the authority to read the proclamation or pronounce judgement on behalf of a sovereign or other higher authorities.

* 14. So pardon them and **show forbearance**.

Note: Turning away indicates an act of forbearance and overlooking the faults of others with kindness.

* 15. **Note:** The Arabic word '*aghrainā*' (اَغْرَيْنَا) has the basic meaning to make something stick fast to another so that it becomes an inseparable part of it. Hence the translation we prefer is: **So We made mutual enmity and hatred their lot till the Day of Resurrection.**

unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allāh a Light and a clear Book.

مِّنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ ؕ قَدْ
جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ ۙ﴿۱۶﴾

17. Thereby does Allāh guide those who seek His pleasure on the paths of peace, and leads them out of every *kind of* darkness into light by His will, and guides them to the right path.

يَّهْدِيْ بِهِ اللّٰهُ مَنِ اتَّبَعَ رِضْوَانَهٗ
سُبُلَ السَّلٰمِ وَيُخْرِجُهُمْ مِّنَ
الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِهٖ وَيَهْدِيْهِمْ
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۱۷﴾

18. They have indeed disbelieved who say, 'Surely, Allāh is none but the Messiah, son of Mary.' Say, 'Who then has any power against Allāh, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?' And to Allāh belongs the kingdom of the heavens and the earth and what is between them. He creates what He pleases; and Allāh has power to do all things.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ
الْمَسِيْحُ ابْنُ مَرْيَمَ ؕ قُلْ فَمَنْ
يَّمْلِكُ مِنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ اَنْ يُّهْلِكَ
الْمَسِيْحَ ابْنَ مَرْيَمَ وَاُمَّهٗ وَمَنْ فِى
الْاَرْضِ جَمِيْعًا ؕ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَيْنَهُمَا ؕ يَخْلُقُ مَا يَشَآءُ ؕ
وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۱۸﴾

19. The Jews and the Christians say, 'We are sons of Allāh and His loved ones.' Say, 'Why then does He punish you for your sins? Nay, you are *only* human beings among those He has created.' He forgives whom He pleases and punishes whom He pleases. And to Allāh belongs the kingdom of the heavens and the earth and what is between them, and to Him shall be the return.

وَقَالَتِ الْيَهُوْدُ وَالنَّصٰرٰى نَحْنُ اَبْنٰٓؤُا
اللّٰهِ وَاَحِبَّآؤُهٗ ؕ قُلْ فَلِمَ يُعَذِّبُكُمْ
بِذُنُوْبِكُمْ ؕ بَلْ اَنْتُمْ بَشَرٌ مِّمَّنْ
خَلَقَ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ
مَنْ يَّشَآءُ ؕ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَيْنَهُمَا ۫ وَاِلَيْهِ
الْمَصِيْرُ ﴿۱۹﴾

20. O People of the Book! there has come to you Our Messenger, after a break in *the series of* Messengers, who makes *things* clear to you lest you say, 'There has come to us no bearer of glad tidings and no warner.' So a bearer of glad tidings and a warner has indeed come to you. And Allāh has power to do all things.

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا
يُبَيِّنُ لَكُمْ عَلٰى فَتْرَةٍ مِّنَ الرُّسُلِ
اَنْ تَقُوْلُوْا مَا جَآءَنَا مِنْۢ بَشِيْرٍ
وَّلَا نَذِيْرٍ ۫ فَقَدْ جَآءَكُمْ بَشِيْرٌ وَّ
نَذِيْرٌ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۲۰﴾ ع

R. 4.

21. And *remember* when Moses said to his people, 'O my people, call to mind Allāh's favour upon you when He appointed Prophets among you * and made you kings, and gave you what He gave not to any other among the peoples.

وَإِذْ قَالَ مُوسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ إِذْ جَعَلَ فِيْكُمْ أَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوْكًا ۖ وَّاٰتٰىكُمْ مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿٢١﴾

22. 'O my people, enter the Holy Land which Allāh has ordained for you and do not turn back, for then you will turn losers.'

يٰقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِيْ كَتَبَ اللّٰهُ لَكُمْ وَلَا تَرْتَدُّوْا عَلٰٓى أَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿٢٢﴾

23. They said, 'O Moses, there is in that *land* a haughty and powerful people, and we shall not enter it until they go forth from it. But if they go forth from it, then we will enter *it*.'

قَالُوْا يٰمُوْسٰٓى إِنَّ فِيْهَا قَوْمًا جَبَّارِيْنَ ۖ وَإِنَّا لَنْ نَّدْخُلَهَا حَتّٰى يَخْرُجُوْا مِنْهَا ۚ فَإِنْ يَّخْرُجُوْا مِنْهَا فَإِنَّا دٰخِلُوْنَ ﴿٢٣﴾

24. Thereupon two men from among those who feared *their Lord*, on whom Allāh had conferred His favour, said, 'Enter the gate, *advancing* against them; when *once* you have entered it, then surely you will be victorious. And put your trust in Allāh, if you are believers.'

قَالَ رَجُلٰنِ مِنَ الَّذِيْنَ يَخَافُوْنَ أَنْعَمَ اللّٰهُ عَلَيْهِمَا ادْخُلُوْا عَلَيْهِمُ الْبَابَ ۚ فَإِذَا دَخَلْتُمُوْهُ فَإِنَّكُمْ غٰلِبُوْنَ ۚ وَعَلَى اللّٰهِ فَتَوَكَّلُوْٓا إِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٢٤﴾

25. They said, 'O Moses, we will never enter it so long as they remain in it. Therefore, go thou and thy Lord and fight, *and* here we sit.'

قَالُوْا يٰمُوْسٰٓى إِنَّا لَنْ نَّدْخُلَهَآ أَبَدًا مَّا دَامُوْا فِيْهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَآ إِنَّا هٰهُنَا قٰعِدُوْنَ ﴿٢٥﴾

26. He said, 'My Lord, I have power over none but myself and my brother; therefore make Thou a distinction between us and the rebellious people.'

قَالَ رَبِّ إِنِّيْ لَآ أَمْلِكُ إِلَّا نَفْسِيْ وَأَخِيْ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِيْنَ ﴿٢٦﴾

27. *God* said: 'Verily, it shall be forbidden them for forty years; in distraction shall they wander through the land. So grieve not over the rebellious people.'

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِيْنَ سَنَةً ۚ يَتِيْهُوْنَ فِي الْأَرْضِ ۚ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفٰسِقِيْنَ ﴿٢٧﴾ ٤ ع ٧ ٨

R. 5.

28. And relate to them truly the story of the two sons of Adam, when they

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ اٰدَمَ بِالْحَقِّ ۘ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وقف لازم

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* 21. and gave you what He gave not to **anyone else in the whole world**.

Note: The expression *whole world* applies to the people of that age.

each offered an offering, and it was accepted from one of them and was not accepted from the other. The latter said, 'I will surely kill thee.' The former replied, 'Allāh accepts only from the righteous.

وَ لَمْ يُتَقَبَّلْ مِنَ الْاٰخَرِ ؕ قَالَ
لَاَقْتُلَنَّكَ ؕ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ
النصف مِنَ الْمُتَّقِيْنَ ﴿۲۸﴾

29. 'If thou stretch out thy hand against me to kill me, I am not going to stretch out my hand against thee to kill thee. I do fear Allāh, the Lord of the universe.

لَئِنْۢ بَسَطْتَّ اِلَيَّ يَدَكَ لِتَقْتُلَنِيْ مَاۤ
اَنَا بِبَاسِطٍ يَّدِيَ اِلَيْكَ لِاَقْتُلَكَ ۚ
اِنِّيْۤ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿۲۹﴾

30. 'I wish that thou shouldst bear my sin as well as thy sin, and thus be among the inmates of the Fire, and that is the reward of those who do wrong.'

اِنِّيْۤ اُرِيْدُ اَنْ تَبُوْٓاَ بِاِثْمِيْ وَ اِثْمِكَ
فَتَكُوْنَ مِنْ اَصْحٰبِ النَّارِ ۚ وَ ذٰلِكَ
جَزٰٓؤُا الظّٰلِمِيْنَ ﴿۳۰﴾

31. But his mind induced him to kill his brother, so he killed him and became one of the losers.

فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ
فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ ﴿۳۱﴾

32. Then Allah sent a raven which scratched in the ground, that He might show him how to hide the corpse of his brother. He said, 'Woe is me! Am I not able to be even like this raven so that I may hide the corpse of my brother?' And then he became regretful.

فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ فِي الْاَرْضِ
لِيُرِيَهٗ كَيْفَ يُوَارِيْ سَوْءَةَ اَخِيْهِ ؕ
قَالَ يٰوَيْلَتٰۤى اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ
هٰذَا الْغُرَابِ فَاُوَارِيَ سَوْءَةَ اَخِيْ ۚ فَاَصْبَحَ
مِنَ النّٰدِمِيْنَ ﴿۳۲﴾

33. On account of this, We prescribed for the children of Israel that whosoever killed a person—unless it be for *killing* a person or for creating disorder in the land—it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.

مِنْ اَجْلِ ذٰلِكَ ۛۚ كَتَبْنَا عَلٰى بَنِيْۤ
اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًۢا بِغَيْرِ
نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ
النَّاسَ جَمِيْعًا ؕ وَ مَنْ اَحْيَاهَا فَكَاَنَّمَاۤ
اَحْيَا النَّاسَ جَمِيْعًا ؕ وَ لَقَدْ جَآءَتْهُمْ
رُسُلُنَا بِالْبَيِّنٰتِ ۫ ثُمَّ اِنَّ كَثِيْرًا مِّنْهُمْ
بَعْدَ ذٰلِكَ فِي الْاَرْضِ لَمُسْرِفُوْنَ ﴿۳۳﴾

34. The reward of those who wage war against Allāh and His Messenger and strive to create disorder in the land is *only this* that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land. That

اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَ
رَسُوْلَهٗ وَ يَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ
يُّقَتَّلُوْۤا اَوْ يُصَلَّبُوْۤا اَوْ تُقَطَّعَ اَيْدِيْهِمْ
وَ اَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ
الْاَرْضِ ؕ ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَ

shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٤﴾

35. Except those who repent before you have them in your power. So know that Allāh is Most Forgiving, Merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا
عَلَيْهِمْ ۚ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿٣٥﴾ ع ٥ ٨ ٩

R. 6.

36. O ye who believe! fear Allāh and seek the way of approach unto Him and strive in His way that you may prosper.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ
ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي
سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٦﴾

37. Surely, if those who disbelieve had all that is in the earth and as much over again, to ransom themselves therewith from the punishment of the Day of Resurrection, it would not be accepted from them; and they shall have a painful punishment.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي
الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ
لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ
مَا تُقُبِّلَ مِنْهُمْ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٧﴾

38. They will wish to come out of the Fire, but they will not be able to come out of it, and they shall have a lasting punishment.

يُرِيدُونَ أَنْ يَخْرُجُوا مِنَ النَّارِ وَمَا
هُمْ بِخَارِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ
مُقِيمٌ ﴿٣٨﴾

39. And *as for* the man who steals and the woman who steals, cut off their hands in retribution of their offence as an exemplary punishment from Allāh. And Allāh is Mighty, Wise.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا
أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ
اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾

40. But whoso repents after his transgression and amends, then will Allāh surely turn to him in mercy; verily, Allāh is Most Forgiving, Merciful.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ
اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿٤٠﴾

41. Dost thou not know that Allāh is He to Whom belongs the kingdom of the heavens and the earth? He punishes whom He pleases and forgives whom He pleases; and Allāh has power to do all things.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ ۗ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ
يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

42. O Messenger! let not those grieve thee who hastily fall into

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ
يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ

disbelief—those who say with their mouths, 'We believe,' but their *hearts believe not. And among the Jews *too* are those who would fondly listen to *any* lie—who listen for *conveying it to* another people who have not come to thee. They pervert words after their being put in their *right* places, and say, 'If you are given this, then accept it, but if you are not given this, then beware!' And as for him whom Allāh desires to try, thou shalt not avail him aught against Allāh. These are they whose hearts Allāh has not been pleased to purify; they shall have disgrace in this world, and in the Hereafter they shall have a severe punishment.

قَالُوْٓا اٰمَنَّا بِاَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ
قُلُوْبُهُمْ ۛ وَمِنَ الَّذِيْنَ هَادُوْا ۛ
سَمّٰعُوْنَ لِلْكَذِبِ سَمّٰعُوْنَ لِقَوْمٍ
اٰخَرِيْنَ ۙ لَمْ يَاْتُوْكَ ؕ يُحَرِّفُوْنَ
الْكَلِمَ مِنْۢ بَعْدِ مَوَاضِعِهٖ ۚ يَقُوْلُوْنَ
اِنْ اُوْتِيْتُمْ هٰذَا فَخُذُوْهُ وَاِنْ لَّمْ
تُؤْتَوْهُ فَاحْذَرُوْا ؕ وَمَنْ يُّرِدِ اللّٰهُ
فِتْنَتَهٗ فَلَنْ تَمْلِكَ لَهٗ مِنَ اللّٰهِ شَيْـًٔا ؕ
اُولٰٓئِكَ الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ اَنْ يُّطَهِّرَ
قُلُوْبَهُمْ ؕ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۚۖ وَّ
لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿۴۲﴾

43. They are habitual listeners to falsehood, devourers of things forbidden. If, then, they come to thee *for judgment*, judge between them or turn aside from them. And if thou turn aside from them, they cannot harm thee at all. And if thou judge, judge between them with justice. Surely, Allāh loves those who are just.

سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ ؕ
فَاِنْ جَآءُوْكَ فَاحْكُمْ بَيْنَهُمْ اَوْ
اَعْرِضْ عَنْهُمْ ۚ وَاِنْ تُعْرِضْ عَنْهُمْ
فَلَنْ يَّضُرُّوْكَ شَيْـًٔا ؕ وَاِنْ حَكَمْتَ
فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ؕ اِنَّ اللّٰهَ يُحِبُّ
الْمُقْسِطِيْنَ ﴿۴۳﴾

44. And how will they make thee *their* judge when they have with them the Torah, wherein is Allāh's judgment? Yet, in spite of that they turn their backs; and certainly they will not believe.

وَكَيْفَ يُحَكِّمُوْنَكَ وَعِنْدَهُمُ التَّوْرٰىةُ
فِيْهَا حُكْمُ اللّٰهِ ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ
ذٰلِكَ ؕ وَمَآ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ﴿۴۴﴾

R. 7.

45. Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient *to Us*, judge for the Jews, as did the godly people and those learned *in the Law*; for they were required to preserve the Book of Allāh, and *because* they were guardians over it. Therefore fear not

اِنَّآ اَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّ
نُوْرٌ ۚ يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ
اَسْلَمُوْا لِلَّذِيْنَ هَادُوْا وَالرَّبّٰنِيُّوْنَ وَ
الْاَحْبَارُ بِمَا اسْتُحْفِظُوْا مِنْ كِتٰبِ اللّٰهِ
وَكَانُوْا عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا
النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ

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*42. And among the Jews *too* are those who **are overeager to listen to lies**—

ثَمَنًا قَلِيْلًا ۭ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ
فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ ۝٤٥

men but fear Me; and barter not My Signs for a paltry price. And whoso judges not by that which Allāh has sent down, these it is who are the disbelievers.

وَكَتَبْنَا عَلَيْهِمْ فِيْهَآ اَنَّ النَّفْسَ
بِالنَّفْسِ ۙ وَالْعَيْنَ بِالْعَيْنِ وَالْاَنْفَ
بِالْاَنْفِ وَالْاُذُنَ بِالْاُذُنِ وَالسِّنَّ
بِالسِّنِّ ۙ وَالْجُرُوْحَ قِصَاصٌ ۭ فَمَنْ
تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ لَّهٗ ۭ وَمَنْ لَّمْ
يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ
الظّٰلِمُوْنَ ۝٤٦

46. And therein We prescribed for them: A life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for *other* injuries equitable retaliation. And whoso waives the right thereto, it shall be an expiation for his *sins*; and whoso judges not by what Allāh has sent down, these it is who are wrongdoers.

وَقَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِعِيْسَى ابْنِ
مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
مِنَ التَّوْرٰىةِ ۠ وَاٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ
هُدًى وَّنُوْرٌ ۙ وَّمُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ مِنَ التَّوْرٰىةِ وَهُدًى وَّ
مَوْعِظَةً لِّلْمُتَّقِيْنَ ۭ ۝٤٧

47. And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was *revealed* before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was *revealed* before it in the Torah, and a guidance and an admonition for the God-fearing.

وَلْيَحْكُمْ اَهْلُ الْاِنْجِيْلِ بِمَآ اَنْزَلَ اللّٰهُ
فِيْهِ ۭ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ
فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝٤٨

48. And let the People of the Gospel judge according to what Allāh has revealed therein, and whoso judges not by what Allāh has revealed, these it is who are the rebellious.

وَاَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتٰبِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُمْ
بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ
اَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ الْحَقِّ ۭ
لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّ
مِنْهَاجًا ۭ وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ
اُمَّةً وَّاحِدَةً وَّلٰكِنْ لِّيَبْلُوَكُمْ فِيْ
مَآ اٰتٰىكُمْ فَاسْتَبِقُوا الْخَيْرٰتِ ۭ اِلَى اللّٰهِ
مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ
فِيْهِ تَخْتَلِفُوْنَ ۙ ۝٤٩

49. And We have revealed unto thee the Book comprising the truth *and* fulfilling that which was *revealed* before it in the Book, and as a guardian over it. Judge, therefore, between them by what Allāh has revealed, and follow not their evil inclinations, *turning away* from the truth which has come to thee. For each of you We prescribed a clear spiritual Law and a manifest way *in secular matters*. And if Allāh had *enforced* His will, He would have made you *all* one people, but *He wishes* to try you by that which He has given you. Vie, then, with one another in good works. To Allāh shall you all return; then will He inform you of that wherein you differed.

50. And *We have revealed the Book to thee bidding thee* to judge between them by that which Allāh has revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee *to fall into* affliction on account of part of what Allāh has revealed to thee. But if they turn away, then know that Allāh intends to smite them for some of their sins. And indeed a large number of men are disobedient.

وَ اَنِ احۡكُمۡ بَيۡنَهُمۡ بِمَاۤ اَنۡزَلَ اللّٰهُ وَ
لَا تَتَّبِعۡ اَهۡوَآءَهُمۡ وَ احۡذَرۡهُمۡ
اَنۡ يَّفۡتِنُوۡكَ عَنۡۢ بَعۡضِ مَاۤ اَنۡزَلَ
اللّٰهُ اِلَيۡكَ ؕ فَاِنۡ تَوَلَّوۡا فَاعۡلَمۡ اَنَّمَا
يُرِيۡدُ اللّٰهُ اَنۡ يُّصِيۡبَهُمۡ بِبَعۡضِ
ذُنُوۡبِهِمۡ ؕ وَ اِنَّ كَثِيۡرًا مِّنَ النَّاسِ
لَفٰسِقُوۡنَ ﴿۵۰﴾

51. Do they then seek the judgment of *the days of* Ignorance? And who is better than Allāh as a Judge for a people who have firm faith?

اَفَحُكۡمَ الۡجَاهِلِيَّةِ يَبۡغُوۡنَ ؕ وَ مَنۡ اَحۡسَنُ
مِنَ اللّٰهِ حُكۡمًا لِّقَوۡمٍ يُّوۡقِنُوۡنَ ﴿۵۱﴾

R. 8.

52. O ye who believe! take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allāh guides not the unjust people.

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا لَا تَتَّخِذُوا
الۡيَهُوۡدَ وَ النَّصٰرٰۤى اَوۡلِيَآءَ ۘؔ بَعۡضُهُمۡ
اَوۡلِيَآءُ بَعۡضٍ ؕ وَ مَنۡ يَّتَوَلَّهُمۡ مِّنۡكُمۡ
فَاِنَّهٗ مِنۡهُمۡ ؕ اِنَّ اللّٰهَ لَا يَهۡدِى الۡقَوۡمَ
الظّٰلِمِيۡنَ ﴿۵۲﴾

53. And thou wilt see those in whose hearts is a disease, hastening towards them, saying, 'We fear lest a misfortune befall us.' Maybe, Allāh will bring about victory or some *other* event from Himself. Then will they become regretful of what they concealed in their minds.

فَتَرَى الَّذِيۡنَ فِىۡ قُلُوۡبِهِمۡ مَّرَضٌ
يُّسَارِعُوۡنَ فِيۡهِمۡ يَقُوۡلُوۡنَ نَخۡشٰٓى اَنۡ
تُصِيۡبَنَا دَآئِرَةٌ ؕ فَعَسَى اللّٰهُ اَنۡ يَّاۡتِىَ
بِالۡفَتۡحِ اَوۡ اَمۡرٍ مِّنۡ عِنۡدِهٖ فَيُصۡبِحُوۡا
عَلٰى مَاۤ اَسَرُّوۡا فِىۡۤ اَنۡفُسِهِمۡ نٰدِمِيۡنَ ﴿۵۳﴾

54. And those who believe will say, 'Are these they who swore by Allāh with their most solemn oaths that they were surely with you?' Their works are vain and they have become the losers.

وَ يَقُوۡلُ الَّذِيۡنَ اٰمَنُوۡۤا اَهٰۤؤُلَآءِ
الَّذِيۡنَ اَقۡسَمُوۡا بِاللّٰهِ جَهۡدَ اَيۡمَانِهِمۡ ۙ
اِنَّهُمۡ لَمَعَكُمۡ ؕ حَبِطَتۡ اَعۡمَالُهُمۡ
فَاَصۡبَحُوۡا خٰسِرِيۡنَ ﴿۵۴﴾

55. O ye who believe! whoso among you turns back from his religion, then *let it be known that in his stead* Allāh will soon bring a people whom He will love and who will love Him, *and who will be* kind and

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا مَنۡ يَّرۡتَدَّ
مِنۡكُمۡ عَنۡ دِيۡنِهٖ فَسَوۡفَ يَاۡتِى اللّٰهُ
بِقَوۡمٍ يُّحِبُّهُمۡ وَ يُحِبُّوۡنَهٗۤ ۙ اَذِلَّةٍ
عَلَى الۡمُؤۡمِنِيۡنَ اَعِزَّةٍ عَلَى الۡكٰفِرِيۡنَ ۫

humble towards believers, hard and firm against disbelievers. They will strive in the cause of Allāh and will not fear the reproach of a fault-finder. That is Allāh's grace; He bestows it upon whomsoever He pleases; and Allāh is Bountiful, All-Knowing.

يُجَاهِدُونَ فِي سَبِيلِ اللّٰهِ وَلَا يَخَافُونَ
لَوْمَةَ لَآئِمٍ ؕ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ
مَنْ يَّشَآءُ ؕ وَاللّٰهُ وَاسِعٌ عَلِيمٌ ۝۵۵

* 56. Your friend is only Allāh and His Messenger and the believers who observe Prayer and pay the Zakāt and worship God alone.

إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُولُهٗ وَالَّذِينَ
اٰمَنُوا الَّذِينَ يُقِيمُونَ الصَّلٰوةَ وَ
يُؤْتُونَ الزَّكٰوةَ وَهُمْ رٰكِعُونَ ۝۵۶

57. And those who take Allāh and His Messenger and the believers for friends *should rest assured* that it is the party of Allāh that must triumph.

وَمَنْ يَّتَوَلَّ اللّٰهَ وَرَسُولَهٗ وَالَّذِينَ اٰمَنُوا
فَإِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُونَ ۝۵۷ ع ۸ ۱۲

R. 9.

58. O ye who believe! take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. And fear Allāh if you are believers;

يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا لَا تَتَّخِذُوا الَّذِينَ
اتَّخَذُوا دِينَكُمْ هُزُوًا وَّلَعِبًا مِّنَ الَّذِينَ
أُوتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ
أَوْلِيَآءَ ۚ وَاتَّقُوا اللّٰهَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ۝۵۸

59. And *who*, when you call *people* to Prayer, take it as jest and sport. That is because they are a people who do not understand.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلٰوةِ اتَّخَذُوهَا
هُزُوًا وَّلَعِبًا ؕ ذٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا
يَعْقِلُونَ ۝۵۹

60. Say, 'O People of the Book! do you find fault with us because we believe in Allāh and what has been sent down to us and what was sent down previously? Or *is it* because most of you are disobedient *to God*?'

قُلْ يٰٓأَهْلَ الْكِتٰبِ هَلْ تَنْقِمُونَ مِنَّآ
إِلَّآ أَنْ اٰمَنَّا بِاللّٰهِ وَمَآ أُنْزِلَ إِلَيْنَا وَ
مَآ أُنْزِلَ مِنْ قَبْلُ ۙ وَأَنَّ أَكْثَرَكُمْ
فٰسِقُونَ ۝۶۰

61. Say, 'Shall I inform you of those whose reward with Allāh is worse than that? *They are* those whom Allāh has cursed and on whom His wrath has fallen and of whom He has made apes and swine and *who* worship the Evil One. These indeed are in a worse plight, and farther astray from the right path.

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ
مَثُوبَةً عِنْدَ اللّٰهِ ؕ مَنْ لَّعَنَهُ اللّٰهُ وَ
غَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ
وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ؕ
أُولٰٓئِكَ شَرٌّ مَّكَانًا وَّأَضَلُّ عَنْ سَوَآءِ
السَّبِيلِ ۝۶۱

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* 56. Your friend is only Allāh and His Messenger and the believers who observe Prayer and pay the Zakāt **bowing to Him** ***with absolute sincerity***.

62. And when they come to you, they say, 'We believe,' while they enter with unbelief and go out therewith; and Allāh knows best what they conceal.

وَ اِذَا جَآءُوْكُمْ قَالُوْٓا اٰمَنَّا وَ قَدْ دَّخَلُوْا
بِالْكُفْرِ وَ هُمْ قَدْ خَرَجُوْا بِهٖ ؕ وَ اللّٰهُ
اَعْلَمُ بِمَا كَانُوْا يَكْتُمُوْنَ ﴿۶۲﴾

63. And thou seest many of them hastening towards sin and transgression and the eating of things forbidden. Evil indeed is that which they practise.

وَ تَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ فِى
الْاِثْمِ وَ الْعُدْوَانِ وَ اَكْلِهِمُ السُّحْتَ ؕ
لَبِئْسَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۶۳﴾

64. Why do not the divines and those learned in the Law prohibit them from uttering falsehood and eating things forbidden? Evil indeed is that which they do.

لَوْ لَا يَنْهٰىهُمُ الرَّبّٰنِيُّوْنَ وَ الْاَحْبَارُ
عَنْ قَوْلِهِمُ الْاِثْمَ وَ اَكْلِهِمُ السُّحْتَ ؕ
لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ ﴿۶۴﴾

*65. And the Jews say, 'The hand of Allāh is tied up.' Their *own* hands shall be tied up and they shall be cursed for what they say. Nay, both His hands are wide open; He spends how He pleases. And what has been sent down to thee from thy Lord will most surely increase many of them in rebellion and disbelief. And We have cast among them enmity and hatred till the Day of Resurrection. Whenever they kindle a fire for war, Allāh extinguishes it. And they strive to create disorder in the earth, and Allāh loves not those who create disorder.

وَ قَالَتِ الْيَهُوْدُ يَدُ اللّٰهِ مَغْلُوْلَةٌ ؕ
غُلَّتْ اَيْدِيْهِمْ وَ لُعِنُوْا بِمَا قَالُوْا ۘ بَلْ
يَدٰهُ مَبْسُوْطَتٰنِ ۙ يُنْفِقُ كَيْفَ يَشَآءُ ؕ
وَ لَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ
اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّ كُفْرًا ؕ وَ
اَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَ الْبَغْضَآءَ
اِلٰى يَوْمِ الْقِيٰمَةِ ؕ كُلَّمَآ اَوْقَدُوْا نَارًا
لِّلْحَرْبِ اَطْفَاَهَا اللّٰهُ ۙ وَ يَسْعَوْنَ فِى
الْاَرْضِ فَسَادًا ؕ وَ اللّٰهُ لَا يُحِبُّ
الْمُفْسِدِيْنَ ﴿۶۵﴾

66. And if the People of the Book had believed and been righteous, We would surely have removed from them their evils and We would surely have admitted them into Gardens of Bliss.

وَ لَوْ اَنَّ اَهْلَ الْكِتٰبِ اٰمَنُوْا وَ اتَّقَوْا
لَكَفَّرْنَا عَنْهُمْ سَيِّاٰتِهِمْ وَ لَاَدْخَلْنٰهُمْ
جَنّٰتِ النَّعِيْمِ ﴿۶۶﴾

67. And if they had observed the Torah and the Gospel and what has been *now* sent down to them from their Lord, they would, surely, have eaten *of good things* from above them and from under their feet.

وَ لَوْ اَنَّهُمْ اَقَامُوا التَّوْرٰىةَ وَ الْاِنْجِيْلَ
وَ مَآ اُنْزِلَ اِلَيْهِمْ مِّنْ رَّبِّهِمْ لَاَكَلُوْا مِنْ
فَوْقِهِمْ وَ مِنْ تَحْتِ اَرْجُلِهِمْ ؕ مِنْهُمْ

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*65. And the Jews say, 'The hand of Allāh is tied up.' **It is their *own* hands which are tied up** and they shall be cursed for what they say.

*Among them are a people who are moderate; but many of them—evil indeed is that which they do.

اُمَّةٌ مُّقْتَصِدَةٌ ؕ وَكَثِيْرٌ مِّنْهُمْ سَآءَ
مَا يَعْمَلُوْنَ ﴿٦٧﴾ ع ١٣

R. 10.

68. O Messenger! convey *to the people* what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message *at all.* And Allāh will protect thee from men. Surely, Allāh guides not the disbelieving people.

يٰۤاَيُّهَا الرَّسُوْلُ بَلِّغْ مَاۤ اُنْزِلَ اِلَيْكَ
مِنْ رَّبِّكَ ؕ وَاِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسٰلَتَهٗ ؕ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ
اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ﴿٦٨﴾

69. Say, ‘O People of the Book! you *stand* on nothing until you observe the Torah and the Gospel and what has *now* been sent down to you from your Lord.’ And surely, what has been sent down to thee from thy Lord will increase many of them in rebellion and disbelief; so grieve not for the disbelieving people.

قُلْ يٰۤاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَىْءٍ حَتّٰى
تُقِيْمُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ وَمَاۤ اُنْزِلَ
اِلَيْكُمْ مِّنْ رَّبِّكُمْ ؕ وَلَيَزِيْدَنَّ كَثِيْرًا
مِّنْهُمْ مَّاۤ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ
طُغْيَانًا وَّ كُفْرًا ۚ فَلَا تَاْسَ عَلَى
الْقَوْمِ الْكٰفِرِيْنَ ﴿٦٩﴾

70. Surely, those who have believed, and the Jews, and the Sabians, and the Christians—whoso believes in Allāh and the Last Day and does good deeds, on them *shall come* no fear, nor shall they grieve.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا
وَالصّٰبِئُوْنَ وَالنَّصٰرٰى مَنْ اٰمَنَ بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٧٠﴾

71. Surely, We took a covenant from the children of Israel, and We sent Messengers to them. But every time there came to them a Messenger with what their hearts desired not, they treated some as liars, and some they sought to kill.

لَقَدْ اَخَذْنَا مِيْثَاقَ بَنِىْۤ اِسْرَآءِيْلَ وَ
اَرْسَلْنَاۤ اِلَيْهِمْ رُسُلًا ؕ كُلَّمَا جَآءَهُمْ
رَسُوْلٌۢ بِمَا لَا تَهْوٰۤى اَنْفُسُهُمْ ۙ فَرِيْقًا
كَذَّبُوْا وَفَرِيْقًا يَّقْتُلُوْنَ ﴿٧١﴾

72. And they thought there would be no punishment, so they became blind and deaf. But Allāh turned to them in mercy; yet again many of them became blind and deaf; and Allāh is Watchful of what they do.

وَحَسِبُوْۤا اَلَّا تَكُوْنَ فِتْنَةٌ فَعَمُوْا وَ
صَمُّوْا ثُمَّ تَابَ اللّٰهُ عَلَيْهِمْ ثُمَّ عَمُوْا
وَصَمُّوْا كَثِيْرٌ مِّنْهُمْ ؕ وَاللّٰهُ بَصِيْرٌۢ
بِمَا يَعْمَلُوْنَ ﴿٧٢﴾

73. Indeed they are disbelievers who say, ‘Surely, Allāh is none but the Messiah, son of Mary,’ whereas the Messiah *himself* said, ‘O

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْۤا اِنَّ اللّٰهَ هُوَ
الْمَسِيْحُ ابْنُ مَرْيَمَ ؕ وَقَالَ الْمَسِيْحُ
يٰبَنِىْۤ اِسْرَآءِيْلَ اعْبُدُوا اللّٰهَ رَبِّىْ

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*67. Among them **there is a body of people** who are moderate; but **evil indeed is that which the majority of them do**.

children of Israel, worship Allāh Who is my Lord and your Lord.' Surely, whoso associates partners with Allāh, him has Allāh forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

وَرَبَّكُمْ ۚ إِنَّهُ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ
حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَأْوٰىهُ
النَّارُ ۚ وَمَا لِلظّٰلِمِيْنَ مِنْ أَنْصَارٍ ﴿٧٣﴾

*74. They are surely disbelievers who say, 'Allāh is the third of three;' there is no God but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا إِنَّ اللّٰهَ ثَالِثُ
ثَلٰثَةٍ ۘ وَمَا مِنْ إِلٰهٍ إِلَّآ إِلٰهٌ وَّاحِدٌ ۚ وَ
إِنْ لَّمْ يَنْتَهُوْا عَمَّا يَقُوْلُوْنَ لَيَمَسَّنَّ
الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ أَلِيْمٌ ﴿٧٤﴾

75. Will they not then turn to Allāh and beg His forgiveness, while Allāh is Most Forgiving, Merciful?

أَفَلَا يَتُوْبُوْنَ إِلَى اللّٰهِ وَيَسْتَغْفِرُوْنَهٗ ۚ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٧٥﴾

*76. The Messiah, son of Mary, was only a Messenger; surely, Messengers *like unto him* had indeed passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away.

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ إِلَّا رَسُوْلٌ ۚ قَدْ
خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ وَأُمُّهٗ
صِدِّيْقَةٌ ۚ كَانَا يَأْكُلٰنِ الطَّعَامَ ۚ اُنْظُرْ
كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ أَنّٰى
يُؤْفَكُوْنَ ﴿٧٦﴾

77. Say, 'Will you worship beside Allāh that which has no power to do you harm or good?' And it is Allāh Who is All-Hearing, All-Knowing.

قُلْ أَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ
لَكُمْ ضَرًّا وَّلَا نَفْعًا ۚ وَاللّٰهُ هُوَ السَّمِيْعُ
الْعَلِيْمُ ﴿٧٧﴾

78. Say, 'O People of the Book! exceed not the limits in *the matter of* your religion unjustly, nor follow the evil inclinations of a people who went astray before and caused many to go astray, and *who* have strayed away from the right path.'

قُلْ يٰٓأَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ
غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوْٓا أَهْوَآءَ قَوْمٍ
قَدْ ضَلُّوْا مِنْ قَبْلُ وَأَضَلُّوْا كَثِيْرًا وَّ
ضَلُّوْا عَنْ سَوَآءِ السَّبِيْلِ ﴿٧٨﴾

R. 11.

79. Those amongst the children of Israel who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْٓ إِسْرَآءِيْلَ
عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ۚ

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*74. They are surely disbelievers who say, 'Allāh is **one of the three**;' there is no God but the One God.

*76. The Messiah, son of Mary, **was no more than a Messenger. All Messengers before him have passed away. And his mother was righteous. Both of them used to eat food.**

because they disobeyed and used to transgress.

ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ﴿۷۹﴾

*80. They did not prohibit one another from the iniquity which they committed. Evil indeed was that which they used to do.

كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ؕ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ﴿۸۰﴾

81. Thou shalt see many of them taking the disbelievers as *their* friends. Surely, evil is that which they themselves have sent on before for themselves; *with the result* that Allāh is displeased with them; and in *this* punishment they shall abide.

تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا ؕ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خٰلِدُوْنَ ﴿۸۱﴾

82. And if they had believed in Allāh and this Prophet, and *in* that which has been revealed to him, they would not have taken them as *their* friends, but many of them are disobedient.

وَلَوْ كَانُوْا يُؤْمِنُوْنَ بِاللّٰهِ وَالنَّبِيِّ وَمَآ اُنْزِلَ اِلَيْهِ مَا اتَّخَذُوْهُمْ اَوْلِيَآءَ وَلٰكِنَّ كَثِيْرًا مِّنْهُمْ فٰسِقُوْنَ ﴿۸۲﴾

83. Thou shalt certainly find the Jews and those who associate partners *with God* to be the most vehement of men in enmity against the believers. And thou shalt assuredly find those who say, ‘We are Christians,’ to be the nearest of them in love to the believers. That is because amongst them are savants and monks and because they are not proud.

لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِيْنَ اٰمَنُوا الْيَهُوْدَ وَالَّذِيْنَ اَشْرَكُوْا ۚ وَلَتَجِدَنَّ اَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِيْنَ اٰمَنُوا الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰى ؕ ذٰلِكَ بِاَنَّ مِنْهُمْ قِسِّيْسِيْنَ وَرُهْبَانًا وَّاَنَّهُمْ لَا يَسْتَكْبِرُوْنَ ﴿۸۳﴾

Part 7

84. And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth which they have recognized. They say, ‘Our Lord, we believe, so write us down among those who bear witness.

وَاِذَا سَمِعُوْا مَآ اُنْزِلَ اِلَى الرَّسُوْلِ تَرٰٓى اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوْا مِنَ الْحَقِّ ۚ يَقُوْلُوْنَ رَبَّنَآ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿۸۴﴾

85. ‘And why should we not believe in Allāh and in the truth which has come to us, while we earnestly wish that our Lord should include us among the righteous people?’

وَمَا لَنَا لَا نُؤْمِنُ بِاللّٰهِ وَمَا جَآءَنَا مِنَ الْحَقِّ ۙ وَنَطْمَعُ اَنْ يُّدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصّٰلِحِيْنَ ﴿۸۵﴾

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*80. **They would not prohibit one another from offensive conduct which they practised.** Evil indeed was that which they used to do.

86. So Allāh rewarded them, for what they said, with Gardens beneath which streams flow. Therein shall they abide; and that is the reward of those who do good.

فَاَثَابَهُمُ اللّٰهُ بِمَا قَالُوْا جَنّٰتٍ تَجْرِيْ
مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَ
ذٰلِكَ جَزَآءُ الْمُحْسِنِيْنَ ﴿٨٦﴾

87. And those who have disbelieved and rejected Our Signs, these are they who are the inmates of Hell.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ
اَصْحٰبُ الْجَحِيْمِ ﴿٨٧﴾

R. 12.

88. O ye who believe! make not unlawful the good things which Allāh has made lawful for you, and do not transgress. Surely, Allāh loves not the transgressors.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبٰتِ
مَآ اَحَلَّ اللّٰهُ لَكُمْ وَلَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ
لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿٨٨﴾

89. And eat of that which Allāh has provided for you of what is lawful and good. And fear Allāh in Whom you believe.

وَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۪ وَّ
اتَّقُوا اللّٰهَ الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿٨٩﴾

90. Allāh will not call you to account for *such of* your oaths as are vain, but He will call you to account for the oaths which you take in earnest. The expiation for this is the feeding of ten poor persons with *such* average *food* as you feed your families with, or the clothing of them or the freeing of a neck. But whoso finds not *the means* shall fast for three days. That is the expiation of your oaths when you have sworn *them.* And do keep your oaths. Thus does Allāh explain to you His Signs that you may be grateful.

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ
وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَيْمَانَ ۚ
فَكَفَّارَتُهٗٓ اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ مِنْ
اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِيْكُمْ اَوْ كِسْوَتُهُمْ
اَوْ تَحْرِيْرُ رَقَبَةٍ ؕ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ
ثَلٰثَةِ اَيَّامٍ ؕ ذٰلِكَ كَفَّارَةُ اَيْمَانِكُمْ اِذَا
حَلَفْتُمْ ؕ وَاحْفَظُوْٓا اَيْمَانَكُمْ ؕ كَذٰلِكَ
يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٩٠﴾

*91. O ye who believe! wine and the game of hazard and idols and divining arrows are only an abomination of Satan's handiwork. So shun *each one of* them that you may prosper.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَ
الْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ
عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ
تُفْلِحُوْنَ ﴿٩١﴾

*92. Satan desires only to create enmity and hatred among you by means of wine and the game of hazard, and to keep you back from the remembrance of Allāh and from

اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ
الْعَدَاوَةَ وَالْبَغْضَآءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَ
يَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ

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*91. O ye who believe! **intoxicants and games of chance** and idols and divining arrows are only an abomination of Satan's handiwork.

*92. Satan desires only to create enmity and hatred among you by means of **intoxicants and games of chance**, Prayer. But will you keep back?

فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴿۹۲﴾

93. And obey Allāh and obey the Messenger, and be on *your* guard. But if you turn away, then know that on Our Messenger lies only the clear conveyance of the Message.

وَ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ
وَ احْذَرُوْا ۚ فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّمَا عَلٰى
رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿۹۳﴾

94. On those who believe and do good works there shall be no sin for what they eat, provided they fear *God* and believe and do good works, *and* again fear *God* and believe, yet again fear *God* and do good. And Allāh loves those who do good.

لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا
الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا
اتَّقَوْا وَّ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ثُمَّ
اتَّقَوْا وَّ اٰمَنُوْا ثُمَّ اتَّقَوْا وَّ اَحْسَنُوْا ؕ وَ
اللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿۹۴﴾ ع ۱۲ ۲

R. 13.

95. O ye who believe! Allāh will surely try you in a *little* matter: the game which your hands and your lances can reach, so that Allāh may distinguish those who fear Him in secret. Whoso, therefore, will transgress after this shall have a grievous punishment.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ
بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهٗۤ اَيْدِيْكُمْ وَ
رِمَاحُكُمْ لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ
بِالْغَيْبِ ۚ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ
فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿۹۵﴾

96. O ye who believe! kill not game while you are in a state of pilgrimage. And whoso amongst you kills it intentionally, its compensation is a quadruped like unto that which he has killed, as determined by two just men from among you, *the same* to be brought as an offering to the Ka‘bah; or as an expiation *he shall have* to feed *a number of* poor persons, or fast an equivalent number *of days*, so that he may taste the penalty of his deed. *As for* the past, Allāh forgives *it*; but whoso reverts to it, Allāh will punish him *for his offence*. And Allāh is Mighty, Lord of retribution.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ
وَ اَنْتُمْ حُرُمٌ ؕ وَ مَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا
فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ
بِهٖ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًۢا بٰلِغَ
الْكَعْبَةِ اَوْ كَفَّارَةٌ طَعَامُ مَسٰكِيْنَ اَوْ
عَدْلُ ذٰلِكَ صِيَامًا لِّيَذُوْقَ وَبَالَ اَمْرِهٖ ؕ
عَفَا اللّٰهُ عَمَّا سَلَفَ ؕ وَ مَنْ عَادَ فَيَنْتَقِمُ
اللّٰهُ مِنْهُ ؕ وَ اللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ﴿۹۶﴾

97. The game of the sea and the eating thereof have been made lawful for you as a provision for you and the travellers; but forbidden to you is the game of the land as long as you are in a state of pilgrimage. And fear Allāh to Whom you shall be gathered.

اُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَ طَعَامُهٗ مَتَاعًا
لَّكُمْ وَ لِلسَّيَّارَةِ ۚ وَ حُرِّمَ عَلَيْكُمْ صَيْدُ
الْبَرِّ مَا دُمْتُمْ حُرُمًا ؕ وَ اتَّقُوا اللّٰهَ الَّذِيْۤ
اِلَيْهِ تُحْشَرُوْنَ ﴿۹۷﴾

98. Allāh has made the Ka‘bah, the inviolable House, as a means of support and uplift for mankind, as also the Sacred Month and the offerings and the *animals with* collars. That is so that you may know that Allāh knows what is in the heavens and what is in the earth, and that Allāh knows all things well.

جَعَلَ اللّٰهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ
قِيٰمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَ
الْقَلَآئِدَ ؕ ذٰلِكَ لِتَعْلَمُوْۤا اَنَّ اللّٰهَ يَعْلَمُ
مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَنَّ
اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۹۸﴾

99. Know that Allāh is severe in punishment and that Allāh is *also* Most Forgiving, Merciful.

اِعْلَمُوْۤا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ وَاَنَّ
اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ؕ ﴿۹۹﴾

100. On the Messenger lies only the conveying of the Message. And Allāh knows what you reveal and what you hide.

مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ؕ وَاللّٰهُ
يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ﴿۱۰۰﴾

101. Say, 'The bad and the good are not alike,' even though the abundance of the bad may cause thee to wonder. So fear Allāh, O men of understanding, that you may prosper.

قُلْ لَّا يَسْتَوِي الْخَبِيْثُ وَالطَّيِّبُ وَلَوْ
اَعْجَبَكَ كَثْرَةُ الْخَبِيْثِ ۚ فَاتَّقُوا اللّٰهَ
يٰۤاُولِي الْاَلْبَابِ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۰۱﴾

R. 14.

102. O ye who believe! ask not about things which, if revealed to you, would cause you trouble; though if you ask about them while the Qur'ān is being sent down, they *will be revealed to you. Allāh has left them out. And Allāh is Most Forgiving, Forbearing.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ
اَشْيَآءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ وَاِنْ
تَسْـَٔلُوْا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ
تُبْدَ لَكُمْ ؕ عَفَا اللّٰهُ عَنْهَا ؕ وَاللّٰهُ غَفُوْرٌ
حَلِيْمٌ ﴿۱۰۲﴾

103. A people before you asked about such *things*, *but* then they became disbelievers therein.

قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ
اَصْبَحُوْا بِهَا كٰفِرِيْنَ ﴿۱۰۳﴾

104. Allāh has not ordained any *'Baḥīrah' or 'Sā'ibah' or 'Waṣīlah' or 'Ḥāmi'; but those who disbelieve forge a lie against Allāh, and most of them do not make use of their understanding.

مَا جَعَلَ اللّٰهُ مِنْۢ بَحِيْرَةٍ وَّلَا سَآئِبَةٍ
وَّلَا وَصِيْلَةٍ وَّلَا حَامٍ ۙ وَّلٰكِنَّ الَّذِيْنَ
كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ؕ وَ
اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿۱۰۴﴾

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*102. Allāh has left them out ***out of kindness***.

Note: No course of action prescribed by God for the believers can be intended to cause them trouble. Yet out of His Mercy God does not want to give instructions in minute detail lest they should be difficult for some to follow and cause unnecessary discomfort.

*104. **Note:** '*baḥīrah*' (بَحِيْرَة) is a name given by pagan Arabs to a she-camel which had given birth to seven young ones and was then let loose to feed freely after its ears were slit. It was dedicated to some god and its milk was not used nor its back.

105. And when it is said to them, 'Come to what Allāh has revealed, and to the Messenger,' they say, 'Sufficient for us is that wherein we found our fathers.' What! even though their fathers had no knowledge and no guidance?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ
وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا
عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا
يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٥﴾

* 106. O ye who believe! be heedful of your own selves. He who goes astray cannot harm you when you *yourselves* are rightly guided. To Allāh will you all return; then will He disclose to you what you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۖ
لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى
اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿١٠٦﴾

107. O ye who believe! the *right* evidence among you, when death presents itself to one of you, at the time of making a bequest, is of two just men from among you; or of two others not from among you, if you be journeying in the land and the calamity of death befall you. You shall detain them both after Prayer *for giving evidence*; if you doubt, they shall both swear by Allāh, *saying*, 'We take not in exchange for this any price, even though he be a near relation, and we conceal not the testimony *enjoined* by Allāh; surely, in that case, we should be among the sinners.'

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ
إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ
الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ
آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ
ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ
مُصِيبَةُ الْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنْ بَعْدِ
الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا
نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا
نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ
الْآثِمِينَ ﴿١٠٧﴾

'*Sā'ibah*' (سَآئِبَة) is a she-camel let loose to water and pasture after giving birth to five young ones.

'*Waṣīlah*' (وَصِيلَة) is a she-camel (or an ewe or she-goat) let loose in the name of a god after she had given birth to seven female young ones consecutively. If at the seventh birth she bore a pair, male and female, these were also let loose.

'*Ḥāmī*' (حَامٍ) is a camel which had fathered seven young ones. It was let loose and was not used for riding or carrying. It was free to pasture and water.

After having stated that minor matters and details have been left to man to legislate as he thinks proper, the verse fittingly draws attention to the fact that such freedom and discretion are not allowed in fundamentals, because in fundamentals unanimity is essential and divergence of opinion may prove immensely harmful. The verse gives an illustration to show that human intellect cannot be trusted with the making of the laws on fundamental matters. The Arabs used to let loose the animals mentioned in the verse in honour of their idols. Besides being based on disbelief and superstition, the practice was also highly foolish. The animals thus let loose wrought great havoc wherever they went. The Qur'ān refers to this evil practice as an example of man-made laws and warns Christians who question the wisdom of a revealed Law to learn a lesson from the morally degrading practices to which the pagan Arabs had resorted because they had no revealed Law to guide them.

* 106. O ye who believe! **Stand guard over yourselves**.

*108. But if it be discovered that the two *witnesses* are guilty of sin, then two others shall take their place from among those against whom the *former* two *witnesses*—who were in a better position *to give true evidence—sinfully* deposed, and the two *latter witnesses* shall swear by Allāh, *saying*, 'Surely, our testimony is truer than the testimony of the *former* two, and we have not been unfair *in any way*; for then, indeed, we should be of the unjust.'

فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا اسْتَحَقَّآ إِثْمًا
فَآخَرَانِ يَقُوْمٰنِ مَقَامَهُمَا مِنَ الَّذِيْنَ
اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَيٰنِ فَيُقْسِمٰنِ
بِاللّٰهِ لَشَهَادَتُنَآ أَحَقُّ مِنْ
شَهَادَتِهِمَا وَمَا اعْتَدَيْنَآ ۖ إِنَّآ إِذًا
لَّمِنَ الظّٰلِمِيْنَ ﴿١٠٨﴾

*109. Thus it is more likely that they will give evidence according to facts or that they will fear that other oaths will be taken after their oaths. And fear Allāh and hearken. And Allāh guides not the disobedient people.

ذٰلِكَ أَدْنٰىٓ أَنْ يَّأْتُوْا بِالشَّهَادَةِ عَلٰى
وَجْهِهَآ أَوْ يَخَافُوْٓا أَنْ تُرَدَّ أَيْمَانٌۢ بَعْدَ
أَيْمَانِهِمْ ۗ وَاتَّقُوا اللّٰهَ وَاسْمَعُوْا ۗ وَاللّٰهُ
لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿١٠٩﴾

R. 15.

110. *Think of* the day when Allāh will assemble the Messengers and say, 'What reply was made to you?' They will say, 'We have no knowledge, it is only Thou Who art the Knower of hidden things.'*

يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَآ
أُجِبْتُمْ ۖ قَالُوْا لَا عِلْمَ لَنَا ۖ إِنَّكَ أَنْتَ
عَلَّامُ الْغُيُوْبِ ﴿١١٠﴾

111. When Allāh will say, "O Jesus, son of Mary, remember My favour upon thee and upon thy mother; when I strengthened thee with the Spirit of holiness *so that* thou didst speak* to the people in the cradle and in middle age; and when I taught thee the Book and Wisdom and the

إِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ اذْكُرْ
نِعْمَتِيْ عَلَيْكَ وَعَلٰى وَالِدَتِكَ ۘ إِذْ وقف لازم
أَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ تُكَلِّمُ النَّاسَ
فِي الْمَهْدِ وَكَهْلًا ۚ وَإِذْ عَلَّمْتُكَ الْكِتٰبَ
وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْإِنْجِيْلَ ۚ وَإِذْ

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*108. **But if it becomes evident that they have committed the sin *of perjury* then the other two from among those against whose interest they had witnessed should stand in their place. Then having taken oath in the name of Allāh give testimony against the former two affirming, 'Our testimony is truer than the testimony of the former two and we have not transgressed. In case we are false we should be counted amongst the transgressors *in the sight of Allāh.'***

Note: This verse portrays the scenario of all the witnesses being present and the preference of bearing testimony is given to the first two more closely related. This is apparent from the preceding verse 107.

*109. Thus it is more likely ***that pressure will be put upon them so*** **that they will remain factual in their testimony fearing that other testimonies could also be entertained after their testimony**.

*110. it is only **You Who are the Best Knower** of hidden things.'

*111. **Note:** This is an expression indicating that Jesus spoke words of wisdom and godliness from his early childhood and continued to do so right up to his advanced years. The word

(cont. on p. 136)

Torah and the Gospel; and when thou didst fashion *a creation* out of clay, in the likeness of a bird, by My command; then thou didst breathe into it *a new spirit* and it became a soaring being by My command; and thou didst heal the night-blind and the leprous by My command; and when thou didst raise the dead by My command; and when I restrained the children of Israel from *putting* thee *to death* when thou didst come to them with clear Signs; and those who disbelieved from among them said, ‘This is nothing but clear deception.’ ”

تَخْلُقُ مِنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ بِإِذْنِيْ
فَتَنْفُخُ فِيْهَا فَتَكُوْنُ طَيْرًا بِإِذْنِيْ
وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِيْ ۚ وَ
إِذْ تُخْرِجُ الْمَوْتٰى بِإِذْنِيْ ۚ وَإِذْ كَفَفْتُ
بَنِيْٓ إِسْرَآءِيْلَ عَنْكَ إِذْ جِئْتَهُمْ
بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ
إِنْ هٰذَآ إِلَّا سِحْرٌ مُّبِيْنٌ ﴿١١١﴾

112. And when I inspired the disciples *of Jesus* to believe in Me and in My Messenger, they said, ‘We believe and bear Thou witness that we have submitted.’

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيّٖنَ أَنْ اٰمِنُوْا بِيْ
وَبِرَسُوْلِيْ ۚ قَالُوْٓا اٰمَنَّا وَاشْهَدْ بِأَنَّنَا
مُسْلِمُوْنَ ﴿١١٢﴾

113. When the disciples said, ‘O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?’ he said, ‘Fear Allāh, if you are believers.’

إِذْ قَالَ الْحَوَارِيُّوْنَ يٰعِيْسَى ابْنَ مَرْيَمَ
هَلْ يَسْتَطِيْعُ رَبُّكَ أَنْ يُّنَزِّلَ عَلَيْنَا
مَآئِدَةً مِّنَ السَّمَآءِ ۖ قَالَ اتَّقُوا اللّٰهَ
إِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١١٣﴾

114. They said, ‘We desire that we may eat of it, and that our hearts be at rest and that we may know that thou hast spoken truth to us, and that we may be witnesses thereto.’

قَالُوْا نُرِيْدُ أَنْ نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ
قُلُوْبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَ
نَكُوْنَ عَلَيْهَا مِنَ الشّٰهِدِيْنَ ﴿١١٤﴾

115. Said Jesus, son of Mary, ‘O Allāh, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers.’

قَالَ عِيْسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَآ أَنْزِلْ
عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا
عِيْدًا لِّأَوَّلِنَا وَاٰخِرِنَا وَاٰيَةً مِّنْكَ ۚ وَ
ارْزُقْنَا وَأَنْتَ خَيْرُ الرّٰزِقِيْنَ ﴿١١٥﴾

‘*kahlan*’ (كَهْلًا) indicates the time when a person’s hair begin to turn grey and from then on to advanced age.

This verse is a metaphorical expression of the spiritual revolution brought about by the Prophets of God. This is a special tribute to the qualities of Jesus who out of all the Prophets of God was chosen as a model for bringing about such miraculous transformations.

116. Allāh said, 'Surely, I will send it down to you, but whosoever of you disbelieves afterwards—I will surely punish them with a punishment wherewith I will not punish any other of the peoples.'

قَالَ اللّٰهُ اِنِّيْ مُنَزِّلُهَا عَلَيْكُمْ ۚ فَمَنْ
يَّكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّيْٓ اُعَذِّبُهٗ عَذَابًا
لَّآ اُعَذِّبُهٗٓ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿١١٦﴾

ع ١٥ ٥

R. 16.

117. And when Allāh will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allāh?' ", he will answer, "Holy art Thou. I could never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things.

وَاِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَاَنْتَ
قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ وَاُمِّيَ اِلٰهَيْنِ
مِنْ دُوْنِ اللّٰهِ ؕ قَالَ سُبْحٰنَكَ مَا يَكُوْنُ
لِيْٓ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ ۗ بِحَقٍّ ؕ اِنْ
كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ؕ تَعْلَمُ مَا فِيْ
نَفْسِيْ وَلَآ اَعْلَمُ مَا فِيْ نَفْسِكَ ؕ اِنَّكَ
اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿١١٧﴾

وقف النبی صلى الله عليه وسلم

118. "I said nothing to them except that which Thou didst command me—'Worship Allāh, my Lord and your Lord.' And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over them; and Thou art Witness over all things.

مَا قُلْتُ لَهُمْ اِلَّا مَآ اَمَرْتَنِيْ بِهٖٓ اَنِ
اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ۚ وَكُنْتُ
عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ۚ فَلَمَّا
تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ
عَلَيْهِمْ ؕ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿١١٨﴾

119. "If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise."

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ
تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿١١٩﴾

120. Allāh will say, 'This is a day when *only* the truthful shall profit by their truthfulness. For them are Gardens beneath which streams flow; therein shall they abide for ever. Allāh is well pleased with them, and they are well pleased with Him; that indeed is the great triumph.'

قَالَ اللّٰهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ
صِدْقُهُمْ ؕ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ رَضِيَ اللّٰهُ
عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١٢٠﴾

121. To Allāh belongs the kingdom of the heavens and the earth and whatever is in them; and He has power over all things.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا
فِيْهِنَّ ؕ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٢١﴾

ع ١٦ ٦

رکوعاتها ٢٠ سُوۡرَةُ الۡاَنۡعَامِ مَکِّیَّةٌ ٦ اٰیاتها ١٦٦

AL-AN‘ĀM

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ﴿١﴾

2. All praise belongs to Allāh Who created the heavens and the earth and brought into being every *kind of* darkness and light; yet those who disbelieve set up equals to their Lord.

اَلۡحَمۡدُ لِلّٰہِ الَّذِیۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ جَعَلَ الظُّلُمٰتِ وَ النُّوۡرَ ۬ؕ ثُمَّ الَّذِیۡنَ کَفَرُوۡا بِرَبِّہِمۡ یَعۡدِلُوۡنَ ﴿٢﴾

3. He it is Who created you from clay, and then He decreed a term. And there is *another* term fixed with Him. Yet you doubt!

ہُوَ الَّذِیۡ خَلَقَکُمۡ مِّنۡ طِیۡنٍ ثُمَّ قَضٰۤی اَجَلًا ؕ وَ اَجَلٌ مُّسَمًّی عِنۡدَہٗ ثُمَّ اَنۡتُمۡ تَمۡتَرُوۡنَ ﴿٣﴾

4. And He is Allāh, *the God, both* in *the heavens and in the earth. He knows your inside and your outside. And He knows what you earn.

وَ ہُوَ اللّٰہُ فِی السَّمٰوٰتِ وَ فِی الۡاَرۡضِ ؕ یَعۡلَمُ سِرَّکُمۡ وَ جَہۡرَکُمۡ وَ یَعۡلَمُ مَا تَکۡسِبُوۡنَ ﴿٤﴾

5. And there comes not to them any Sign of the Signs of their Lord, but they turn away from it.

وَ مَا تَاۡتِیۡہِمۡ مِّنۡ اٰیَۃٍ مِّنۡ اٰیٰتِ رَبِّہِمۡ اِلَّا کَانُوۡا عَنۡہَا مُعۡرِضِیۡنَ ﴿٥﴾

6. So they rejected the truth when it came to them; but soon shall come to them the tidings of that at which they mocked.

فَقَدۡ کَذَّبُوۡا بِالۡحَقِّ لَمَّا جَآءَہُمۡ ؕ فَسَوۡفَ یَاۡتِیۡہِمۡ اَنۡۢبٰٓؤُا مَا کَانُوۡا بِہٖ یَسۡتَہۡزِءُوۡنَ ﴿٦﴾

*7. See they not how many a generation We have destroyed before them? We had established them in the earth as We have established you not, and We sent the clouds over them, pouring down abundant rain; and We caused streams to flow beneath them; then did We destroy them because of their sins and raised up after them another generation.

اَلَمۡ یَرَوۡا کَمۡ اَہۡلَکۡنَا مِنۡ قَبۡلِہِمۡ مِّنۡ قَرۡنٍ مَّکَّنّٰہُمۡ فِی الۡاَرۡضِ مَا لَمۡ نُمَکِّنۡ لَّکُمۡ وَ اَرۡسَلۡنَا السَّمَآءَ عَلَیۡہِمۡ مِّدۡرَارًا ۪ وَّ جَعَلۡنَا الۡاَنۡہٰرَ تَجۡرِیۡ مِنۡ تَحۡتِہِمۡ فَاَہۡلَکۡنٰہُمۡ بِذُنُوۡبِہِمۡ وَ اَنۡشَاۡنَا مِنۡۢ بَعۡدِہِمۡ قَرۡنًا اٰخَرِیۡنَ ﴿٧﴾

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*4. He knows **your secrets and also that which is apparent**. And He knows what you earn.

*7. See they not how many **ages** have We destroyed before them? We had established them in the earth as We have established you not, and We sent the clouds over them, pouring down abundant rain; and We caused streams to flow beneath them; then did We destroy them because of their sins and raised up after them another **people**.

8. And if We had sent down to thee a writing upon parchment and they had felt it with their hands, *even then* the disbelievers would have surely said, ‘This is nothing but manifest sorcery.’

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِيْ قِرْطَاسٍ
فَلَمَسُوْهُ بِاَيْدِيْهِمْ لَقَالَ الَّذِيْنَ كَفَرُوْۤا
اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِيْنٌ ٨

9. And they say, ‘Why has not an angel been sent down to him?’ But if We had sent down an angel, the matter would have been settled, *and* then they would not have been granted a respite.

وَقَالُوْا لَوْلَاۤ اُنْزِلَ عَلَيْهِ مَلَكٌ ؕ وَلَوْ
اَنْزَلْنَا مَلَكًا لَّقُضِيَ الْاَمْرُ ثُمَّ لَا
يُنْظَرُوْنَ ٩

10. And if We had appointed *as Messenger* an angel, We would have made him *appear as* a man; and *thus* We would have made confused to them what they are *themselves* confusing.

وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّ
لَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُوْنَ ١٠

11. And surely have the Messengers been mocked at before thee, but that which they mocked at encompassed those of them who scoffed.

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ
بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ
يَسْتَهْزِءُوْنَ ١١ ع

R. 2.

12. Say, ‘Go about in the earth, and see what was the end of those who treated *the Prophets* as liars.’

قُلْ سِيْرُوْا فِي الْاَرْضِ ثُمَّ انْظُرُوْا كَيْفَ
كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ١٢

13. Say, ‘To whom belongs what is in the heavens and the earth?’ Say, ‘To Allāh.’ He has taken upon Himself *to show* mercy. He will certainly *continue to* assemble you till the Day of Resurrection. There is no doubt in it. Those who ruin their souls will not believe.*

قُلْ لِّمَنْ مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ
قُلْ لِّلّٰهِ ؕ كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ ؕ
لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ
فِيْهِ ؕ اَلَّذِيْنَ خَسِرُوْۤا اَنْفُسَهُمْ فَهُمْ لَا
يُؤْمِنُوْنَ ١٣

14. To Him belongs whatever dwells in the night and the day. And He is the All-Hearing, the All-Knowing.

وَلَهٗ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ ؕ وَهُوَ
السَّمِيْعُ الْعَلِيْمُ ١٤

15. Say, ‘Shall I take any protector other than Allāh, the Maker of the heavens and the earth, Who feeds and is not fed?’ Say, ‘I have been commanded to be the first of those who submit.’ And be thou not of

قُلْ اَغَيْرَ اللّٰهِ اَتَّخِذُ وَلِيًّا فَاطِرِ
السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ يُطْعِمُ وَلَا
يُطْعَمُ ؕ قُلْ اِنِّيْۤ اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ
مَنْ اَسْلَمَ وَلَا تَكُوْنَنَّ مِنَ

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* 13. Those who **have ruined themselves** will not believe.

الْمُشْرِكِيْنَ ١٥

those who associate partners *with God.*

قُلْ إِنِّيْٓ أَخَافُ إِنْ عَصَيْتُ رَبِّيْ عَذَابَ
يَوْمٍ عَظِيْمٍ ١٦

16. Say, 'Of a truth, I fear, if I disobey my Lord, the punishment of *an awful day.'

مَنْ يُّصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهٗ ط
وَذٰلِكَ الْفَوْزُ الْمُبِيْنُ ١٧

17. He from whom it is averted on that day, *God* indeed has had mercy on him. And that indeed is a manifest triumph.

وَإِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ
لَهٗٓ إِلَّا هُوَ ط وَإِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ ١٨

18. And if Allah touch thee with affliction, there is none that can *remove it but He; and if He touch thee with happiness, then He has power to do all that He wills.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ ط وَهُوَ
الْحَكِيْمُ الْخَبِيْرُ ١٩

*19. And He is Supreme over His servants; and He is the Wise, the All-Aware.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ط قُلِ اللّٰهُ قف
شَهِيْدٌۢ بَيْنِيْ وَبَيْنَكُمْ قف وَأُوْحِيَ إِلَيَّ
هٰذَا الْقُرْاٰنُ لِأُنْذِرَكُمْ بِهٖ وَمَنْۢ
بَلَغَ ط أَئِنَّكُمْ لَتَشْهَدُوْنَ أَنَّ مَعَ اللّٰهِ
اٰلِهَةً أُخْرٰى ط قُلْ لَّآ أَشْهَدُ ج قُلْ إِنَّمَا
هُوَ إِلٰهٌ وَّاحِدٌ وَّإِنَّنِيْ بَرِيْٓءٌ مِّمَّا
تُشْرِكُوْنَ ١٩ وقف لازم

20. Say, 'What thing is most weighty as a witness?' Say, 'Allah is a Witness between me and you. And this Qur'ān has been revealed to me so that with it I may warn you and whomsoever it reaches. What! do you really bear witness that there are other gods beside Allāh?' Say, 'I *bear not witness *thereto.*' Say, 'He is the One God, and certainly I am far removed from that which you associate *with Him.*'

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ
كَمَا يَعْرِفُوْنَ أَبْنَآءَهُمْ م اَلَّذِيْنَ
خَسِرُوْٓا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ٢١ وقف لازم

21. Those to whom We gave the Book recognize him as they recognize their sons. But those who ruin their souls will not believe.

R. 3.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا
أَوْ كَذَّبَ بِاٰيٰتِهٖ ط إِنَّهٗ لَا يُفْلِحُ
الظّٰلِمُوْنَ ٢٢

22. And who is more unjust than he who forges a lie against Allāh or gives the lie to His Signs? Surely, the unjust shall not prosper.

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*16. **Note:** We propose the translation be changed from 'awful day' to **'an enormous day'** which has all the connotation of the word "*aẓīm*' (عَظِيْم) in this context.

*18. and if He **bestows upon you good** ***fortune*** then He has power to do all that He wills.

*19. And He is **All-Powerful** over His creatures—**the humankind**; and He is the Wise, the All-Aware.

*20. Say, 'He is the One God, and **I am completely absolved of what you associate** *with Him.*'

23. And *think of* the day when We shall gather them all together; then shall We say to those who associated partners *with God*, ‘Where are the partners you spoke of, those whom you used to assert?’

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ٢٣

24. Then *the end of* their mischief will be naught save that they shall say, ‘By Allāh, our Lord, we were not idolaters.’

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ٢٤

*25. See how they lie against themselves. And that which they fabricated has failed them.

انْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ٢٥

26. And among them are some who give ear to thee; but We have put veils on their hearts, that they should not understand, and deafness in their ears. And *even* if they see every Sign, they would not believe therein, so much so, that when they come to thee, disputing with thee, those who disbelieve say, ‘This is nothing but fables of the ancients.’

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۚ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ۚ حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ٢٦

27. And they forbid *others* to *believe* it and *themselves too* they keep away from it. And they ruin none but their own selves; only they perceive not.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ ۚ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ٢٧

28. And if thou couldst only see when they are made to stand before the Fire! They will say, ‘Oh, would that we might be sent back! And *then* we would not treat the Signs of our Lord as lies, and we would be of the believers.’

وَلَوْ تَرَىٰ إِذْ وُقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ٢٨

29. Nay, that which they used to conceal before has *now* become clear to them. And if they were sent back, they would surely return to that which they were forbidden. And they are certainly liars.

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۚ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ٢٩

30. And they say, ‘There is nothing except *this* our present life, and we shall not be raised again.’

وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ٣٠

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*25. See how they lie against themselves. **And what they fabricated was of no avail to them.**

31. And if thou couldst only see when they are made to stand before their Lord! He will say, 'Is not this *second life* the truth?' They will say, 'Yea, by our Lord.' He will say, 'Then taste the punishment because you disbelieved.'

وَلَوْ تَرٰۤى اِذْ وُقِفُوْا عَلٰى رَبِّهِمْ ؕ قَالَ
اَلَيْسَ هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰى وَ رَبِّنَا ؕ
قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْفُرُوْنَ ﴿۳۱﴾

R. 4.

32. Those indeed are the losers who deny the meeting with Allāh, so much so, that when the Hour shall come on them unawares, they will say, 'O our grief for our neglecting this *Hour*!' And they shall bear their burdens on their backs. Surely, evil is that which they bear.

قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ ؕ
حَتّٰۤى اِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوْا
يٰحَسْرَتَنَا عَلٰى مَا فَرَّطْنَا فِيْهَا ۙ وَهُمْ
يَحْمِلُوْنَ اَوْزَارَهُمْ عَلٰى ظُهُوْرِهِمْ ؕ اَلَا
سَآءَ مَا يَزِرُوْنَ ﴿۳۲﴾

33. And worldly life is nothing but a sport and a pastime. And surely the abode of the Hereafter is better for those who are righteous. Will you not then understand?

وَمَا الْحَيٰوةُ الدُّنْيَاۤ اِلَّا لَعِبٌ وَّ لَهْوٌ ؕ
وَلَلدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ؕ
اَفَلَا تَعْقِلُوْنَ ﴿۳۳﴾

34. We know *full well* that what they say verily grieves thee; for surely it is not thee that they charge with falsehood but it is the Signs of Allāh that the evil-doers reject.

قَدْ نَعْلَمُ اِنَّهٗ لَيَحْزُنُكَ الَّذِيْ يَقُوْلُوْنَ
فَاِنَّهُمْ لَا يُكَذِّبُوْنَكَ وَلٰكِنَّ الظّٰلِمِيْنَ
بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ﴿۳۴﴾

35. And Messengers indeed have been rejected before thee; but notwithstanding their rejection and persecution they remained patient until Our help came to them. There is none that can change the words of Allāh. And there have already come to thee tidings of *past* Messengers.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوْا
عَلٰى مَا كُذِّبُوْا وَاُوْذُوْا حَتّٰۤى اَتٰىهُمْ
نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ وَ
لَقَدْ جَآءَكَ مِنْ نَّبَاِى الْمُرْسَلِيْنَ ﴿۳۵﴾

36. And if their aversion is grievous to thee, then, if thou art able to seek a passage into the earth or a ladder unto heaven, and bring them a Sign, *thou canst do so*. And had Allāh *enforced* His will, He could surely have brought them together into the guidance. So be thou not of those who lack knowledge.

وَاِنْ كَانَ كَبُرَ عَلَيْكَ اِعْرَاضُهُمْ فَاِنِ
اسْتَطَعْتَ اَنْ تَبْتَغِيَ نَفَقًا فِي الْاَرْضِ اَوْ
سُلَّمًا فِي السَّمَآءِ فَتَاْتِيَهُمْ بِاٰيَةٍ ؕ وَلَوْ
شَآءَ اللّٰهُ لَجَمَعَهُمْ عَلَى الْهُدٰى فَلَا
تَكُوْنَنَّ مِنَ الْجٰهِلِيْنَ ﴿۳۶﴾

*37. Only those can accept who listen. And *as for* the dead, Allāh will raise them *to life,* then to Him shall they be brought back.

وقف غفران إِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ؕ وَ
الْمَوْتٰى يَبْعَثُهُمُ اللّٰهُ ثُمَّ إِلَيْهِ
وقف منزل يُرْجَعُوْنَ ٣٧

38. And they say, ‘Why has not a Sign been sent down to him from his Lord?’ Say, ‘Surely, Allāh has power to send down a Sign, but most of them do not know.’

وَقَالُوْا لَوْلَا نُزِّلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ
قُلْ إِنَّ اللّٰهَ قَادِرٌ عَلٰٓى أَنْ يُّنَزِّلَ اٰيَةً وَّ
لٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُوْنَ ٣٨

39. There is not an animal *that crawls* in the earth, nor a bird that flies on its two wings, but they are communities like you. We have left out nothing in the Book. Then to their Lord shall they be gathered together.

وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ وَلَا طٰٓئِرٍ
يَّطِيْرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُمْ ؕ
مَا فَرَّطْنَا فِي الْكِتٰبِ مِنْ شَيْءٍ ثُمَّ إِلٰى
رَبِّهِمْ يُحْشَرُوْنَ ٣٩

*40. Those who have rejected Our Signs are deaf and dumb, in utter darkness. Whom Allāh wills He allows to perish and whom He wills He places on the right path.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا صُمٌّ وَّبُكْمٌ فِي
الظُّلُمٰتِ ؕ مَنْ يَّشَإِ اللّٰهُ يُضْلِلْهُ ؕ وَمَنْ
يَّشَأْ يَجْعَلْهُ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ٤٠

*41. Say, ‘What think ye? If the punishment of Allāh come upon you or there come upon you the Hour, will you call upon any other than Allāh, if you are truthful?’

قُلْ أَرَءَيْتَكُمْ إِنْ أَتٰىكُمْ عَذَابُ اللّٰهِ أَوْ
أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللّٰهِ تَدْعُوْنَ ۚ إِنْ
كُنْتُمْ صٰدِقِيْنَ ٤١

42. Nay, but on Him alone will you call; then will He remove that which you call on Him *to remove,* if He please, and you will forget what you associate *with Him.*

بَلْ إِيَّاهُ تَدْعُوْنَ فَيَكْشِفُ مَا تَدْعُوْنَ
٤ ع ١١ ١٠ إِلَيْهِ إِنْ شَآءَ وَتَنْسَوْنَ مَا تُشْرِكُوْنَ ٤٢

R. 5.

43. And indeed We sent *Messengers* to peoples before thee; then We afflicted them with poverty and adversity that they might humble themselves.

وَلَقَدْ أَرْسَلْنَآ إِلٰٓى أُمَمٍ مِّنْ قَبْلِكَ
فَأَخَذْنٰهُمْ بِالْبَأْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ
يَتَضَرَّعُوْنَ ٤٣

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*37. Only those **who listen sincerely respond**.

*40. Those who have rejected Our Signs are deaf and dumb, in utter darkness. **About whomever Allāh so adjudges He permits him to go astray. And about whomever He decides, He leads him to the straight path.**

*41. Say, ‘**What do you think *your response will be*** if the punishment of Allāh comes upon you or there comes upon you the ***destined*** Hour, will you call upon any other than Allāh, if you are truthful?’

44. Why, then, when Our punishment came upon them, did they not grow humble? But their hearts were hardened and Satan made all that they did *seem* fair to them.

فَلَوْلَآ اِذْ جَآءَهُمْ بَاْسُنَا تَضَرَّعُوْا وَلٰكِنْ
قَسَتْ قُلُوْبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ مَا
كَانُوْا يَعْمَلُوْنَ ﴿٤٤﴾

45. Then, when they forgot that with which they had been admonished, We opened unto them the gates of all things, until, when they became exultant at what they were given, We seized them suddenly, and lo! they were plunged into despair.

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا
عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ ؕ حَتّٰۤى اِذَا
فَرِحُوْا بِمَاۤ اُوْتُوْۤا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا
هُمْ مُّبْلِسُوْنَ ﴿٤٥﴾

*46. So the last remnant of the people who did wrong was cut off; and all praise belongs to Allāh, the Lord of all the worlds.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا ؕ وَ
الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٤٦﴾

47. Say, ‘What think ye? If Allāh should take away your hearing and your sight, and seal up your hearts, who is the God other than Allāh who could bring it *back* to you?’ See how We vary the Signs, yet they turn away.

قُلْ اَرَءَيْتُمْ اِنْ اَخَذَ اللّٰهُ سَمْعَكُمْ وَ
اَبْصَارَكُمْ وَخَتَمَ عَلٰى قُلُوْبِكُمْ مَّنْ اِلٰهٌ
غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِهٖ ؕ اُنْظُرْ كَيْفَ
نُصَرِّفُ الْاٰيٰتِ ثُمَّ هُمْ يَصْدِفُوْنَ ﴿٤٧﴾

48. Say, ‘What think ye? If the punishment of Allāh come upon you suddenly or openly, will any be destroyed save the wrongdoing people?’

قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ
بَغْتَةً اَوْ جَهْرَةً هَلْ يُهْلَكُ اِلَّا الْقَوْمُ
الظّٰلِمُوْنَ ﴿٤٨﴾

49. And We send not the Messengers but as bearers of glad tidings and as warners. So those who believe and reform *themselves*, on them *shall come* no fear nor shall they grieve.

وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَ
مُنْذِرِيْنَ ۚ فَمَنْ اٰمَنَ وَاَصْلَحَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٤٩﴾

*50. And those who reject Our Signs, punishment will touch them, because they disobeyed.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا يَمَسُّهُمُ الْعَذَابُ
بِمَا كَانُوْا يَفْسُقُوْنَ ﴿٥٠﴾

51. Say: “I do not say to you: ‘I possess the treasures of Allāh,’ nor do I know the unseen; nor do I say to you: ‘I am an angel.’ I follow only that which is revealed to me.” Say:

قُلْ لَّاۤ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَلَاۤ
اَعْلَمُ الْغَيْبَ وَلَاۤ اَقُوْلُ لَكُمْ اِنِّيْ مَلَكٌ ۚ
اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰۤى اِلَيَّ ؕ قُلْ هَلْ

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*46. So **the very roots of the people who did wrong were cut off**; and all praise belongs to Allāh,

*50. And those who reject Our Signs, punishment will **befall them**, because they disobeyed.

'Can a blind man and one who sees be alike?' Will you not then reflect?

يَسْتَوِي الْأَعْمٰى وَ الْبَصِيْرُ ط اَفَلَا تَتَفَكَّرُوْنَ ﴿٥١﴾

R. 6.

52. And warn thereby those who fear that they shall be gathered to their Lord, that they shall have no friend nor intercessor beside Him, so that they may become righteous.

وَاَنْذِرْ بِهِ الَّذِيْنَ يَخَافُوْنَ اَنْ يُّحْشَرُوْٓا اِلٰى رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُوْنِهٖ وَلِيٌّ وَّلَا شَفِيْعٌ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٥٢﴾

53. And drive not away those who call upon their Lord morning and evening, seeking His countenance. Thou art not at all accountable for them nor are they at all accountable for thee, that thou shouldst drive them away and be of the unjust.

وَ لَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ط مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّ مَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ﴿٥٣﴾

54. And in like manner have We tried some of them by others, that they may say, 'Is it these whom Allāh has favoured from among us?' Does not Allāh know best those who are grateful?

وَكَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْٓا اَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْ بَيْنِنَا ط اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ﴿٥٤﴾

55. And when those who believe in Our Signs come to thee, say: 'Peace be unto you! Your Lord has taken it upon Himself *to show* mercy, so that whoso among you does evil ignorantly, and repents thereafter and amends, then He is Most Forgiving, Merciful.'

وَاِذَا جَآءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ لا اَنَّهٗ مَنْ عَمِلَ مِنْكُمْ سُوْٓءًۢا بِجَهَالَةٍ ثُمَّ تَابَ مِنْۢ بَعْدِهٖ وَاَصْلَحَ فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ﴿٥٥﴾

56. And thus do We expound the Signs *that you may seek forgiveness* and that the way of the sinners may become manifest.

وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ ﴿٥٦﴾

R. 7.

57. Say: 'I am forbidden to worship those on whom you call beside * Allāh.' Say: 'I will not follow your evil inclinations. In that case, I shall become lost and I shall not be of the guided.'

قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ط قُلْ لَّآ اَتَّبِعُ اَهْوَآءَكُمْ لا قَدْ ضَلَلْتُ اِذًا وَّمَآ اَنَا مِنَ الْمُهْتَدِيْنَ ﴿٥٧﴾

58. Say: 'I *take my stand* on a clear evidence from my Lord and you reject it. That which you desire to be hastened

قُلْ اِنِّيْ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَكَذَّبْتُمْ بِهٖ ط مَا عِنْدِيْ مَا تَسْتَعْجِلُوْنَ بِهٖ ط اِنِ الْحُكْمُ اِلَّا

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* 57. Say: 'I will not follow your **vain desires**.

is not in my *power*. The decision rests with none but Allāh. He explains the truth, and He is Best of judges.’

لِلّٰهِ ؕ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفٰصِلِيْنَ ٥٨

59. Say: ‘If that which you desire to be hastened were in my *power*, surely the matter would be decided between me and you. And Allāh knows best the unjust.’

قُلْ لَّوْ اَنَّ عِنْدِيْ مَا تَسْتَعْجِلُوْنَ بِهٖ لَقُضِيَ
الْاَمْرُ بَيْنِيْ وَ بَيْنَكُمْ ؕ وَ اللّٰهُ اَعْلَمُ
بِالظّٰلِمِيْنَ ٥٩

60. And with Him are the keys of the unseen; none knows them but He. And He knows whatsoever is in the land and *in* the sea. And there falls not a leaf but He knows it; nor is there a grain in the deep darkness of the earth, nor anything green or dry, but is *recorded* in a clear Book.

وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَاۤ اِلَّا هُوَ ؕ
وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ؕ وَمَا تَسْقُطُ
مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِيْ
ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ وَّلَا يَابِسٍ
اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ٦٠

61. And He it is Who takes your souls by night and knows that which you do by day; then He raises you up again therein, that the appointed term may be completed. Then to Him is your return. Then will He inform you of what you used to do.

وَهُوَ الَّذِيْ يَتَوَفّٰىكُمْ بِالَّيْلِ وَيَعْلَمُ مَا
جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيْهِ
لِيُقْضٰۤى اَجَلٌ مُّسَمًّى ۚ ثُمَّ اِلَيْهِ مَرْجِعُكُمْ
ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ٦١ ٧ ع ٥ ١٣

R. 8.

62. And He is Supreme over His servants, and He sends guardians *to watch* over you, until, when death comes to anyone of you, Our messengers take his soul, and they fail not.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ وَيُرْسِلُ
عَلَيْكُمْ حَفَظَةً ؕ حَتّٰۤى اِذَا جَآءَ اَحَدَكُمُ
الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا
يُفَرِّطُوْنَ ٦٢

63. Then are they returned to Allāh, their true Lord. Surely, His is the judgment. And He is the Quickest of reckoners.

ثُمَّ رُدُّوْۤا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ ؕ اَلَا لَهُ
الْحُكْمُ ۟ وَهُوَ اَسْرَعُ الْحٰسِبِيْنَ ٦٣

64. Say, “Who delivers you from the calamities of the land and the sea, *when* you call upon Him in humility and in secret, *saying*, ‘If He deliver us from this, we will surely be of those who are grateful?’ ”

قُلْ مَنْ يُّنَجِّيْكُمْ مِّنْ ظُلُمٰتِ الْبَرِّ وَ
الْبَحْرِ تَدْعُوْنَهٗ تَضَرُّعًا وَّخُفْيَةً ۚ لَئِنْ
اَنْجٰىنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ
الشّٰكِرِيْنَ ٦٤

65. Say, ‘Allāh delivers you from them and from every distress, yet you associate partners *with Him*.’

قُلِ اللّٰهُ يُنَجِّيْكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ
ثُمَّ اَنْتُمْ تُشْرِكُوْنَ ٦٥

∗66. Say, ‘He has power to send punishment upon you from above you or from beneath your feet, or to confound you by *splitting you into* sects and make you taste the violence of one another.’ See how We expound the Signs in various ways that they may understand!

قُلْ هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيَعًا وَّ يُذِيْقَ بَعْضَكُمْ بَاْسَ بَعْضٍ ۭ اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٦﴾

67. And thy people have rejected it, though it is the truth. Say, ‘I am not a guardian over you.’

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ۭ قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيْلٍ ۭ ﴿٦٧﴾

68. For every prophecy there is a fixed time; and soon will you come to know.

لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ز وَّ سَوْفَ تَعْلَمُوْنَ ﴿٦٨﴾

∗69. And when thou seest those who engage in *vain discourse concerning* Our Signs, then turn thou away from them until they engage in a discourse other than that. And if Satan cause thee to forget, then sit not, after recollection, with the unjust people.

وَاِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِيْٓ اٰيٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ ۭ وَاِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٦٩﴾

70. And those who are righteous are not at all accountable for them, but *their duty is* to admonish them, that they may fear *God.*

وَ مَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّ لٰكِنْ ذِكْرٰى لَعَلَّهُمْ يَتَّقُوْنَ ﴿٧٠﴾

71. And let alone those who take their religion for a sport and a pastime, and whom worldly life has beguiled. And admonish *people* thereby lest a soul be consigned to perdition for what it has wrought. It shall have no helper nor intercessor beside Allāh; and even if it offer every ransom, it shall not be accepted from it. These are they who have been delivered over to destruction for their own acts. They will have a drink of boiling water and a grievous punishment, because they disbelieved.

وَذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّ لَهْوًا وَّ غَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَذَكِّرْ بِهٖٓ اَنْ تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ ۖ لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ وَلِيٌّ وَّ لَا شَفِيْعٌ ۚ وَاِنْ تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ۭ اُولٰٓئِكَ الَّذِيْنَ اُبْسِلُوْا بِمَا كَسَبُوْا ۚ لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّ عَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ﴿٧١﴾ ٨ ع ١٣

∗66. Say, ‘He has power to send punishment upon you from above you or from beneath your feet, or **make it your lot to split into *mutually hostile* sects** and make you taste the violence of one another.’ See how We expound the Signs in various ways that they may understand!
Note: The expression ‘*yalbisakum*’ (يَلْبِسَكُمْ) invokes the image of a calamity which permanently sticks and becomes a part of the body like clothes. So a faithful translation demands the use of some expression of permanence.

∗69. And when **you see those who trifle with** Our Signs,

R. 9.

72. Say: “Shall we call, beside Allāh, upon that which can neither profit us nor harm us, and shall we be turned back on our heels after Allāh has guided us, like one whom the evil ones entice away *leaving him* bewildered in the land, *and* who has companions who call him to guidance, *saying*, ‘Come to us?’ ” Say: “Surely, the guidance of Allāh is the only guidance and we have been commanded to submit to the Lord of all the worlds.

قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا
وَلَا يَضُرُّنَا وَنُرَدُّ عَلٰٓى اَعْقَابِنَا بَعْدَ اِذْ
هَدٰىنَا اللّٰهُ كَالَّذِى اسْتَهْوَتْهُ
الشَّيٰطِيْنُ فِى الْاَرْضِ حَيْرَانَ ص لَهٗٓ
اَصْحٰبٌ يَّدْعُوْنَهٗٓ اِلَى الْهُدَى ائْتِنَا ؕ
قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ وَاُمِرْنَا
لِنُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ﴿۷۲﴾

73. “And *we have been given the command*: ‘Observe Prayer and fear Him;’ and He it is to Whom you shall be gathered.”

وَاَنْ اَقِيْمُوا الصَّلٰوةَ وَاتَّقُوْهُ ؕ وَهُوَ
الَّذِىْٓ اِلَيْهِ تُحْشَرُوْنَ ﴿۷۳﴾

*74. And He it is Who created the heavens and the earth in accordance with the requirements of wisdom; and the day He says, ‘Be!’, it will be. His word is the truth, and His will be the kingdom on the day when the trumpet will be blown. *He is* the Knower of the unseen and the seen. And He is the Wise, the All-Aware.

وَهُوَ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
بِالْحَقِّ ؕ وَيَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ ۬ؕ
قَوْلُهُ الْحَقُّ ؕ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِى
الصُّوْرِ ؕ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ؕ وَهُوَ
الْحَكِيْمُ الْخَبِيْرُ ﴿۷۴﴾

75. And *remember the time* when Abraham said to his father, Āzar: ‘Dost thou take idols for gods? Surely, I see thee and thy people in manifest error.’

وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اٰزَرَ اَتَتَّخِذُ
اَصْنَامًا اٰلِهَةً ۚ اِنِّىْٓ اَرٰىكَ وَقَوْمَكَ فِىْ
ضَلٰلٍ مُّبِيْنٍ ﴿۷۵﴾

76. And thus did We show Abraham the kingdom of the heavens and the earth *that he might be rightly guided* and that he might be of those who have certainty of faith.

وَكَذٰلِكَ نُرِىْٓ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ
وَالْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ ﴿۷۶﴾

77. And when the night darkened upon him, he saw a star. He said: ‘This is my Lord!’ But when it set, he said: ‘I like not those that set.’

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ
هٰذَا رَبِّىْ ۚ فَلَمَّآ اَفَلَ قَالَ لَآ اُحِبُّ
الْاٰفِلِيْنَ ﴿۷۷﴾

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* 74. And He it is Who created the heavens and the earth **the right way;** and the day **when He will** say, “‘Be!’ **And it is**.”

Note: See the explanation of كُنْ فَيَكُوْنُ (Be! And it is) at page 59 under 3:48. (Publisher)

78. And when he saw the moon rise with spreading light, he said: ‘This is my Lord.’ But when it set, he said, ‘If my Lord guide me not, I shall surely be of the people who go astray.’

فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّآ اَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ ﴿٧٨﴾

79. And when he saw the sun rise with spreading light, he said: ‘This is my Lord, this is the greatest.’ But when it set, he said, ‘O my people, surely I am clear of that which you associate *with God.*

فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّيْ هٰذَآ اَكْبَرُ ۚ فَلَمَّآ اَفَلَتْ قَالَ يٰقَوْمِ اِنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿٧٩﴾

80. ‘I have turned my face toward Him Who created the heavens and the earth, being ever inclined *to God*, and I am not of those who associate gods *with God.*’

اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿٨٠﴾

81. And his people argued with him. He said: ‘Do you argue with me concerning Allah when He has guided me aright? And I fear not that which you associate with Him, unless my Lord will something. My Lord comprehends all things in His knowledge. Will you not then be admonished?

وَحَآجَّهٗ قَوْمُهٗ ۗ قَالَ اَتُحَآجُّوْٓنِّيْ فِي اللّٰهِ وَقَدْ هَدٰىنِ ۗ وَلَآ اَخَافُ مَا تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَآءَ رَبِّيْ شَيْـًٔا ۗ وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا ۗ اَفَلَا تَتَذَكَّرُوْنَ ﴿٨١﴾

82. ‘And why should I fear that which you associate *with God*, when you fear not to associate with Allāh that for which He has sent down to you no authority?’ Which, then, of the two parties has greater right to security, if indeed you know?

وَكَيْفَ اَخَافُ مَآ اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنَّكُمْ اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ۗ فَاَيُّ الْفَرِيْقَيْنِ اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨٢﴾

83. Those who believe and mix not up their belief with injustice—it is they who shall have peace, and who are rightly guided.

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ﴿٨٣﴾

R. 10.

84. And that is Our argument which We gave to Abraham against his people. We exalt in degrees of rank whomso We please. Thy Lord is indeed Wise, All-Knowing.

وَتِلْكَ حُجَّتُنَآ اٰتَيْنٰهَآ اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ ۗ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ۗ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿٨٤﴾

85. And We gave him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good.

وَ وَهَبْنَا لَهٗۤ اِسْحٰقَ وَ يَعْقُوْبَ ؕ كُلًّا
هَدَيْنَا ۚ وَ نُوْحًا هَدَيْنَا مِنْ قَبْلُ وَ
مِنْ ذُرِّيَّتِهٖ دَاوٗدَ وَ سُلَيْمٰنَ وَ اَيُّوْبَ
وَ يُوْسُفَ وَ مُوْسٰى وَ هٰرُوْنَ ؕ وَ كَذٰلِكَ
نَجْزِي الْمُحْسِنِيْنَ ﴿۸۵﴾

86. And *We guided* Zachariah and John and Jesus and Elias; each *one of them* was of the virtuous.

وَ زَكَرِيَّا وَ يَحْيٰى وَ عِيْسٰى وَ اِلْيَاسَ ؕ كُلٌّ
مِّنَ الصّٰلِحِيْنَ ﴿۸۶﴾

87. And *We also guided* Ishmael and Elisha and Jonah and Lot; and each one did We exalt above the people.

وَ اِسْمٰعِيْلَ وَ الْيَسَعَ وَ يُوْنُسَ وَ لُوْطًا ؕ وَ
كُلًّا فَضَّلْنَا عَلَى الْعٰلَمِيْنَ ﴿۸۷﴾

88. And *We exalted* some of their fathers and their children and their brethren, and We chose them and We guided them in the straight path.

وَ مِنْ اٰبَآئِهِمْ وَ ذُرِّيّٰتِهِمْ وَ اِخْوَانِهِمْ ۚ
وَ اجْتَبَيْنٰهُمْ وَ هَدَيْنٰهُمْ اِلٰى صِرَاطٍ
مُّسْتَقِيْمٍ ﴿۸۸﴾

89. That is the guidance of Allāh. He guides thereby those of His servants whom He pleases. And if they had worshipped aught beside Him, surely all they did would have been of no avail to them.

ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ
يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ لَوْ اَشْرَكُوْا لَحَبِطَ
عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ ﴿۸۹﴾

*90. It is these to whom We gave the Book and dominion and prophethood. But if these *people* are ungrateful for them, *it matters not*, for We have now entrusted them to a people who are not ungrateful for them.

اُولٰٓئِكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَ
الْحُكْمَ وَ النُّبُوَّةَ ۚ فَاِنْ يَّكْفُرْ بِهَا
هٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوْا
بِهَا بِكٰفِرِيْنَ ﴿۹۰﴾

91. These it is whom Allah guided aright, so follow thou their guidance. Say: ‘I ask not of you any reward for it. This is naught but an admonition for all mankind.’

اُولٰٓئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدٰىهُمُ
اقْتَدِهْ ؕ قُلْ لَّآ اَسْئَلُكُمْ عَلَيْهِ اَجْرًا ؕ اِنْ
هُوَ اِلَّا ذِكْرٰى لِلْعٰلَمِيْنَ ﴿۹۱﴾

R. 11.

*92. And they do not make a just estimate of Allāh, when they say: ‘Allāh has not revealed anything to any man.’ Say: ‘Who revealed the Book which Moses brought, a light and guidance for the people—though you treat it as scraps of paper

وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖۤ اِذْ قَالُوْا
مَآ اَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِّنْ شَيْءٍ ؕ قُلْ مَنْ
اَنْزَلَ الْكِتٰبَ الَّذِيْ جَآءَ بِهٖ مُوْسٰى نُوْرًا
وَّ هُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ قَرَاطِيْسَ
تُبْدُوْنَهَا وَ تُخْفُوْنَ كَثِيْرًا ۚ وَ عُلِّمْتُمْ مَّا

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* 90. It is these to whom We gave the Book and **the faculty of judgement** and prophethood.

* 92. And they **failed to respect Allāh as He should be respected when they said**: ‘Allāh has not revealed anything to any man.’

which you show while you conceal much; and you have been taught that which neither you nor your fathers knew?'—Say: 'Allāh'. Then leave them to amuse themselves with their *vain* discourse.

لَمْ تَعْلَمُوْٓا اَنْتُمْ وَلَآ اٰبَآؤُكُمْ ؕ قُلِ اللّٰهُ ۙ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ ﴿۹۲﴾

93. And this is a Book which We have revealed, full of blessings, to fulfil that which preceded it, and to enable thee to warn the Mother of towns and those around her. And those who believe in the Hereafter believe therein and they keep a watch over their Prayer.

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ الَّذِيْ بَيْنَ يَدَيْهِ وَلِتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا ؕ وَالَّذِيْنَ يُؤْمِنُوْنَ بِالْاٰخِرَةِ يُؤْمِنُوْنَ بِهٖ وَهُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ﴿۹۳﴾

94. And who is more unjust than he who forges a lie against Allāh, or says, 'It has been revealed to me,' while nothing has been revealed to him; and who says, 'I will send down the like of that which Allāh has sent down?' And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, *saying*, 'Yield up your souls. This day shall you be awarded the punishment of disgrace, because of that which you spoke against Allāh falsely and *because* you turned away from His Signs with disdain.'

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحِيَ اِلَيَّ وَلَمْ يُوْحَ اِلَيْهِ شَيْءٌ وَّمَنْ قَالَ سَاُنْزِلُ مِثْلَ مَآ اَنْزَلَ اللّٰهُ ؕ وَلَوْ تَرٰٓى اِذِ الظّٰلِمُوْنَ فِيْ غَمَرٰتِ الْمَوْتِ وَالْمَلٰٓئِكَةُ بَاسِطُوْٓا اَيْدِيْهِمْ ۚ اَخْرِجُوْٓا اَنْفُسَكُمْ ؕ اَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَى اللّٰهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ ﴿۹۴﴾

95. And now you come to Us one by one even as We created you at first, and you have left behind you that which We bestowed upon you, and We see not with you your intercessors of whom you asserted that they were partners *with God* in your *affairs*. Now you have been cut off from one another and that which you presumed has failed you.

وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ ۚ وَمَا نَرٰى مَعَكُمْ شُفَعَآءَكُمُ الَّذِيْنَ زَعَمْتُمْ اَنَّهُمْ فِيْكُمْ شُرَكٰٓؤُا ؕ لَقَدْ تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُوْنَ ﴿۹۵﴾ ع ۱۱ ۱۲

R. 12.

96. Verily, it is Allāh Who causes the grain and the date-stones to sprout. He brings forth the living from the dead, and *He* is the Bringer forth of the dead from the living. That is Allāh; wherefore, then, are you turned back?

اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى ؕ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ؕ ذٰلِكُمُ اللّٰهُ فَاَنّٰى تُؤْفَكُوْنَ ﴿۹۶﴾

97. He causes the break of day; and He made the night for rest and the sun and the moon for reckoning *time*. That is the decree of the Mighty, the Wise.

فَالِقُ الْاِصْبَاحِ ۚ وَ جَعَلَ الَّيْلَ سَكَنًا وَّ
الشَّمْسَ وَ الْقَمَرَ حُسْبَانًا ؕ ذٰلِكَ تَقْدِيْرُ
الْعَزِيْزِ الْعَلِيْمِ ﴿٩٧﴾

98. And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.

وَ هُوَ الَّذِيْ جَعَلَ لَكُمُ النُّجُوْمَ
لِتَهْتَدُوْا بِهَا فِيْ ظُلُمٰتِ الْبَرِّ وَ
الْبَحْرِ ؕ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ
يَّعْلَمُوْنَ ﴿٩٨﴾

99. And He it is Who has produced you from a single person and there is *for you* a home and a lodging. We have explained the Signs in detail for a people who understand.

وَ هُوَ الَّذِيْۤ اَنْشَاَكُمْ مِّنْ نَّفْسٍ
وَّاحِدَةٍ فَمُسْتَقَرٌّ وَّ مُسْتَوْدَعٌ ؕ قَدْ
فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُوْنَ ﴿٩٩﴾

100. And it is He Who sends down water from the cloud; and We bring forth therewith every kind of growth; then We bring forth with that green foliage wherefrom We produce clustered grain. And from the date-palm, out of its sheaths, *come forth* bunches hanging low. And *We produce therewith* gardens of grapes, and the olive and the pomegranate—similar and dissimilar. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe.

وَ هُوَ الَّذِيْۤ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ
فَاَخْرَجْنَا بِهٖ نَبَاتَ كُلِّ شَيْءٍ فَاَخْرَجْنَا
مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ۚ
وَ مِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
وَّ جَنّٰتٍ مِّنْ اَعْنَابٍ وَّ الزَّيْتُوْنَ وَ
الرُّمَّانَ مُشْتَبِهًا وَّ غَيْرَ مُتَشَابِهٍ ؕ
اُنْظُرُوْۤا اِلٰى ثَمَرِهٖۤ اِذَاۤ اَثْمَرَ وَ يَنْعِهٖ ؕ
اِنَّ فِيْ ذٰلِكُمْ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿١٠٠﴾

101. And they hold the Jinn to be partners with Allāh, although He created them; and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He and exalted *far* above what they attribute *to Him*!

وَ جَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَ خَلَقَهُمْ
وَ خَرَقُوْا لَهٗ بَنِيْنَ وَ بَنٰتٍۭ بِغَيْرِ ١٢
عِلْمٍ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَصِفُوْنَ ﴿١٠١﴾ ع
١٨

R. 13.

102. The Originator of the heavens and the earth! How can He have a son when He has no consort, and *when* He has created everything and has knowledge of all things?

بَدِيْعُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ اَنّٰى يَكُوْنُ لَهٗ
وَلَدٌ وَّ لَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ؕ وَ خَلَقَ كُلَّ
شَيْءٍ ۚ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٠٢﴾

103. Such is Allāh, your Lord. There is no God but He, the Creator of all things, so worship Him. And He is Guardian over everything.

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ
شَيْءٍ فَاعْبُدُوْهُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ﴿١٠٣﴾

104. Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware.

لَا تُدْرِكُهُ الْاَبْصَارُ ۡ وَهُوَ يُدْرِكُ الْاَبْصَارَ ۚ
وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿١٠٤﴾

105. Proofs have indeed come to you from your Lord; so whoever sees, it is for his own good; and whoever becomes blind, it is to his own harm. And I am not a guardian over you.

قَدْ جَآءَكُمْ بَصَآئِرُ مِنْ رَّبِّكُمْ ۚ فَمَنْ
اَبْصَرَ فَلِنَفْسِهٖ ۚ وَمَنْ عَمِيَ فَعَلَيْهَا ۭ وَ
مَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ﴿١٠٥﴾

106. And thus do We vary the Signs *that the truth may become established*, but *the result is* that they say, ‘Thou hast learnt *well*;’ and *We vary the Signs* that We may explain it to a people who have knowledge.

وَكَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ وَلِيَقُوْلُوْا
دَرَسْتَ وَلِنُبَيِّنَهٗ لِقَوْمٍ يَّعْلَمُوْنَ ﴿١٠٦﴾

107. Follow that which has been revealed to thee from thy Lord; there is no God but He; and turn aside from the idolaters.

اِتَّبِعْ مَآ اُوْحِيَ اِلَيْكَ مِنْ رَّبِّكَ ۚ لَآ اِلٰهَ
اِلَّا هُوَ ۚ وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿١٠٧﴾

108. And if Allāh had *enforced* His will, they would not have set up gods *with Him*. And We have not made thee a keeper over them nor art thou over them a guardian.

وَلَوْ شَآءَ اللّٰهُ مَآ اَشْرَكُوْا ۭ وَمَا جَعَلْنٰكَ
عَلَيْهِمْ حَفِيْظًا ۚ وَمَآ اَنْتَ عَلَيْهِمْ
بِوَكِيْلٍ ﴿١٠٨﴾

109. And revile not those whom they call upon beside Allāh, lest they, out of spite, revile Allāh in *their* ignorance. Thus unto every people have We caused their doing *to seem* fair. Then unto their Lord is their return; and He will inform them of what they used to do.

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ
اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًاۢ بِغَيْرِ عِلْمٍ ۭ
كَذٰلِكَ زَيَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ ۠ ثُمَّ اِلٰى
رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوْا
يَعْمَلُوْنَ ﴿١٠٩﴾

110. And they swear their strongest oaths by Allāh that if there came to them a Sign, they would surely believe therein. Say, ‘Surely, Signs are with Allāh. But what should make you understand that when the Signs come, they will not believe?’

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ
لَئِنْ جَآءَتْهُمْ اٰيَةٌ لَّيُؤْمِنُنَّ بِهَا ۭ قُلْ
اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ وَمَا يُشْعِرُكُمْ ۙ
اَنَّهَآ اِذَا جَآءَتْ لَا يُؤْمِنُوْنَ ﴿١١٠﴾

*111. And We shall confound their hearts and their eyes, as they believed not therein at the first time, and We shall leave them in their transgression to wander in distraction.

وَنُقَلِّبُ اَفْـِٕدَتَهُمْ وَاَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖٓ اَوَّلَ مَرَّةٍ وَّنَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿١١١﴾

ع ١٣ ١٩

R. 14.

Part 8

112. And even if We send down unto them angels, and the dead speak to them, and We gather to them all things face to face, they would not believe, unless Allāh *enforced* His will. But most of them behave ignorantly.

وَلَوْ اَنَّنَا نَزَّلْنَآ اِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتٰى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوْا لِيُؤْمِنُوْٓا اِلَّآ اَنْ يَّشَآءَ اللّٰهُ وَلٰكِنَّ اَكْثَرَهُمْ يَجْهَلُوْنَ ﴿١١٢﴾

113. And in like manner have We made for every Prophet an enemy, evil ones from among men and Jinn. They suggest one to another gilded speech in order to deceive—and if thy Lord had *enforced* His will, they would not have done it; so leave them alone with that which they fabricate—

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ وَالْجِنِّ يُوْحِيْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا ؕ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ﴿١١٣﴾

114. And in order that the hearts of those who believe not in the Hereafter may incline thereto and that they may be pleased therewith and that they may *continue to* earn what they are earning.

وَلِتَصْغٰٓى اِلَيْهِ اَفْـِٕدَةُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوْا مَا هُمْ مُّقْتَرِفُوْنَ ﴿١١٤﴾

115. Shall I seek for judge other than Allāh, when He it is Who has sent down to you the Book, clearly explained? And those to whom We gave the Book know that it has been sent down from thy Lord with truth; so be thou not of those who doubt.

اَفَغَيْرَ اللّٰهِ اَبْتَغِيْ حَكَمًا وَّهُوَ الَّذِيْٓ اَنْزَلَ اِلَيْكُمُ الْكِتٰبَ مُفَصَّلًا ؕ وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿١١٥﴾

116. And the word of thy Lord has been fulfilled in truth and justice. None can change His words; and He is the All-Hearing, the All-Knowing.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّعَدْلًا ؕ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿١١٦﴾

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*111. And We shall **cause their hearts and faculties of sight to revert to the same state as when they initially rejected Our Signs**, and We shall leave them in their transgression to wander in distraction.

117. And if thou obey the majority of those on earth, they will lead thee astray from Allāh's way. They follow nothing but *mere* conjecture, * and they do nothing but lie.

وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ
عَنْ سَبِيلِ اللَّهِ ۚ إِنْ يَتَّبِعُونَ إِلَّا
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٧﴾

118. Surely, thy Lord knows best those who go astray from His way; and He knows best those who are rightly guided.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ
سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٨﴾

119. Eat, then, of that over which the name of Allāh has been pronounced, if you are believers in His Signs.

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ
كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٩﴾

120. And what reason have you that you should not eat of that over which the name of Allāh has been pronounced, when He has already explained to you that which He has forbidden unto you—save that which you are forced to? And surely many mislead *others* by their evil desires through lack of knowledge. Assuredly, thy Lord knows best the transgressors.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ
اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ
عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ
كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ
عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾

*121. And eschew open sins as well as secret ones. Surely, those who earn sin will be rewarded for that which they have earned.

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ
الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ
بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢١﴾

122. And eat not of that on which the name of Allāh has not been pronounced, for surely that is disobedience. And certainly the evil ones inspire their friends that they may dispute with you. And if you obey them, you will indeed be setting up gods *with God.*

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ
عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ
لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ
وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٢﴾ ١٤ ع ١١ ١

R. 15.

123. Can he, who was dead and We gave him life and made for him a light whereby he walks among men, be like him whose condition is *that he is* in utter darkness whence he

أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ
نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ
فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ

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*117. **Note:** Here the word 'lie' is not sufficient to do justice to the fuller meaning of the word '*yakhruṣūn*' (يَخْرُصُوْنَ) which covers wider connotations like fabrication or professing to be able to predict the future while they only indulge in wild guesses.

*121. And eschew **sin be it apparent or hidden**.

cannot come forth? Thus have the doings of the disbelievers been made *to seem* fair to them.

كَذٰلِكَ زُيِّنَ لِلْكٰفِرِيْنَ مَا كَانُوْا
يَعْمَلُوْنَ ۱۲۳

*124. And thus have We made in every town the great ones from among its sinners *such as are in utter darkness* with the result that they plot therein; and they plot not except against their own souls; but they perceive not.

وَ كَذٰلِكَ جَعَلْنَا فِيْ كُلِّ قَرْيَةٍ
اَكٰبِرَ مُجْرِمِيْهَا لِيَمْكُرُوْا فِيْهَا ؕ وَ مَا
يَمْكُرُوْنَ اِلَّا بِاَنْفُسِهِمْ وَ مَا
يَشْعُرُوْنَ ۱۲۴

125. And when there comes to them a Sign, they say, ‘We will not believe until we are given the like of that which Allāh’s Messengers have been given.’ Allāh knows best where to place His Message. Surely, humiliation before Allāh and a severe punishment shall smite the offenders because of their plotting.

وَ اِذَا جَآءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ
نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَآ اُوْتِيَ
رُسُلُ اللّٰهِ ؔ ؕ اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ
رِسٰلَتَهٗ ؕ سَيُصِيْبُ الَّذِيْنَ اَجْرَمُوْا
صَغَارٌ عِنْدَ اللّٰهِ وَ عَذَابٌ شَدِيْدٌۢ بِمَا
كَانُوْا يَمْكُرُوْنَ ۱۲۵

وقف لازم
وقف منزل

*126. So, whomsoever Allāh wishes to guide, He expands his bosom for *the acceptance of* Islām; and as to him whom He wishes to *let* go astray, He makes his bosom narrow *and* close, as though he were mounting up into the skies. Thus does Allāh inflict punishment on those who do not believe.

فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ
صَدْرَهٗ لِلْاِسْلَامِ ۚ وَ مَنْ يُّرِدْ اَنْ يُّضِلَّهٗ
يَجْعَلْ صَدْرَهٗ ضَيِّقًا حَرَجًا كَاَنَّمَا
يَصَّعَّدُ فِي السَّمَآءِ ؕ كَذٰلِكَ يَجْعَلُ اللّٰهُ
الرِّجْسَ عَلَى الَّذِيْنَ لَا يُؤْمِنُوْنَ ۱۲۶

127. And this is the path of thy Lord *leading* straight *to Him.* We have indeed explained the Signs in detail for a people who would be admonished.

وَ هٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيْمًا ؕ قَدْ
فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّذَّكَّرُوْنَ ۱۲۷

128. For them is the abode of peace with their Lord, and He is their Friend because of what they did.

لَهُمْ دَارُ السَّلٰمِ عِنْدَ رَبِّهِمْ وَ هُوَ
وَلِيُّهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ۱۲۸

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*124. And thus **We allowed the leaders of the sinners in every township to plot therein** ***against the truth***; ...

Note: The expression ‘*akābira mujrimīhā*’ (اَكٰبِرَ مُجْرِمِيْهَا) literally means ‘the great among the sinful of that township.’ The word ‘great’ here may mean those who have the larger share of sin and as such they stand out among them as leaders or it may mean the great and influential members of a sinful society.

*126. So whomever Allāh wishes to guide, **He opens his heart** for *the acceptance of* Islām; and as to him whom He wishes to let go astray, **He constricts his heart as if he were climbing a steep height.** Thus does Allāh inflict punishment on those who do not believe.

Note: The word ‘ṣadra’ (صَدْرَ) can be translated as heart. (See *Al-Munjid.*)

129. And on the day when He will gather them all together, *He will say*, ‘O company of Jinn! you sought *to make subservient to yourselves* a great many from among men!’ And their friends from among men will say, ‘Our Lord! we profited from one another but *now* we have reached our term which Thou didst appoint for us.’ He will say, ‘The Fire is your abode, wherein you shall abide, save what Allāh may will.’ Surely, thy Lord is Wise, All-Knowing.

وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا ۚ يٰمَعْشَرَ
الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِّنَ الْاِنْسِ ۚ
وَقَالَ اَوْلِيٰٓؤُهُمْ مِّنَ الْاِنْسِ رَبَّنَا
اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَّبَلَغْنَآ
اَجَلَنَا الَّذِيْٓ اَجَّلْتَ لَنَا ۭ قَالَ النَّارُ
مَثْوٰىكُمْ خٰلِدِيْنَ فِيْهَآ اِلَّا مَا
شَآءَ اللّٰهُ ۭ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ١٢٩

130. And in like manner do We set some of the wrongdoers over the others because of what they earned.

وَكَذٰلِكَ نُوَلِّيْ بَعْضَ الظّٰلِمِيْنَ
بَعْضًا بِمَا كَانُوْا يَكْسِبُوْنَ ١٣٠ ع ١٥ ٢

R. 16.

131. ‘O company of Jinn and men! did not Messengers come to you from among yourselves who related to you My Signs and who warned you of the meeting of this your day?’ They will say, ‘We bear witness against ourselves.’ And the worldly life deceived them. And they will bear witness against themselves that they were disbelievers.

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اَلَمْ يَاْتِكُمْ
رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ وَ
يُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ۭ قَالُوْا
شَهِدْنَا عَلٰٓى اَنْفُسِنَا وَغَرَّتْهُمُ الْحَيٰوةُ
الدُّنْيَا وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ
كَانُوْا كٰفِرِيْنَ ١٣١

132. That is because thy Lord would not destroy the towns unjustly while their people were unwarned.

ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ
الْقُرٰى بِظُلْمٍ وَّاَهْلُهَا غٰفِلُوْنَ ١٣٢

133. And for all are degrees *of rank* according to what they do, and thy Lord is not unmindful of what they do.

وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ۭ وَمَا
رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ١٣٣

134. And thy Lord is Self-Sufficient, full of mercy. If He please, He can do away with you and cause to succeed you what He pleases, even as He raised you from the offspring of other people.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۭ اِنْ يَّشَاْ
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ
مَّا يَشَآءُ كَمَآ اَنْشَاَكُمْ مِّنْ ذُرِّيَّةِ
قَوْمٍ اٰخَرِيْنَ ۭ ١٣٤

135. Surely, that which you are promised shall come to pass and you cannot frustrate *it*.

اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ ۙ وَّمَآ اَنْتُمْ
بِمُعْجِزِيْنَ ١٣٥

136. Say, ‘O my people, act as best you can. I, too, am acting. Soon will you know whose will be the ultimate reward of the abode.’ Surely, the wrongdoers shall not prosper.

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ۝١٣٦

137. And they have assigned Allāh a portion of the crops and cattle which He has produced, and they say, ‘This is for Allāh,’ as they imagine, ‘and this is for our idols.’ But that which is for their idols reaches not Allāh, while that which is for Allāh *reaches their idols. Evil is what they judge.

وَجَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَالْاَنْعَامِ نَصِيْبًا فَقَالُوْا هٰذَا لِلّٰهِ بِزَعْمِهِمْ وَهٰذَا لِشُرَكَآئِنَا ۚ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۚ وَمَا كَانَ لِلّٰهِ فَهُوَ يَصِلُ اِلٰى شُرَكَآئِهِمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ۝١٣٧

*138. And in like manner have their associate-gods made the killing of their children *appear* beautiful to many of the idolaters that they may ruin them and cause them confusion in their religion. And if Allāh had *enforced* His will, they would not have done this; so leave them alone with that which they invent.

وَكَذٰلِكَ زَيَّنَ لِكَثِيْرٍ مِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوْلَادِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوْهُمْ وَلِيَلْبِسُوْا عَلَيْهِمْ دِيْنَهُمْ ؕ وَلَوْ شَآءَ اللّٰهُ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ۝١٣٨

139. And they say, ‘Such and such cattle and crops are forbidden. None shall eat thereof save whom we please’—so they allege—and there are cattle whose backs are forbidden, and there are cattle over which they pronounce not the name of Allāh, forging a lie against Him. Soon will He requite them for that which they have fabricated.

وَقَالُوْا هٰذِهٖۤ اَنْعَامٌ وَّحَرْثٌ حِجْرٌ ۖ لَّا يَطْعَمُهَآ اِلَّا مَنْ نَّشَآءُ بِزَعْمِهِمْ وَاَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَاَنْعَامٌ لَّا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ ؕ سَيَجْزِيْهِمْ بِمَا كَانُوْا يَفْتَرُوْنَ ۝١٣٩

140. And they say, ‘That which is in the wombs of such and such cattle is exclusively *reserved* for our males and is forbidden to our wives; but if it be *born* dead, then they are *all* *partakers thereof. He will reward them for their assertion. Surely, He is Wise, All-Knowing.

وَقَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ خَالِصَةٌ لِّذُكُوْرِنَا وَمُحَرَّمٌ عَلٰۤى اَزْوَاجِنَا ۚ وَاِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيْهِ شُرَكَآءُ ؕ سَيَجْزِيْهِمْ وَصْفَهُمْ ؕ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ ۝١٤٠

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*137. Evil is what they **conclude**.

*138. And in like manner have their **associates** made the killing of their children....

*140. He will **requite them** for their assertion.

141. Losers indeed are they who kill their children foolishly for lack of knowledge, and make unlawful what Allāh has provided for them, forging a lie against Allāh. They have indeed gone astray and are not rightly guided.

قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْٓا اَوْلَادَهُمْ
سَفَهًاۢ بِغَيْرِ عِلْمٍ وَّحَرَّمُوْا مَا رَزَقَهُمُ
اللّٰهُ افْتِرَآءً عَلَى اللّٰهِ ؕ قَدْ ضَلُّوْا وَمَا
كَانُوْا مُهْتَدِيْنَ ﴿۱۴۱﴾

R. 17.

142. And He it is Who brings into being gardens, trellised and untrellised, and the date-palm and cornfields whose fruits are of diverse kinds, and the olive and the pomegranate, alike and unlike. Eat of the fruit of each when it bears fruit, but pay His due on the day of harvest and exceed not the bounds. Surely, Allāh loves not those who exceed the bounds.

وَهُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ
وَّغَيْرَ مَعْرُوْشٰتٍ وَّالنَّخْلَ وَالزَّرْعَ
مُخْتَلِفًا اُكُلُهٗ وَالزَّيْتُوْنَ وَالرُّمَّانَ
مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍ ؕ كُلُوْا مِنْ
ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَاٰتُوْا حَقَّهٗ يَوْمَ
حَصَادِهٖ ۖ وَلَا تُسْرِفُوْا ؕ اِنَّهٗ لَا يُحِبُّ
الْمُسْرِفِيْنَ ﴿۱۴۲﴾

143. And of the cattle *He has created some* for burden and *some* for slaughter. Eat of that which Allāh has provided for you, and follow not the footsteps of Satan. Surely, he is to you an open foe.

وَمِنَ الْاَنْعَامِ حَمُوْلَةً وَّفَرْشًا ؕ كُلُوْا
مِمَّا رَزَقَكُمُ اللّٰهُ وَلَا تَتَّبِعُوْا خُطُوٰتِ
الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۱۴۳﴾

*144. *And of the cattle He has created* eight mates: of the sheep two, and of the goats two;—say, 'Is it the two males that He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you are truthful.'

ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ
وَمِنَ الْمَعْزِ اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ
حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ
عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ نَبِّـُٔوْنِيْ
بِعِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۴۴﴾

145. And of the camels two, and of the oxen two. Say, 'Is it the two males that He has forbidden or the two females or that which the wombs of the two females contain? Were you present when Allāh enjoined this on you?' Who is then more unjust than he who forges a lie against Allāh that he may lead men astray without knowledge? Surely, Allāh guides not the unjust people.

وَمِنَ الْاِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ
اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ
الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ
الْاُنْثَيَيْنِ ؕ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ وَصّٰىكُمُ
اللّٰهُ بِهٰذَا ۚ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى
عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ؕ
اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۴۵﴾

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*144. *He has created* eight mates **altogether** ***consisting of*** the sheep two, and of the goats two;—

R. 18.

146. Say, 'I find not in what has been revealed to me aught forbidden to an eater *who wishes* to eat it, except it be that which dies of itself, or blood poured forth, or the flesh of swine—for *all* that is unclean—or what is profane, on which is invoked the name of other than Allāh. But *whoso is driven by necessity, being neither disobedient nor exceeding *the limit*, then surely thy Lord is Most Forgiving, Merciful.'

قُلْ لَّآ اَجِدُ فِيْ مَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى
طَاعِمٍ يَّطْعَمُهٗٓ اِلَّآ اَنْ يَّكُوْنَ مَيْتَةً
اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِيْرٍ فَاِنَّهٗ
رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ ۚ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَاِنَّ
رَبَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤٦﴾

147. And to those who are Jews We forbade all animals having claws; and of the oxen and the sheep and goats did We forbid them their fats, save that which their backs bear or the intestines, or that which is mixed with a bone. That is the reward We gave them for their rebellion. And most surely We are truthful.

وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا كُلَّ ذِيْ
ظُفُرٍ ۚ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُوْمَهُمَآ اِلَّا مَا حَمَلَتْ ظُهُوْرُهُمَآ
اَوِ الْحَوَايَآ اَوْ مَا اخْتَلَطَ بِعَظْمٍ ؕ ذٰلِكَ
جَزَيْنٰهُمْ بِبَغْيِهِمْ ۖ وَاِنَّا لَصٰدِقُوْنَ ﴿١٤٧﴾

148. But if they accuse thee of falsehood, say, 'Your Lord is possessed of all-embracing mercy, and His wrath shall not be turned back from the guilty people.'

فَاِنْ كَذَّبُوْكَ فَقُلْ رَّبُّكُمْ ذُوْ رَحْمَةٍ
وَّاسِعَةٍ ۚ وَلَا يُرَدُّ بَاْسُهٗ عَنِ الْقَوْمِ
الْمُجْرِمِيْنَ ﴿١٤٨﴾

*149. Those who join gods *with God* will say, 'If Allāh had pleased, we could not have joined gods *with Him*, nor could our fathers; nor could we have made anything unlawful.' In like manner did those who were before them accuse *God's Messengers* of falsehood, until they tasted of Our wrath. Say, 'Have you any knowledge? Then produce it for us. You follow nothing but *mere* conjecture. And you do nothing but lie.'

سَيَقُوْلُ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ
مَآ اَشْرَكْنَا وَلَآ اٰبَآؤُنَا وَلَا حَرَّمْنَا
مِنْ شَيْءٍ ؕ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ
قَبْلِهِمْ حَتّٰى ذَاقُوْا بَاْسَنَا ؕ قُلْ هَلْ
عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا ؕ اِنْ
تَتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنْ اَنْتُمْ اِلَّا
تَخْرُصُوْنَ ﴿١٤٩﴾

*150. Say, 'Allāh's is the argument that reaches *home*. If He had

قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ فَلَوْ شَآءَ

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*146. **Note:** Here the word *idṭurra* (اُضْطُرَّ) means compelled by starvation and famished beyond one's capacity to withstand the pressure.

*149. Those who **associate partners** *with Allāh,* will say,

*150. Say, '**To Allāh belongs the conclusive argument**.

enforced His will, He could have surely guided you all.’

151. Say, ‘Bring forward your witnesses who testify that Allāh has forbidden this.’ If they bear witness, bear thou not witness with them, nor follow thou the evil inclinations of those who treat Our Signs as lies and those who believe not in the Hereafter and who set up equals to their Lord.

R. 19.

*152. Say, ‘Come, I will rehearse to you what your Lord has forbidden: that you associate not anything as partner with Him and *that you do* good to parents, and that you kill not your children for *fear of* poverty—it is We Who provide for you and for them—and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allāh has made sacred, save by right. That is what He has enjoined upon you, that you may understand.

153. ‘And approach not the property of the orphan, except in *a way* which is best, till he attains his maturity. And give full measure and weight with equity. We task not any soul except according to its capacity. And when you speak, observe justice, even if *the concerned person* be a relative, and fulfil the covenant of Allāh. That is what He enjoins upon you, that you may remember.’

154. And *say*, ‘This is My path *leading* straight. So follow it; and follow not *other* ways, lest they lead you away from His way. That is what He enjoins upon you, that you may *become able to* guard *against evils*.’

لَهَدٰىكُمْ اَجْمَعِيْنَ ﴿١٥٠﴾

قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ حَرَّمَ هٰذَا ۚ فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُوْنَ ﴿١٥١﴾ ع ١٨

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا ۚ وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿١٥٢﴾

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۚ وَاَوْفُوا الْكَيْلَ وَالْمِيْزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا ۚ وَاِذَا قُلْتُمْ فَاعْدِلُوْا وَلَوْ كَانَ ذَا قُرْبٰى ۚ وَبِعَهْدِ اللّٰهِ اَوْفُوْا ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿١٥٣﴾

وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٥٤﴾

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*152. Say, ‘Come, I will rehearse to you what your Lord has **made inviolable for you: that you may not associate anything with Him as a partner and that you must treat parents with exceeding kindness,** *155. Again, We gave Moses the Book—completing the favour upon him who did good, and an explanation of all *necessary* things, and a guidance and a mercy—that they might believe in the meeting with their Lord.

ثُمَّ اٰتَيْنَا مُوْسَى الْكِتٰبَ تَمَامًا عَلَى الَّذِيْٓ اَحْسَنَ وَ تَفْصِيْلًا لِّكُلِّ شَيْءٍ وَّ هُدًى وَّ رَحْمَةً لَّعَلَّهُمْ بِلِقَآءِ رَبِّهِمْ يُؤْمِنُوْنَ ١٥٥ ع ١٩

R. 20.

156. And this is a Book which We have sent down; *it is* full of blessings. So follow it, and guard against *sin* that you may be shown mercy;

وَ هٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَ اتَّقُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ١٥٦

157. Lest You should say, 'The Book was sent down only to two peoples before us, and we were indeed unaware of their reading;'

اَنْ تَقُوْلُوْٓا اِنَّمَآ اُنْزِلَ الْكِتٰبُ عَلٰى طَآئِفَتَيْنِ مِنْ قَبْلِنَا ۪ وَ اِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغٰفِلِيْنَ ١٥٧

158. Or lest you should say, 'Had the Book been sent down to us, we should surely have been better guided than they.' There has *now* come to you a clear evidence from your Lord, and a guidance and a mercy. Who, then, is more unjust than he who rejects the Signs of Allāh and turns away from them? We will requite those who turn away from Our Signs with an evil punishment because of their turning away.

اَوْ تَقُوْلُوْا لَوْ اَنَّآ اُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّآ اَهْدٰى مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ وَ هُدًى وَّ رَحْمَةٌ ۚ فَمَنْ اَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ وَ صَدَفَ عَنْهَا ؕ سَنَجْزِي الَّذِيْنَ يَصْدِفُوْنَ عَنْ اٰيٰتِنَا سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ١٥٨

159. Do they expect aught but that angels should come to them or that thy Lord should come or that some of the Signs of thy Lord should come? The day when some of the Signs of thy Lord shall come, to believe in them shall not profit a soul which believed not before, nor earned any good by its faith. Say, 'Wait ye, we *too* are waiting.'

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ رَبُّكَ اَوْ يَاْتِيَ بَعْضُ اٰيٰتِ رَبِّكَ ؕ يَوْمَ يَاْتِيْ بَعْضُ اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِيْٓ اِيْمَانِهَا خَيْرًا ؕ قُلِ انْتَظِرُوْٓا اِنَّا مُنْتَظِرُوْنَ ١٥٩

160. *As for* those who split up their religion and became *divided into* sects, thou hast no concern at all with them. Surely their case will come before Allāh, then will He

اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ كَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ ؕ اِنَّمَآ اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا

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*155. Again, We gave Moses the Book **which completely fulfils the requirements of one who is excellent in conduct and explains everything to the last detail and is a guidance and blessing so that they come to** believe in the meeting with their Lord.

كَانُوْا يَفْعَلُوْنَ ﴿١٦٠﴾

inform them of what they used to do.

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ
وَ مَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰٓى اِلَّا
مِثْلَهَا وَ هُمْ لَا يُظْلَمُوْنَ ﴿١٦١﴾

161. Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall have only a like reward; and they shall not be wronged.

قُلْ اِنَّنِيْ هَدٰىنِيْ رَبِّيْٓ اِلٰى صِرَاطٍ
مُّسْتَقِيْمٍ ۚ دِيْنًا قِيَمًا مِّلَّةَ اِبْرٰهِيْمَ
حَنِيْفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿١٦٢﴾

162. Say, ‘As for me, my Lord has *guided me unto a straight path—a right religion, the religion of Abraham, the upright. And he was not of those who join gods *with God.*’

قُلْ اِنَّ صَلَاتِيْ وَ نُسُكِيْ وَ مَحْيَايَ وَ
مَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٦٣﴾

163. Say, ‘My Prayer and my sacrifice and my life and my death are *all* for Allāh, the Lord of the worlds.

لَا شَرِيْكَ لَهٗ ۚ وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ
الْمُسْلِمِيْنَ ﴿١٦٤﴾

164. ‘He has no partner. And so am I commanded, and I am the first of those who submit.’

قُلْ اَغَيْرَ اللّٰهِ اَبْغِيْ رَبًّا وَّهُوَ رَبُّ كُلِّ
شَيْءٍ ۭ وَلَا تَكْسِبُ كُلُّ نَفْسٍ اِلَّا عَلَيْهَا ۚ
وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۚ ثُمَّ اِلٰى
رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿١٦٥﴾

165. Say, ‘Shall I seek a lord other than Allāh, while He is the Lord of *all things?’ And no soul acts but only against itself; nor does any bearer of burden bear the burden of another. Then to your Lord will be your return, and He will inform you of that wherein you used to differ.

وَهُوَ الَّذِيْ جَعَلَكُمْ خَلٰٓئِفَ الْاَرْضِ
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ
لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ ۭ اِنَّ رَبَّكَ
سَرِيْعُ الْعِقَابِ ۡ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴿١٦٦﴾

166. And He it is Who has made you successors *of others* on the earth and has exalted some of you over the others in degrees *of rank*, that He may try you by that which He has *given you. Surely, thy Lord is quick in punishment; and surely He is Most Forgiving, Merciful.

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*162. a right religion, the religion of Abraham **who was always inclined to the right path**. And he was not of those who associate partners *with God.*

*165. And no soul **earns aught *of evil* but carries its burden against itself. And no bearer shall carry the burden of another**. Then to your Lord will be your return......

*166. Surely, **your** Lord is **swift in punishment**; and surely He is Most Forgiving, Merciful.

رکوعاتها ٢٤ سُوْرَةُ الْاَعْرَافِ مَكِّيَّةٌ ٧ آیاتها ٢٠٧

AL-A‘RĀF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

2. Alif Lām Mīm Ṣād.‡

الٓمّٓصٓ ﴿٢﴾

3. *This is* a Book revealed unto thee—so let there be no straitness in thy bosom concerning it—that thou mayest warn thereby, and *that it be* an exhortation to the believers.

كِتٰبٌ اُنْزِلَ اِلَيْكَ فَلَا يَكُنْ فِيْ صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنْذِرَ بِهٖ وَذِكْرٰى لِلْمُؤْمِنِيْنَ ﴿٣﴾

4. Follow that which has been sent down to you from your Lord, and follow no protectors other than Him. How little do you remember!

اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٤﴾

5. How many a town have We destroyed! And Our punishment *came upon it by night or while they slept at noon.

وَكَمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا فَجَآءَهَا بَاْسُنَا بَيَاتًا اَوْ هُمْ قَآئِلُوْنَ ﴿٥﴾

6. So when Our punishment came upon them, their cry was nothing but that they said: ‘We were indeed wrongdoers!’

فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَآءَهُمْ بَاْسُنَآ اِلَّآ اَنْ قَالُوْٓا اِنَّا كُنَّا ظٰلِمِيْنَ ﴿٦﴾

7. And We will certainly question those to whom *the Messengers* were sent, and We will certainly question the Messengers.

فَلَنَسْـَٔلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَلَنَسْـَٔلَنَّ الْمُرْسَلِيْنَ ﴿٧﴾

8. Then will We certainly relate to them *their deeds* with knowledge, for We were never absent.

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَّمَا كُنَّا غَآئِبِيْنَ ﴿٨﴾

9. And the weighing on that day will be true. Then as for those whose scales are heavy, it is they who shall prosper.

وَالْوَزْنُ يَوْمَئِذِ ۣ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٩﴾

10. And as for those whose scales are light, it is they who shall have ruined their souls because of their being unjust to Our Signs.

وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ ﴿١٠﴾

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‡ I am Allāh, I know and I explain.

* 5. or while **they were resting at noon**.

100. And if thy Lord had *enforced* His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?

وَلَوْ شَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِي الْاَرْضِ
كُلُّهُمْ جَمِيْعًا ؕ اَفَاَنْتَ تُكْرِهُ النَّاسَ
حَتّٰى يَكُوْنُوْا مُؤْمِنِيْنَ ﴿۱۰۰﴾

101. And no soul can believe except by the permission of Allāh. And He makes *His* wrath *descend* on those who will not use their reason.

وَمَا كَانَ لِنَفْسٍ اَنْ تُؤْمِنَ اِلَّا بِاِذْنِ
اللّٰهِ ؕ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِيْنَ لَا
يَعْقِلُوْنَ ﴿۱۰۱﴾

102. Say, ‘Consider what is *happening* in the heavens and the earth.’ But Signs and Warners avail not a people who will not believe.

قُلِ انْظُرُوْا مَاذَا فِي السَّمٰوٰتِ وَ
الْاَرْضِ ؕ وَمَا تُغْنِي الْاٰيٰتُ وَالنُّذُرُ
عَنْ قَوْمٍ لَّا يُؤْمِنُوْنَ ﴿۱۰۲﴾

103. What then do they expect save the like of the days of *punishment suffered by* those who passed away before them? Say, ‘Wait then, *and* I am with you among those who wait.’

فَهَلْ يَنْتَظِرُوْنَ اِلَّا مِثْلَ اَيَّامِ الَّذِيْنَ
خَلَوْا مِنْ قَبْلِهِمْ ؕ قُلْ فَانْتَظِرُوْٓا اِنِّيْ
مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ﴿۱۰۳﴾

104. Then shall We save Our Messengers and those who believe. Thus *does it always happen*; it is incumbent on Us to save believers.

ثُمَّ نُنَجِّيْ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا كَذٰلِكَ ۚ
حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِيْنَ ﴿۱۰۴﴾ ۱۰ ع ۱۵

R. 11.

105. Say, “O ye men, if you are in doubt as to my religion, then *know that* I worship not those whom you worship beside Allāh, but I worship Allāh *alone* Who causes you to die, and I have been commanded to be of the believers,

قُلْ يٰٓاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ شَكٍّ
مِّنْ دِيْنِيْ فَلَآ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ
مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ اَعْبُدُ اللّٰهَ
الَّذِيْ يَتَوَفّٰىكُمْ ۖۚ وَاُمِرْتُ اَنْ
اَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿۱۰۵﴾

106. “And *I have also been commanded to say*: ‘Set thy face toward religion as one ever inclined *to God*, and be not thou of those who ascribe partners *to Him*.

وَاَنْ اَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۚ
وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿۱۰۶﴾

107. ‘And call not, beside Allāh, on any other that can neither profit thee nor harm thee. And if thou didst so, thou wouldst then certainly be of the wrongdoers.’ ”

وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ
وَلَا يَضُرُّكَ ۚ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا
مِّنَ الظّٰلِمِيْنَ ﴿۱۰۷﴾

108. And if Allāh touch thee with harm, there is none who can remove it but He: and if He desire good for thee, there is none who can repel His grace. He causes it to reach whomsoever of His servants He wills. And He is the Most Forgiving, Merciful.

وَإِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ
لَهٗٓ إِلَّا هُوَ ۚ وَإِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ
لِفَضْلِهٖ ؕ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ
عِبَادِهٖ ؕ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۱۰۸﴾

109. Say, ‘O ye men, now has the truth come to you from your Lord. So whosoever follows the guidance, follows it only for the good of his own soul, and whosoever errs, errs only against it. And I am not a keeper over you.’

قُلْ يٰٓأَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ
مِنْ رَّبِّكُمْ ۚ فَمَنِ اهْتَدٰى فَإِنَّمَا
يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَإِنَّمَا
يَضِلُّ عَلَيْهَا ۚ وَمَآ أَنَا عَلَيْكُمْ بِوَكِيْلٍ ﴿۱۰۹﴾

110. And follow that which is revealed to thee and be steadfast until Allāh give His judgment. And He is the Best of judges.

وَاتَّبِعْ مَا يُوْحٰٓى إِلَيْكَ وَاصْبِرْ حَتّٰى
يَحْكُمَ اللّٰهُ ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۱۱۰﴾

ركوعاتها ١٠ سُوْرَةُ هُوْدٍ مَكِّيَّةٌ ١١ اٰياتها ١٢٤

HŪD

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

*2. Alif Lām Rā.‡ *This is* a Book whose verses have been made unchangeable *and* then they have been expounded in detail. *It is* from One Wise, *and* All-Aware.

الٓرٰ ۟ كِتٰبٌ اُحْكِمَتْ اٰيٰتُهٗ ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ حَكِيْمٍ خَبِيْرٍ ۝٢

3. *It teaches* that you should worship none but Allāh. I am to you a Warner, and a bearer of glad tidings from Him;

اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ؕ اِنَّنِيْ لَكُمْ مِّنْهُ نَذِيْرٌ وَّبَشِيْرٌ ۝٣

4. And that you seek forgiveness of your Lord, *and* then turn to Him. He will provide for you a goodly provision until an appointed term. And He will grant His grace to every *one possessed of merit. And if you turn away, then surely, I fear for you the punishment of a dreadful day.

وَّاَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰٓى اَجَلٍ مُّسَمًّى وَّيُؤْتِ كُلَّ ذِيْ فَضْلٍ فَضْلَهٗ ؕ وَاِنْ تَوَلَّوْا فَاِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيْرٍ ۝٤

5. To Allāh is your return; and He has power over all things.

اِلَى اللّٰهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٥

6. Now surely, they fold up their breasts that they may hide themselves from Him. Aye, *even* when they cover themselves with their garments, He knows what they conceal and what they reveal. Surely, He is well aware of what is in *their* breasts.

اَلَآ اِنَّهُمْ يَثْنُوْنَ صُدُوْرَهُمْ لِيَسْتَخْفُوْا مِنْهُ ؕ اَلَا حِيْنَ يَسْتَغْشُوْنَ ثِيَابَهُمْ ۙ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۚ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٦

Part 12

7. And there is no creature that moves in the earth but it is for Allāh *to provide it with sustenance. And He knows its lodging and its home. All *this* is *recorded* in a clear Book.

وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ؕ كُلٌّ فِيْ كِتٰبٍ مُّبِيْنٍ ۝٧

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‡ I am Allāh Who is All-Seeing.

*2. Alif Lām Rā. This is a book whose verses **are fortified and made flawless and then** they have been expounded in detail.

*4. And if you turn away, then surely, I fear for you the punishment of a **colossal day**.

*7. And He knows its **place of temporary settlement and permanent abode**.

8. And He it is Who created the heavens and the earth in six periods, and His throne rests on water, that He might prove you *to show* which of you is best in conduct. And if thou say, 'You shall surely be raised after death,' those who disbelieve will certainly say, 'This is nothing but clear deception.'

وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ط وَلَئِنْ
قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ
لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هٰذَا إِلَّا
سِحْرٌ مُبِينٌ ﴿٨﴾

9. And if We put off their punishment until a reckoned time, they would certainly say, 'What withholds it?' Now surely, on the day that it shall come unto them, it shall not be averted from them, and that which they used to mock at shall encompass them.

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلٰى أُمَّةٍ
مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ط أَلَا يَوْمَ
يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٩﴾ ع

R. 2.

10. And if We make man taste of mercy from Us, and then take it away from him, verily, he is despairing, ungrateful.

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ
نَزَعْنٰهَا مِنْهُ ج إِنَّهُ لَيَئُوسٌ كَفُورٌ ﴿١٠﴾

11. And if after an adversity has touched him We cause him to taste of prosperity, he will assuredly say, 'Gone are the ills from me.' Lo! he is exultant, boastful;

وَلَئِنْ أَذَقْنٰهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ
لَيَقُولَنَّ ذَهَبَ السَّيِّاٰتُ عَنِّي ط إِنَّهُ
لَفَرِحٌ فَخُورٌ ﴿١١﴾

12. Save those who are steadfast and do good works. It is they who will have forgiveness and a great reward.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصّٰلِحٰتِ ط
أُولٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

13. *They imagine that* thou art now perhaps going to abandon part of that which has been revealed to thee; and thy bosom is becoming straitened thereby because they say, 'Wherefore has not a treasure been sent down to him or an angel come with him?' Verily, thou art only a Warner, and Allāh is Guardian over all things.

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحٰى إِلَيْكَ وَ
ضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا
أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ط
إِنَّمَا أَنْتَ نَذِيرٌ ط وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ
وَكِيلٌ ﴿١٣﴾

14. Do they say, 'He has forged it?' Say, 'Then bring ten Chapters like it, forged, and call on whom you can beside Allāh, if you are truthful.'

أَمْ يَقُولُونَ افْتَرٰىهُ ط قُلْ فَأْتُوا بِعَشْرِ
سُوَرٍ مِثْلِهِ مُفْتَرَيٰتٍ وَادْعُوا مَنِ
اسْتَطَعْتُمْ مِنْ دُونِ اللّٰهِ إِنْ كُنْتُمْ
صٰدِقِينَ ﴿١٤﴾

15. And if they do not respond to you, then know that it has been revealed *replete* with Allāh's knowledge and that there is no God but He. Will you then submit?

فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا
أُنزِلَ بِعِلْمِ اللَّهِ وَأَن لَّا إِلَٰهَ إِلَّا هُوَ ۖ فَهَلْ
أَنتُم مُّسْلِمُونَ ١٥

16. Whoso desires the present life and its embellishment, We will fully repay them for their works in this *life* and they shall not be wronged therein.

مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا
لَا يُبْخَسُونَ ١٦

17. Those are they who shall have nothing in the Hereafter save the Fire, and that which they wrought in this *life* shall come to naught, and vain shall be that which they used to do.

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا
النَّارُ ۖ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا
كَانُوا يَعْمَلُونَ ١٧

*18. Can he, then, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, *be an impostor*? Those *who consider these matters* believe therein, and whoever of the *opposing* parties disbelieves in it, Fire shall be his promised place. So be not thou in doubt about it. Surely, it is the truth from thy Lord; but most men do not believe.

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ
شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ
إِمَامًا وَرَحْمَةً ۚ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ
وَمَن يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ
مَوْعِدُهُ ۚ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ
إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ النَّاسِ
لَا يُؤْمِنُونَ ١٨

19. And who is more unjust than he who forges a lie against Allāh? Such shall be presented before their Lord,

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ
أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ

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*18. Can he, then, ***be an impostor***, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy? **They believe in him; and whoever from among the different sects rejects him,** Fire shall be his promised **abode.** So be not in doubt about it. Surely, it is the truth from **your** Lord; but most **people** do not believe.

Note: It is very important to determine to whom the pronoun 'they' refers. The only two persons mentioned in this verse are the Holy Prophet (may peace and blessings of Allāh be upon him) and the Divine witness who is to follow him. As far as Moses is concerned, it is not he but his Book to which reference is made because Books do not believe. It leaves us with the only option that a body of people is implied in the verse. The pronoun refers not only to the Prophet himself but also to his subordinate witness and some others.

The above verse should be understood in the same context that not only the Prophet and his witness believe in the truth of the Prophet and testify to it, but also the large number of their followers do the same.

It should be remembered that sometimes great Prophets are mentioned in the singular as one person but they have the potential to multiply and spread out. They are referred to as '*ummah*' (أُمَّة), a large body of people in themselves. For reference see chapter 16 verse 121.

Some have understood the pronoun 'they' ('*ūlā'ika*' أُولَٰئِكَ) to refer to Moses and his people.

and the witnesses will say, 'These are they who lied against their Lord.' Now surely, the curse of Allāh is on the unjust:

الْاَشْهَادُ هٰٓؤُلَآءِ الَّذِيْنَ كَذَبُوْا عَلٰى رَبِّهِمْ ۚ
اَلَا لَعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ﴿١٩﴾

20. Who turn *men* away from the path of Allāh and seek to make it crooked. And these it is who disbelieve in the Hereafter.

الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ
وَيَبْغُوْنَهَا عِوَجًا ؕ وَهُمْ بِالْاٰخِرَةِ هُمْ
كٰفِرُوْنَ ﴿٢٠﴾

21. Such can never frustrate *God's plans* in the land, nor have they any friends beside Allāh. Punishment will be doubled for them. They can neither hear, nor can they see.

اُولٰٓئِكَ لَمْ يَكُوْنُوْا مُعْجِزِيْنَ فِى الْاَرْضِ وَ
مَا كَانَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ ۘ
يُضٰعَفُ لَهُمُ الْعَذَابُ ؕ مَا كَانُوْا
يَسْتَطِيْعُوْنَ السَّمْعَ وَمَا كَانُوْا
يُبْصِرُوْنَ ﴿٢١﴾

وقف لازم

22. It is these who have ruined their souls, and that which they fabricated shall fail them.

اُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَ
ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢٢﴾

23. Undoubtedly, it is they who shall be the greatest losers in the Hereafter.

لَا جَرَمَ اَنَّهُمْ فِى الْاٰخِرَةِ هُمُ
الْاَخْسَرُوْنَ ﴿٢٣﴾

24. Verily, those who believe and do good works, and humble themselves before their Lord—these are the inmates of Heaven; therein shall they abide.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
وَاَخْبَتُوْٓا اِلٰى رَبِّهِمْ ۙ اُولٰٓئِكَ اَصْحٰبُ
الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٤﴾

25. The case of the two parties is like *that of* the blind and the deaf, and the seeing and the hearing. Is the case of the two alike? Will you not then understand?

مَثَلُ الْفَرِيْقَيْنِ كَالْاَعْمٰى وَالْاَصَمِّ وَ
الْبَصِيْرِ وَالسَّمِيْعِ ؕ هَلْ يَسْتَوِيٰنِ مَثَلًا ؕ
اَفَلَا تَذَكَّرُوْنَ ﴿٢٥﴾

٢ ع ٢ ٢

R. 3.

26. And We sent Noah to his people, *and he said*, 'Truly, I am a plain Warner to you,

وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖٓ ۫ اِنِّىْ لَكُمْ
نَذِيْرٌ مُّبِيْنٌ ﴿٢٦﴾

27. 'That you worship none but Allāh. Indeed, I fear for you the punishment of a grievous day.'

اَنْ لَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ؕ اِنِّىْٓ اَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ اَلِيْمٍ ﴿٢٧﴾

28. The chiefs of his people, who disbelieved, replied, 'We see in thee nothing but a man like ourselves, and we see that none have followed thee but those who, to all outward appearance, are the meanest of us. And we do not see in you any superiority over us;

فَقَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ
مَا نَرٰىكَ اِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرٰىكَ
اتَّبَعَكَ اِلَّا الَّذِيْنَ هُمْ اَرَاذِلُنَا بَادِىَ
الرَّاْىِ ۚ وَمَا نَرٰى لَكُمْ عَلَيْنَا مِنْ فَضْلٍۭ

nay, we believe you to be liars.'

بَلْ نَظُنُّكُمْ كٰذِبِيْنَ ۝٢٨

29. He said, "O my people, tell me: if I stand on a clear proof from my Lord and He has bestowed upon me from Himself a great mercy which has been rendered obscure to you, shall we force it upon you, while you are averse thereto?

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ
مِّنْ رَّبِّيْ وَ اٰتٰىنِيْ رَحْمَةً مِّنْ عِنْدِهٖ
فَعُمِّيَتْ عَلَيْكُمْ ؕ اَنُلْزِمُكُمُوْهَا وَ
اَنْتُمْ لَهَا كٰرِهُوْنَ ۝٢٩

30. "And O my people, I ask not of you any wealth in return for it. My reward is due from Allāh alone. And I am not going to drive away those who believe. They shall certainly meet their Lord. But I consider you to be a people who act ignorantly.

وَ يٰقَوْمِ لَآ اَسْـَٔلُكُمْ عَلَيْهِ مَالًا ؕ اِنْ
اَجْرِيَ اِلَّا عَلَى اللّٰهِ وَ مَآ اَنَا بِطَارِدِ
الَّذِيْنَ اٰمَنُوْا ؕ اِنَّهُمْ مُّلٰقُوْا رَبِّهِمْ
وَ لٰكِنِّيْۤ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ۝٣٠

31. "And O my people, who would help me against Allāh, if I were to drive them away? Will you not then consider?

وَ يٰقَوْمِ مَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ
طَرَدْتُّهُمْ ؕ اَفَلَا تَذَكَّرُوْنَ ۝٣١

32. "And I say not to you, 'I possess the treasures of Allāh,' nor do I know the unseen, nor say I, 'I am an angel.' Nor say I concerning those whom your eyes despise, 'Allāh will not bestow any good upon them'—Allāh knows best whatever is in their minds—Surely, I should then be of the unjust."

وَ لَآ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَ
لَآ اَعْلَمُ الْغَيْبَ وَ لَآ اَقُوْلُ اِنِّيْ مَلَكٌ وَّ
لَآ اَقُوْلُ لِلَّذِيْنَ تَزْدَرِيْۤ اَعْيُنُكُمْ
لَنْ يُّؤْتِيَهُمُ اللّٰهُ خَيْرًا ؕ اَللّٰهُ اَعْلَمُ
بِمَا فِيْۤ اَنْفُسِهِمْ ۚۖ اِنِّيْۤ اِذًا لَّمِنَ
الظّٰلِمِيْنَ ۝٣٢

33. They said, 'O Noah, thou hast indeed disputed with us *long* and hast disputed with us many a time; bring us now that with which thou threatenest us, if thou art of those who speak the truth.'

قَالُوْا يٰنُوْحُ قَدْ جٰدَلْتَنَا فَاَكْثَرْتَ
جِدَالَنَا فَاْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ
الصّٰدِقِيْنَ ۝٣٣

34. He said, 'Allāh alone will bring it to you, if He please, and you cannot frustrate *God's purpose*.

قَالَ اِنَّمَا يَاْتِيْكُمْ بِهِ اللّٰهُ اِنْ شَآءَ وَ مَآ
اَنْتُمْ بِمُعْجِزِيْنَ ۝٣٤

*35. 'And my advice will profit you not if I desire to advise you, if Allāh intends to destroy you. He is your Lord and to Him shall you be made to return.'

وَ لَا يَنْفَعُكُمْ نُصْحِيْۤ اِنْ اَرَدْتُّ اَنْ
اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ
يُّغْوِيَكُمْ ؕ هُوَ رَبُّكُمْ ۫ وَ اِلَيْهِ
تُرْجَعُوْنَ ۝٣٥

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*35. 'And my **admonishment** will profit you not, **however much** I desire to **admonish** you, if Allāh intends to destroy you. He is your Lord and to Him shall you be made to return.'

36. Do they say, ‘He has forged it?’ Say, ‘If I have forged it, on me be my sin and I am clear of the sins you commit.’

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ
افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ وَ اَنَا بَرِيْٓءٌ
مِّمَّا تُجْرِمُوْنَ ﴿٣٦﴾

R. 4.

37. And it was revealed to Noah, ‘None of thy people will believe except those who have already believed; grieve not therefore at what they have been doing.

وَ اُوْحِيَ اِلٰى نُوْحٍ اَنَّهٗ لَنْ يُّؤْمِنَ مِنْ
قَوْمِكَ اِلَّا مَنْ قَدْ اٰمَنَ فَلَا تَبْتَئِسْ
بِمَا كَانُوْا يَفْعَلُوْنَ ﴿٣٧﴾

38. ‘And build thou the Ark under Our eyes and *as commanded by* Our revelation. And address not Me concerning the wrongdoers. They are surely going to be drowned.’

وَ اصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَ وَحْيِنَا وَ
لَا تُخَاطِبْنِيْ فِي الَّذِيْنَ ظَلَمُوْا ۚ
اِنَّهُمْ مُّغْرَقُوْنَ ﴿٣٨﴾

39. And he was making the Ark; and every time the chiefs of his people passed by him, they mocked at him. He said, ‘If *now* you mock at us, *the time is coming when* we shall mock at you even just as you mock *now*.

وَ يَصْنَعُ الْفُلْكَ ۟ وَ كُلَّمَا مَرَّ عَلَيْهِ
مَلَاٌ مِّنْ قَوْمِهٖ سَخِرُوْا مِنْهُ ؕ قَالَ اِنْ
تَسْخَرُوْا مِنَّا فَاِنَّا نَسْخَرُ مِنْكُمْ كَمَا
تَسْخَرُوْنَ ﴿٣٩﴾

40. ‘Then you shall know who it is on whom will come a punishment that will disgrace him, and on whom will fall a lasting punishment.’

فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ
يُّخْزِيْهِ وَ يَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ﴿٤٠﴾

41. Till, when Our command came and the fountains *of the earth* gushed forth, We said, ‘Embark therein two of every kind, male and female, and thy family, except those against whom the word has already gone forth, and those who believe.’ And there did not believe *and live* with him except a few.

حَتّٰۤى اِذَا جَآءَ اَمْرُنَا وَ فَارَ التَّنُّوْرُ ۙ قُلْنَا
احْمِلْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ
اَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَ مَنْ
اٰمَنَ ؕ وَ مَاۤ اٰمَنَ مَعَهٗۤ اِلَّا قَلِيْلٌ ﴿٤١﴾

42. And he said, ‘Embark therein. In the name of Allāh be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful.’

وَ قَالَ ارْكَبُوْا فِيْهَا بِسْمِ اللّٰهِ مَجْرٖىهَا
وَ مُرْسٰىهَا ؕ اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ﴿٤٢﴾

43. And it moved along with them on waves like mountains. And Noah cried unto his son, while he was *keeping* apart, ‘O my son, embark with us and be not with the disbelievers.’

وَ هِيَ تَجْرِيْ بِهِمْ فِيْ مَوْجٍ كَالْجِبَالِ ۟ وَ
نَادٰى نُوْحُ ابْنَهٗ وَ كَانَ فِيْ مَعْزِلٍ
يّٰبُنَيَّ ارْكَبْ مَّعَنَا وَ لَا تَكُنْ مَّعَ
الْكٰفِرِيْنَ ﴿٤٣﴾

44. He replied, 'I shall soon betake myself to a mountain which will shelter me from the water.' He said, 'There is no shelter *for anyone* this day, from the decree of Allāh, excepting those to whom He shows mercy.' And the wave came in between the two; so he was among the drowned.

قَالَ سَاٰوِيْۤ اِلٰی جَبَلٍ يَّعْصِمُنِيْ مِنَ
الْمَآءِ ؕ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ
اللّٰهِ اِلَّا مَنْ رَّحِمَ ۚ وَ حَالَ بَيْنَهُمَا
الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِيْنَ ﴿۴۴﴾

45. And it was said, 'O earth, swallow thy water, and O sky, cease *raining*.' And the water was made to subside and the matter was ended. And *the Ark* came to rest on al-Jūdī. And it was said, 'Cursed be the wrongdoing people.'

وَ قِيْلَ يٰۤاَرْضُ ابْلَعِيْ مَآءَكِ وَ يٰسَمَآءُ
اَقْلِعِيْ وَ غِيْضَ الْمَآءُ وَ قُضِيَ الْاَمْرُ وَ
اسْتَوَتْ عَلَى الْجُوْدِيِّ وَ قِيْلَ بُعْدًا
لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿۴۵﴾ ع

46. And Noah cried unto his Lord and said: 'My Lord, verily, my son is of my family, and surely, Thy promise is true, and Thou art the Most Just of judges.'

وَ نَادٰی نُوْحٌ رَّبَّهٗ فَقَالَ رَبِّ اِنَّ ابْنِيْ مِنْ
اَهْلِيْ وَ اِنَّ وَعْدَكَ الْحَقُّ وَ اَنْتَ اَحْكَمُ
الْحٰكِمِيْنَ ﴿۴۶﴾

47. He said: 'O Noah, he is surely not of thy family; he is indeed *a man of* unrighteous conduct. So ask not of Me that of which thou hast no knowledge. I advise thee lest thou become *one* of the ignorant.'

قَالَ يٰنُوْحُ اِنَّهٗ لَيْسَ مِنْ اَهْلِكَ ۚ اِنَّهٗ
عَمَلٌ غَيْرُ صَالِحٍ ٭ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ
لَكَ بِهٖ عِلْمٌ ؕ اِنِّيْۤ اَعِظُكَ اَنْ تَكُوْنَ
مِنَ الْجٰهِلِيْنَ ﴿۴۷﴾

48. He said: 'My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be among the losers.'

قَالَ رَبِّ اِنِّيْۤ اَعُوْذُ بِكَ اَنْ اَسْـَٔلَكَ
مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ؕ وَ اِلَّا تَغْفِرْ لِيْ وَ
تَرْحَمْنِيْۤ اَكُنْ مِّنَ الْخٰسِرِيْنَ ﴿۴۸﴾

49. It was said, 'O Noah, descend *then* with peace from Us and blessings upon thee and upon peoples *to be born* of those with thee. And there will be *other* peoples whom We shall grant provision *for a time*, then shall a grievous punishment touch them from Us.'

قِيْلَ يٰنُوْحُ اهْبِطْ بِسَلٰمٍ مِّنَّا وَ بَرَكٰتٍ
عَلَيْكَ وَ عَلٰۤی اُمَمٍ مِّمَّنْ مَّعَكَ ؕ وَ
اُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِّنَّا
عَذَابٌ اَلِيْمٌ ﴿۴۹﴾

50. This is of the tidings of the unseen which We reveal to thee. Thou didst not know them, neither thou nor thy people, before this. So be thou patient; for the end is for the God-fearing.

تِلْكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهَاۤ اِلَيْكَ ۚ
مَا كُنْتَ تَعْلَمُهَاۤ اَنْتَ وَ لَا قَوْمُكَ مِنْ
قَبْلِ هٰذَا ۛؕ فَاصْبِرْ ۛؕ اِنَّ الْعَاقِبَةَ
لِلْمُتَّقِيْنَ ﴿۵۰﴾ معانقة ٤ ع ٢

R. 5.

51. And to ‘Ād *We sent* their brother Hūd. He said, ‘O my people, worship Allāh *alone*. You have no God beside Him. You are but forgers of lies.

وَاِلٰی عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ یٰقَوْمِ
اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَیْرُهٗ ؕ اِنْ
اَنْتُمْ اِلَّا مُفْتَرُوْنَ ﴿۵۱﴾

52. ‘O my people, I do not ask of you any reward therefor. My reward is not due except from Him Who created me. Will you not then understand?

یٰقَوْمِ لَاۤ اَسْـَٔلُكُمْ عَلَیْهِ اَجْرًا ؕ اِنْ اَجْرِیَ
اِلَّا عَلَی الَّذِیْ فَطَرَنِیْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۵۲﴾

53. ‘And O my people, ask forgiveness of your Lord, then turn to Him, He will send over you clouds pouring down abundant rain, and will add strength to your strength. And turn not away sinners.’

وَ یٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا
اِلَیْهِ یُرْسِلِ السَّمَآءَ عَلَیْكُمْ
مِّدْرَارًا وَّ یَزِدْكُمْ قُوَّةً اِلٰی قُوَّتِكُمْ وَ
لَا تَتَوَلَّوْا مُجْرِمِیْنَ ﴿۵۳﴾

54. They said, ‘O Hūd, thou hast not brought us any clear proof, and we are not going to forsake our gods *merely* because of thy saying, nor are we going to believe in thee.

قَالُوْا یٰهُوْدُ مَا جِئْتَنَا بِبَیِّنَةٍ وَّ مَا
نَحْنُ بِتَارِكِیْۤ اٰلِهَتِنَا عَنْ قَوْلِكَ وَ
مَا نَحْنُ لَكَ بِمُؤْمِنِیْنَ ﴿۵۴﴾

55. ‘We can only say that some of our gods have visited thee with evil.’ He replied, ‘Surely, I call Allāh to witness, and do ye also bear witness that I am clear of that which you associate as partners *with God*

اِنْ نَّقُوْلُ اِلَّا اعْتَرٰىكَ بَعْضُ اٰلِهَتِنَا
بِسُوْٓءٍ ؕ قَالَ اِنِّیْۤ اُشْهِدُ اللّٰهَ وَ اشْهَدُوْۤا
اَنِّیْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿۵۵﴾

56. ‘Beside Him. So devise plans against me, all *of you*, and give me no respite.

مِنْ دُوْنِهٖ فَكِیْدُوْنِیْ جَمِیْعًا ثُمَّ لَا
تُنْظِرُوْنِ ﴿۵۶﴾

57. ‘I have indeed put my trust in Allāh, my Lord and your Lord. There is no creature that moves *on the earth* but He holds it by the forelock. Surely, my Lord *stands* on the straight path.

اِنِّیْ تَوَكَّلْتُ عَلَی اللّٰهِ رَبِّیْ وَ رَبِّكُمْ ؕ مَا
مِنْ دَآبَّةٍ اِلَّا هُوَ اٰخِذٌۢ بِنَاصِیَتِهَا ؕ اِنَّ
رَبِّیْ عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ﴿۵۷﴾

58. ‘If then, you turn away, I have already conveyed to you that with which I have been sent to you, and my Lord will make another people take your place. And you cannot harm Him at all. Surely, my Lord is Guardian over all things.’

فَاِنْ تَوَلَّوْا فَقَدْ اَبْلَغْتُكُمْ مَّاۤ
اُرْسِلْتُ بِهٖۤ اِلَیْكُمْ ؕ وَ یَسْتَخْلِفُ
رَبِّیْ قَوْمًا غَیْرَكُمْ ۚ وَ لَا تَضُرُّوْنَهٗ شَیْـًٔا ؕ
اِنَّ رَبِّیْ عَلٰی كُلِّ شَیْءٍ حَفِیْظٌ ﴿۵۸﴾

59. And when Our command came, We saved Hūd and those who believed with him, by Our *special* mercy. And We saved them from a severe torment.

وَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا هُوْدًا وَّالَّذِيْنَ
اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا ۚ وَنَجَّيْنٰهُمْ
مِّنْ عَذَابٍ غَلِيْظٍ ﴿۵۹﴾

60. And these were ‘Ād. They denied the Signs of their Lord and disobeyed His Messengers and followed the bidding of every haughty enemy *of truth*.

وَتِلْكَ عَادٌ ۟ۙ جَحَدُوْا بِاٰيٰتِ رَبِّهِمْ
وَعَصَوْا رُسُلَهٗ وَاتَّبَعُوْٓا اَمْرَ كُلِّ
جَبَّارٍ عَنِيْدٍ ﴿۶۰﴾

61. And a curse was made to follow them in this world, and on the Day of Resurrection. Behold! *the tribe of* ‘Ād behaved ungratefully to their Lord. Behold! cursed are ‘Ād, the people of Hūd!

وَاُتْبِعُوْا فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً وَّ
يَوْمَ الْقِيٰمَةِ ؕ اَلَآ اِنَّ عَادًا كَفَرُوْا
رَبَّهُمْ ؕ اَلَا بُعْدًا لِّعَادٍ قَوْمِ هُوْدٍ ﴿۶۱﴾

R. 6.

62. And to *the tribe of* Thamūd *We send* their brother Ṣāliḥ. He said, ‘O my people worship Allāh; you have no God but Him. He raised you up from the earth, and settled you therein. So ask forgiveness of Him, then turn to Him *whole-heartedly*. Verily, my Lord is nigh, *and* answers *prayers*.’

وَاِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۘ قَالَ يٰقَوْمِ
اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ
هُوَ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاسْتَعْمَرَكُمْ
فِيْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْٓا اِلَيْهِ ؕ
اِنَّ رَبِّيْ قَرِيْبٌ مُّجِيْبٌ ﴿۶۲﴾

63. They said, ‘O Ṣāliḥ, thou wast among us one in whom we placed our hopes. Dost thou forbid us to worship what our fathers worshipped? And we are surely in disquieting doubt concerning that to which thou callest us.’

قَالُوْا يٰصٰلِحُ قَدْ كُنْتَ فِيْنَا مَرْجُوًّا
قَبْلَ هٰذَآ اَتَنْهٰىنَآ اَنْ نَّعْبُدَ مَا يَعْبُدُ
اٰبَآؤُنَا وَاِنَّنَا لَفِيْ شَكٍّ مِّمَّا تَدْعُوْنَآ
اِلَيْهِ مُرِيْبٍ ﴿۶۳﴾

64. He said, ‘O my people, tell me: if I stand on a clear proof from my Lord, and He has granted me mercy from Himself, who then will help me against Allāh, if I disobey Him? So you will not but add to my destruction.

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ
مِّنْ رَّبِّيْ وَاٰتٰىنِيْ مِنْهُ رَحْمَةً فَمَنْ
يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ عَصَيْتُهٗ ۟ فَمَا
تَزِيْدُوْنَنِيْ غَيْرَ تَخْسِيْرٍ ﴿۶۴﴾

65. ‘And O my people, this is the she-camel of Allāh as a Sign for you, so let her alone that she may feed in Allāh’s earth, and touch her not with harm lest a near punishment seize you.’

وَيٰقَوْمِ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً
فَذَرُوْهَا تَاْكُلْ فِيْٓ اَرْضِ اللّٰهِ وَلَا
تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ
قَرِيْبٌ ﴿۶۵﴾

فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِيْ دَارِكُمْ ثَلٰثَةَ اَيَّامٍ ؕ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ ﴿٦٦﴾

66. But they hamstrung her; then he said, 'Enjoy yourselves in your houses for three days. This is a promise which is not a lie.'

فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا وَّ الَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَ مِنْ خِزْيِ يَوْمِئِذٍ ؕ اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ﴿٦٧﴾

67. So when Our command came, we saved Ṣāliḥ and those who believed with him by Our *special* mercy, and *We saved them* from the ignominy of that day. Surely, thy Lord is Powerful, Mighty.

وَ اَخَذَ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ﴿٦٨﴾

*68. And punishment overtook those who had done wrong, and they lay prostrate in their houses,

كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَآ اِنَّ ثَمُوْدَا۟ كَفَرُوْا رَبَّهُمْ ؕ اَلَا بُعْدًا لِّثَمُوْدَ ﴿٦٩﴾

69. As though they had never dwelt therein. Behold! Thamūd behaved ungratefully to their Lord; Behold! cursed are *the tribe of* Thamūd.

R. 7.

وَ لَقَدْ جَآءَتْ رُسُلُنَآ اِبْرٰهِيْمَ بِالْبُشْرٰى قَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ جَآءَ بِعِجْلٍ حَنِيْذٍ ﴿٧٠﴾

70. And surely, Our messengers came to Abraham with glad tidings. They said, '*We bid you* peace.' He answered, 'Peace *be on you*,' and was not long in bringing a roasted calf.

فَلَمَّا رَاٰۤ اَيْدِيَهُمْ لَا تَصِلُ اِلَيْهِ نَكِرَهُمْ وَ اَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ اِنَّاۤ اُرْسِلْنَاۤ اِلٰى قَوْمِ لُوْطٍ ﴿٧١﴾

*71. But when he saw their hands not reaching thereto, he knew not what they were, and conceived a fear of them. They said, 'Fear not, for we have been sent to the people of Lot.'

وَ امْرَاَتُهٗ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنٰهَا بِاِسْحٰقَ ۙ وَ مِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوْبَ ﴿٧٢﴾

*72. And his wife was standing *by*, and she *too* was frightened, whereupon We gave her glad tidings of the birth of Isaac and, after Isaac, of Jacob.

قَالَتْ يٰوَيْلَتٰۤى ءَاَلِدُ وَ اَنَا عَجُوْزٌ وَّ هٰذَا بَعْلِيْ شَيْخًا ؕ اِنَّ هٰذَا لَشَيْءٌ عَجِيْبٌ ﴿٧٣﴾

73. She said, 'Oh, woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? This is indeed a strange thing!'

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*68. And **a thunderous blast** overtook those who had done wrong, **and as the morning broke they lay prostrate in their homes**.

*71. But when he saw their hands not reaching thereto, **he took them as *unfriendly* strangers**, and conceived a fear of them.

*72. And his wife was standing *by*, **she chuckled**, whereupon We gave her glad tidings of the birth of Isaac and, after Isaac, of Jacob.

74. They said, 'Dost thou wonder at Allāh's decree? The mercy of Allāh and His blessings are upon you, O people of the House. Surely, He is Praiseworthy, Glorious.'

قَالُوْٓا اَتَعْجَبِيْنَ مِنْ اَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَبَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ ؕ اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ ﴿٧٤﴾

75. And when fear left Abraham, and the glad tidings came to him, he began disputing with Us about the people of Lot.

فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِيْمَ الرَّوْعُ وَجَآءَتْهُ الْبُشْرٰى يُجَادِلُنَا فِيْ قَوْمِ لُوْطٍ ﴿٧٥﴾

76. Indeed, Abraham was clement, tender-hearted, and oft-turning *to God.*

اِنَّ اِبْرٰهِيْمَ لَحَلِيْمٌ اَوَّاهٌ مُّنِيْبٌ ﴿٧٦﴾

77. 'O Abraham, turn away from this. Surely, the command of thy Lord has gone forth, and surely, there is coming to them a punishment that cannot be averted.'

يٰۤاِبْرٰهِيْمُ اَعْرِضْ عَنْ هٰذَا ۚ اِنَّهٗ قَدْ جَآءَ اَمْرُ رَبِّكَ ۚ وَاِنَّهُمْ اٰتِيْهِمْ عَذَابٌ غَيْرُ مَرْدُوْدٍ ﴿٧٧﴾

78. And when Our messengers came to Lot, he was grieved on account of them and felt helpless on their behalf and said, 'This is a distressful day.'

وَلَمَّا جَآءَتْ رُسُلُنَا لُوْطًا سِيْٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَّقَالَ هٰذَا يَوْمٌ عَصِيْبٌ ﴿٧٨﴾

79. And his people came running towards him, trembling *with rage*; and before this *too* they used to do evil. He said, 'O my people, these are my daughters; they are purer for you. So fear Allāh and disgrace me not in the presence of my guests. Is there not among you any right-minded man?' *

وَجَآءَهٗ قَوْمُهٗ يُهْرَعُوْنَ اِلَيْهِ ؕ وَمِنْ قَبْلُ كَانُوْا يَعْمَلُوْنَ السَّيِّاٰتِ ؕ قَالَ يٰقَوْمِ هٰٓؤُلَآءِ بَنَاتِيْ هُنَّ اَطْهَرُ لَكُمْ فَاتَّقُوا اللّٰهَ وَلَا تُخْزُوْنِ فِيْ ضَيْفِيْ ؕ اَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيْدٌ ﴿٧٩﴾

80. They answered, 'Thou surely knowest that we have no claim on thy daughters, and thou surely knowest what we desire.'

قَالُوْا لَقَدْ عَلِمْتَ مَا لَنَا فِيْ بَنٰتِكَ مِنْ حَقٍّ ۚ وَاِنَّكَ لَتَعْلَمُ مَا نُرِيْدُ ﴿٨٠﴾

81. He said, 'Would that I had power *to deal* with you, or I should betake myself to a mighty support *for shelter.*'

قَالَ لَوْ اَنَّ لِيْ بِكُمْ قُوَّةً اَوْ اٰوِيْۤ اِلٰى رُكْنٍ شَدِيْدٍ ﴿٨١﴾

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* 79. He said, 'O my people, these are my daughters. **They are most chaste for you**. So fear Allāh and **do not disgrace me concerning my guests**. Is there not among you any right-minded man?'

Note: It was a most apt and disarming retort to a people who were not interested in the charms of the opposite sex. Virtually women were chaste for them. It is to this that the expression 'most chaste' refers. However the wicked gave this reply a perverted twist and posed as if Lot had offered them his own daughters so that the honour of his guests could be protected at their cost. As if he were inviting them to abuse their innocence. Evidently this reply was a reflection of their perverted nature.

*82. *The messengers* said, ‘O Lot, we are the messengers of thy Lord. They shall by no means reach thee. So depart with thy family in a part of the night, and let none of you look back, but thy wife. Surely, what is going to befall them shall *also* befall her. Verily, their appointed time is the morning. Is not the morning nigh?’

قَالُوْا يٰلُوْطُ اِنَّا رُسُلُ رَبِّكَ لَنْ يَّصِلُوْۤا اِلَيْكَ فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ اِلَّا امْرَاَتَكَ ؕ اِنَّهٗ مُصِيْبُهَا مَاۤ اَصَابَهُمْ ؕ اِنَّ مَوْعِدَهُمُ الصُّبْحُ ؕ اَلَيْسَ الصُّبْحُ بِقَرِيْبٍ ﴿٨٢﴾

83. So when Our command came, We turned that *town* upside down and We rained upon it stones of clay, layer upon layer,

فَلَمَّا جَآءَ اَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَاَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيْلٍ ۬ۙ مَّنْضُوْدٍ ﴿٨٣﴾

84. Marked *for them* in the decree of thy Lord. And such *punishment* is not far from the wrongdoers *of the present age*.

مُّسَوَّمَةً عِنْدَ رَبِّكَ ؕ وَمَا هِيَ مِنَ الظّٰلِمِيْنَ بِبَعِيْدٍ ﴿٨٤﴾ ع

R. 8.

85. And to Midian *We sent* their brother Shu‘aib. He said, ‘O my people, worship Allāh. You have no God other than Him. And give not short measure and short weight. I see you in *a state of* prosperity and I fear for you the punishment of a destructive day.

وَاِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيْزَانَ اِنِّيْۤ اَرٰىكُمْ بِخَيْرٍ وَّاِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيْطٍ ﴿٨٥﴾

*86. ‘And O my people, give full measure and full weight with equity, and defraud not people of their things and commit not iniquity in the earth, causing disorder.

وَيٰقَوْمِ اَوْفُوا الْمِكْيَالَ وَالْمِيْزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ﴿٨٦﴾

87. ‘That which is left *with you* by Allāh is better for you, if you are believers. And I am not a keeper over you.’

بَقِيَّتُ اللّٰهِ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ وَمَاۤ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ﴿٨٧﴾

88. They replied, ‘O Shu‘aib, does thy Prayer bid thee that we should leave what our fathers worshipped,

قَالُوْا يٰشُعَيْبُ اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَاۤ اَوْ اَنْ

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*82. **Note:** This advice of the visiting messengers indicates that the dialogue between Lot and his people took place in camera and that so far they had no direct access to him or to any one else in the house. Having failed in their attempt they might have intended to revisit Lot better prepared for forcing their entry into the house. This was denied them by the advice of the messengers to Lot that he should depart from the house during the latter part of the night with his members of the family except his wife.

*86. ‘And O my people, give full measure and full weight with equity, and **do not deprive people of things which *by right* belong to them** and commit not iniquity in the earth, causing disorder.

or that we cease to do with our property what we please? Thou art *indeed* very intelligent *and* right-minded.'

تَّفۡعَلَ فِيۡۤ اَمۡوَالِنَا مَا نَشٰٓؤُا ؕ اِنَّكَ لَاَنۡتَ الۡحَلِيۡمُ الرَّشِيۡدُ ۝٨٨

89. He said, 'O my people, tell me: if I stand on a clear evidence from my Lord, and He has provided me from Himself with a handsome provision, *what answer will you give to Him*? And I do not desire to do against you the *very* thing which I ask you not to do. I only desire reform as far as I can. There is no power in me save through Allāh. In Him do I trust and to Him do I return.

قَالَ يٰقَوۡمِ اَرَءَيۡتُمۡ اِنۡ كُنۡتُ عَلٰى بَيِّنَةٍ مِّنۡ رَّبِّيۡ وَرَزَقَنِيۡ مِنۡهُ رِزۡقًا حَسَنًا ؕ وَمَاۤ اُرِيۡدُ اَنۡ اُخَالِفَكُمۡ اِلٰى مَاۤ اَنۡهٰكُمۡ عَنۡهُ ؕ اِنۡ اُرِيۡدُ اِلَّا الۡاِصۡلَاحَ مَا اسۡتَطَعۡتُ ؕ وَمَا تَوۡفِيۡقِيۡۤ اِلَّا بِاللّٰهِ ؕ عَلَيۡهِ تَوَكَّلۡتُ وَاِلَيۡهِ اُنِيۡبُ ۝٨٩

90. 'And O my people, let not *your* hostility towards me lead you *to this* that there should befall you the like of that which befell the people of Noah or the people of Hūd or the people of Ṣāliḥ; and the people of Lot are not far from you.

وَيٰقَوۡمِ لَا يَجۡرِمَنَّكُمۡ شِقَاقِيۡۤ اَنۡ يُّصِيۡبَكُمۡ مِّثۡلُ مَاۤ اَصَابَ قَوۡمَ نُوۡحٍ اَوۡ قَوۡمَ هُوۡدٍ اَوۡ قَوۡمَ صٰلِحٍ ؕ وَمَا قَوۡمُ لُوۡطٍ مِّنۡكُمۡ بِبَعِيۡدٍ ۝٩٠

91. 'And seek forgiveness of your Lord; then turn to Him *whole-heartedly*. Verily, my Lord is Merciful, Most Loving.'

وَاسۡتَغۡفِرُوۡا رَبَّكُمۡ ثُمَّ تُوۡبُوۡۤا اِلَيۡهِ ؕ اِنَّ رَبِّيۡ رَحِيۡمٌ وَّدُوۡدٌ ۝٩١

92. They replied, 'O Shu'aib, we do not understand much of that which thou sayest, and surely, we see that thou art weak among us. And were it not for thy tribe, we would surely *stone thee. And thou holdest no strong position among us.'

قَالُوۡا يٰشُعَيۡبُ مَا نَفۡقَهُ كَثِيۡرًا مِّمَّا تَقُوۡلُ وَاِنَّا لَنَرٰىكَ فِيۡنَا ضَعِيۡفًا ۚ وَلَوۡلَا رَهۡطُكَ لَرَجَمۡنٰكَ ۚ وَمَاۤ اَنۡتَ عَلَيۡنَا بِعَزِيۡزٍ ۝٩٢

93. He said, 'O my people, is my tribe mightier with you than Allāh? And you have cast Him behind your backs as neglected. Surely, my Lord encompasses all that you do.

قَالَ يٰقَوۡمِ اَرَهۡطِيۡۤ اَعَزُّ عَلَيۡكُمۡ مِّنَ اللّٰهِ ؕ وَاتَّخَذۡتُمُوۡهُ وَرَآءَكُمۡ ظِهۡرِيًّا ؕ اِنَّ رَبِّيۡ بِمَا تَعۡمَلُوۡنَ مُحِيۡطٌ ۝٩٣

94. 'And O my people, act as best you can, I *too* am acting. You will soon know on whom lights a punishment that will disgrace him, and who it is that is a liar. And wait; surely, I wait with you.'

وَيٰقَوۡمِ اعۡمَلُوۡا عَلٰى مَكَانَتِكُمۡ اِنِّيۡ عَامِلٌ ؕ سَوۡفَ تَعۡلَمُوۡنَ ۙ مَنۡ يَّاۡتِيۡهِ عَذَابٌ يُّخۡزِيۡهِ وَمَنۡ هُوَ كَاذِبٌ ؕ وَارۡتَقِبُوۡۤا اِنِّيۡ مَعَكُمۡ رَقِيۡبٌ ۝٩٤

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*92. **As for you, you hold no power over us.'**

95. And when Our command came, We saved Shu‘aib and those who had believed with him by Our *special* mercy; and chastisement seized those who had done wrong, so that they lay prostrate in their houses,

وَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا وَّ
الَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَ
اَخَذَتِ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ
فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ٩٥

96. As though they had never dwelt therein. Behold! how Midian was cut off, even as Thamūd had been cut off.

كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَا بُعْدًا
لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُوْدُ ٩٦

R. 9.

97. And, surely, We sent Moses with Our Signs and manifest authority

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَسُلْطٰنٍ
مُّبِيْنٍ ٩٧

98. To Pharaoh and his chiefs; but they followed the command of Pharaoh, and the command of Pharaoh was not at all rightful.

اِلٰى فِرْعَوْنَ وَمَلَا۠ئِهٖ فَاتَّبَعُوْۤا اَمْرَ
فِرْعَوْنَ ۚ وَمَاۤ اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ٩٨

*99. He will go before his people on the Day of Resurrection and will bring them down into the Fire, *even as cattle are brought to a watering-place*. And evil is the watering-place arrived at.

يَقْدُمُ قَوْمَهٗ يَوْمَ الْقِيٰمَةِ
فَاَوْرَدَهُمُ النَّارَ ؕ وَبِئْسَ الْوِرْدُ
الْمَوْرُوْدُ ٩٩

*100. And a curse was made to follow them in this *life* and on the Day of Resurrection. Evil is the gift which shall be given *them*.

وَاُتْبِعُوْا فِيْ هٰذِهٖ لَعْنَةً وَّيَوْمَ
الْقِيٰمَةِ ؕ بِئْسَ الرِّفْدُ الْمَرْفُوْدُ ١٠٠

101. That is of the tidings of the *ruined* cities, We relate it to thee. Of them *some* are standing and *some* have been mown down *like the harvest*.

ذٰلِكَ مِنْ اَنْۢبَآءِ الْقُرٰى نَقُصُّهٗ
عَلَيْكَ مِنْهَا قَآئِمٌ وَّحَصِيْدٌ ١٠١

102. And We did not wrong them, but they wronged themselves; and their gods on whom they called beside Allāh were of no avail to them at all when the command of thy Lord came; and they added to them naught but perdition.

وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ ظَلَمُوْۤا اَنْفُسَهُمْ
فَمَاۤ اَغْنَتْ عَنْهُمْ اٰلِهَتُهُمُ الَّتِيْ يَدْعُوْنَ
مِنْ دُوْنِ اللّٰهِ مِنْ شَيْءٍ لَّمَّا جَآءَ اَمْرُ
رَبِّكَ ؕ وَمَا زَادُوْهُمْ غَيْرَ تَتْبِيْبٍ ١٠٢

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* 99. **He will walk in front of his people on the Day of Resurrection and will lead them on to the *pit of* Fire** *even as cattle are brought to a watering-place.* **Evil is the watering-place and those who are led to it.**

* 100. **They are chased by a curse** in this *life* and on the Day of Resurrection. Evil is the gift **and so are those given such a gift.**

103. Such is the grasp of thy Lord when He seizes the cities while they are doing wrong. Surely, His grasp is grievous *and* severe.

وَكَذٰلِكَ اَخۡذُ رَبِّكَ اِذَاۤ اَخَذَ الۡقُرٰى وَهِيَ ظَالِمَةٌ ؕ اِنَّ اَخۡذَهٗۤ اَلِيۡمٌ شَدِيۡدٌ ﴿١٠٣﴾

104. In that surely is a Sign for him who fears the punishment of the Hereafter. That is a day for which *all* mankind shall be gathered together and that is a day *the proceedings of* which shall be witnessed *by all.*

اِنَّ فِيۡ ذٰلِكَ لَاٰيَةً لِّمَنۡ خَافَ عَذَابَ الۡاٰخِرَةِ ؕ ذٰلِكَ يَوۡمٌ مَّجۡمُوۡعٌ ۙ لَّهُ النَّاسُ وَذٰلِكَ يَوۡمٌ مَّشۡهُوۡدٌ ﴿١٠٤﴾

105. And We delay it not save for a computed term.

وَمَا نُؤَخِّرُهٗۤ اِلَّا لِاَجَلٍ مَّعۡدُوۡدٍ ؕ ﴿١٠٥﴾

106. The day it comes, no soul shall speak except by His permission; then *some* of them will prove unfortunate and *others* fortunate.

يَوۡمَ يَاۡتِ لَا تَكَلَّمُ نَفۡسٌ اِلَّا بِاِذۡنِهٖ ۚ فَمِنۡهُمۡ شَقِيٌّ وَّسَعِيۡدٌ ﴿١٠٦﴾

107. As for those who will prove unfortunate, they shall be in the Fire, wherein there shall be for them sighing and sobbing,

فَاَمَّا الَّذِيۡنَ شَقُوۡا فَفِي النَّارِ لَهُمۡ فِيۡهَا زَفِيۡرٌ وَّشَهِيۡقٌ ۙ ﴿١٠٧﴾

108. Abiding therein so long as the heavens and the earth endure, excepting what thy Lord may will. Surely, thy Lord does bring about what He pleases.

خٰلِدِيۡنَ فِيۡهَا مَا دَامَتِ السَّمٰوٰتُ وَالۡاَرۡضُ اِلَّا مَا شَآءَ رَبُّكَ ؕ اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيۡدُ ﴿١٠٨﴾

109. But as for those who will prove fortunate, they shall be in Heaven; abiding therein so long as the heavens and the earth endure, excepting what thy Lord may will—a gift that shall not be cut off.

وَاَمَّا الَّذِيۡنَ سُعِدُوۡا فَفِي الۡجَنَّةِ خٰلِدِيۡنَ فِيۡهَا مَا دَامَتِ السَّمٰوٰتُ وَالۡاَرۡضُ اِلَّا مَا شَآءَ رَبُّكَ ؕ عَطَآءً غَيۡرَ مَجۡذُوۡذٍ ﴿١٠٩﴾

110. So be not in doubt concerning that which these *people* worship. They only worship as their fathers worshipped before, and We shall surely pay them in full their portion undiminished.

فَلَا تَكُ فِيۡ مِرۡيَةٍ مِّمَّا يَعۡبُدُ هٰٓؤُلَآءِ ؕ مَا يَعۡبُدُوۡنَ اِلَّا كَمَا يَعۡبُدُ اٰبَآؤُهُمۡ مِّنۡ قَبۡلُ ؕ وَاِنَّا لَمُوَفُّوۡهُمۡ نَصِيۡبَهُمۡ غَيۡرَ مَنۡقُوۡصٍ ﴿١١٠﴾ ع

R. 10.

111. And We certainly gave Moses the Book, but differences were created therein; and had it not been for a word already gone forth from thy Lord, surely, the matter would have been decided between them *long before*; and *now* these *people* are in a disquieting doubt concerning it.

وَلَقَدۡ اٰتَيۡنَا مُوۡسَى الۡكِتٰبَ فَاخۡتُلِفَ فِيۡهِ ؕ وَلَوۡلَا كَلِمَةٌ سَبَقَتۡ مِنۡ رَّبِّكَ لَقُضِيَ بَيۡنَهُمۡ ؕ وَاِنَّهُمۡ لَفِيۡ شَكٍّ مِّنۡهُ مُرِيۡبٍ ﴿١١١﴾

112. And surely, *the works of* all *these have* not yet *been requited but* thy Lord will certainly repay them in full, according to their works. He is surely well aware of all that they do.

وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ
أَعْمَالَهُمْ ۚ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ١١٢

113. So stand thou upright, as thou hast been commanded, and *also* those who have turned *to God* with thee; and exceed ye not the bounds, *O believers*; *for* surely, He sees what you do.

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ
وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ١١٣

114. And incline not toward those who do wrong, lest the Fire touch you. And you shall have no friends beside Allāh, nor shall you be helped.

وَلَا تَرْكَنُوْا إِلَى الَّذِيْنَ ظَلَمُوْا
فَتَمَسَّكُمُ النَّارُ ۙ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ
مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنْصَرُوْنَ ١١٤

* 115. And observe Prayer at the two ends of the day, and in the hours of the night *that are nearer the day*. Surely, good works drive away evil works. This is a reminder for those who would remember.

وَأَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا
مِّنَ الَّيْلِ ۚ إِنَّ الْحَسَنٰتِ يُذْهِبْنَ
السَّيِّاٰتِ ۚ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ ١١٥

116. And be thou steadfast; for surely, Allāh suffers not the reward of the righteous to perish.

وَاصْبِرْ فَإِنَّ اللّٰهَ لَا يُضِيْعُ أَجْرَ
الْمُحْسِنِيْنَ ١١٦

117. Why, then, were there not among the generations before you persons possessed of understanding who would have forbidden corruption in the earth—except a few of those whom We saved from among them? But the wrongdoers followed that by which they were afforded ease and comfort, and they became guilty.

فَلَوْلَا كَانَ مِنَ الْقُرُوْنِ مِنْ قَبْلِكُمْ
أُولُوْا بَقِيَّةٍ يَّنْهَوْنَ عَنِ الْفَسَادِ فِي
الْأَرْضِ إِلَّا قَلِيْلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ
وَاتَّبَعَ الَّذِيْنَ ظَلَمُوْا مَآ أُتْرِفُوْا فِيْهِ وَ
كَانُوْا مُجْرِمِيْنَ ١١٧

118. And thy Lord would not destroy the cities unjustly while the people thereof were righteous.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرٰى بِظُلْمٍ
وَّأَهْلُهَا مُصْلِحُوْنَ ١١٨

119. And if thy Lord had *enforced* His will, He would have surely made mankind one people; but they would not cease to differ,

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً
وَّاحِدَةً وَّلَا يَزَالُوْنَ مُخْتَلِفِيْنَ ١١٩

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* 115. And observe Prayer at the two ends of the day, and **parts** of the night ***close to** the day*. **Surely virtues drive away evils.**

120. Save those on whom thy Lord has had mercy, and for this has He created them. But the word of thy Lord shall be fulfilled: 'Verily, I will fill Hell with *the disobedient* Jinn and men all together.'

اِلَّا مَنْ رَّحِمَ رَبُّكَ ؕ وَ لِذٰلِكَ خَلَقَهُمْ ؕ
وَ تَمَّتْ كَلِمَةُ رَبِّكَ لَاَمْلَـَٔنَّ جَهَنَّمَ
مِنَ الْجِنَّةِ وَ النَّاسِ اَجْمَعِيْنَ ﴿۱۱۹﴾

121. And all of the tidings of the Messengers, whereby We make thy heart firm, We relate unto thee. And herein has come to thee the truth and an exhortation and a reminder for believers.

وَ كُلًّا نَّقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ الرُّسُلِ
مَا نُثَبِّتُ بِهٖ فُؤَادَكَ ۚ وَ جَآءَكَ فِيْ
هٰذِهِ الْحَقُّ وَ مَوْعِظَةٌ وَّ ذِكْرٰى
لِلْمُؤْمِنِيْنَ ﴿۱۲۰﴾

122. And say to those who believe not: 'Act as best you can, we *too* are acting.

وَ قُلْ لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ اعْمَلُوْا
عَلٰى مَكَانَتِكُمْ ؕ اِنَّا عٰمِلُوْنَ ﴿۱۲۱﴾

123. 'And wait ye, we *too* are waiting.'

وَ انْتَظِرُوْا ۚ اِنَّا مُنْتَظِرُوْنَ ﴿۱۲۲﴾

124. And to Allāh belongs the hidden things of the heavens and the earth, and to Him shall the whole affair be referred. So worship Him and put thy trust in Him *alone*. And thy Lord is not unmindful of what you do.

وَ لِلّٰهِ غَيْبُ السَّمٰوٰتِ وَ الْاَرْضِ وَ
اِلَيْهِ يُرْجَعُ الْاَمْرُ كُلُّهٗ فَاعْبُدْهُ وَ
تَوَكَّلْ عَلَيْهِ ؕ وَ مَا رَبُّكَ بِغَافِلٍ
عَمَّا تَعْمَلُوْنَ ﴿۱۲۳﴾ ع

رُکُوْعَاتُہَا ۱۲ سُوْرَۃُ یُوْسُفَ مَکِّیَّۃٌ ۱۲ اٰیَاتُہَا ۱۱۲

YŪSUF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۱

2. Alif Lām Rā.‡ These are verses of the clear Book.

الٓرٰ قف تِلْكَ اٰیٰتُ الْكِتٰبِ الْمُبِیْنِ ۲

*3. We have revealed it—the Qur'ān in Arabic—that you may understand.

اِنَّاۤ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِیًّا لَّعَلَّكُمْ
تَعْقِلُوْنَ ۳

*4. We narrate unto thee the most beautiful narration by revealing to thee this Qur'ān, though thou wast, before this, of those not possessed of *requisite* knowledge.

نَحْنُ نَقُصُّ عَلَیْكَ اَحْسَنَ الْقَصَصِ
بِمَاۤ اَوْحَیْنَاۤ اِلَیْكَ هٰذَا الْقُرْاٰنَ ۖۗ وَ
اِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِیْنَ ۴

5. *Remember the time* when Joseph said to his father, 'O my father, I saw *in a dream* eleven stars and the sun and the moon, I saw them making obeisance to me.'

اِذْ قَالَ یُوْسُفُ لِاَبِیْهِ یٰۤاَبَتِ اِنِّیْ
رَاَیْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّ الشَّمْسَ
وَ الْقَمَرَ رَاَیْتُهُمْ لِیْ سٰجِدِیْنَ ۵

6. He said, 'O my darling son, relate not thy dream to thy brothers, lest they contrive a plot against thee; for Satan is to man an open enemy.

قَالَ یٰبُنَیَّ لَا تَقْصُصْ رُءْیَاكَ عَلٰۤى
اِخْوَتِكَ فَیَكِیْدُوْا لَكَ كَیْدًا ؕ اِنَّ
الشَّیْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِیْنٌ ۶

*7. 'And thus *shall it be as thou hast seen*, thy Lord will choose thee and teach thee the interpretation of things and perfect His favour upon thee and upon the family of Jacob as He perfected it upon two of thy forefathers—Abraham and Isaac. Verily, thy Lord is All-Knowing, Wise.'

وَ كَذٰلِكَ یَجْتَبِیْكَ رَبُّكَ وَ یُعَلِّمُكَ مِنْ
تَاْوِیْلِ الْاَحَادِیْثِ وَ یُتِمُّ نِعْمَتَهٗ عَلَیْكَ
وَ عَلٰۤى اٰلِ یَعْقُوْبَ كَمَاۤ اَتَمَّهَا عَلٰۤى
اَبَوَیْكَ مِنْ قَبْلُ اِبْرٰهِیْمَ وَ اِسْحٰقَ ؕ
ع اِنَّ رَبَّكَ عَلِیْمٌ حَكِیْمٌ ۷

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‡ I am Allāh Who is All-Seeing.

*3. We have revealed it—the Qur'ān ***an oft recited Book***—in Arabic ***a clear eloquent language***—that you may understand.

*4. We narrate unto **you** the most beautiful narration by revealing to **you** this Qur'ān, **while before this, you were of those who were unaware**.

*7. 'And thus *shall it be as* ***you have*** *seen,* **your** Lord will choose **you** and teach **you** the interpretation of **narrated matters** and perfect His favour upon **you** and upon the family of Jacob as He perfected it upon two of **your** forefathers—Abraham and Isaac. Verily, **your** Lord is All-Knowing, Wise.

R. 2.

8. Surely, in Joseph and his brethren there are Signs for the inquirers.

لَقَدْ كَانَ فِيْ يُوْسُفَ وَاِخْوَتِهٖٓ اٰيٰتٌ
لِّلسَّآئِلِيْنَ ٨

9. When they said, 'Verily, Joseph and his brother are dearer to our father than we are, although we are a strong party. Surely, our father is in manifest error.

اِذْ قَالُوْا لَيُوْسُفُ وَاَخُوْهُ اَحَبُّ اِلٰٓى
اَبِيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ ؕ اِنَّ اَبَانَا
لَفِيْ ضَلٰلٍ مُّبِيْنِۚۖ ٩

10. 'Kill Joseph or cast him out to some *distant* land, so that your father's favour may become exclusively yours and you can thereafter become a righteous people.'

اِۨقْتُلُوْا يُوْسُفَ اَوِ اطْرَحُوْهُ اَرْضًا يَّخْلُ
لَكُمْ وَجْهُ اَبِيْكُمْ وَتَكُوْنُوْا مِنْۢ بَعْدِهٖ
قَوْمًا صٰلِحِيْنَ ١٠

11. One of them said, 'Kill not Joseph, but if you must do something, cast him into the bottom of a deep well; some of the travellers will pick him up.'

قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوْا يُوْسُفَ وَاَلْقُوْهُ
فِيْ غَيٰبَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ
السَّيَّارَةِ اِنْ كُنْتُمْ فٰعِلِيْنَ ١١

12. They said, 'O our father, why dost thou not trust us with respect to Joseph, when we are certainly his sincere well-wishers?

قَالُوْا يٰٓاَبَانَا مَا لَكَ لَا تَاْمَنَّا عَلٰى يُوْسُفَ
وَاِنَّا لَهٗ لَنٰصِحُوْنَ ١٢

13. 'Send him with us tomorrow that he may enjoy himself and play, and we shall surely keep guard over him.'

اَرْسِلْهُ مَعَنَا غَدًا يَّرْتَعْ وَيَلْعَبْ
وَاِنَّا لَهٗ لَحٰفِظُوْنَ ١٣

14. He said, 'It grieves me that you should take him away, and I fear lest the wolf should devour him while you are heedless of him.'

قَالَ اِنِّيْ لَيَحْزُنُنِيْٓ اَنْ تَذْهَبُوْا بِهٖ
وَاَخَافُ اَنْ يَّاْكُلَهُ الذِّئْبُ وَاَنْتُمْ
عَنْهُ غٰفِلُوْنَ ١٤

15. They said, 'Surely, if the wolf devour him while we are a strong party, then we shall indeed be *great* losers.'

قَالُوْا لَئِنْ اَكَلَهُ الذِّئْبُ وَنَحْنُ
عُصْبَةٌ اِنَّآ اِذًا لَّخٰسِرُوْنَ ١٥

* 16. So, when they took him away, and agreed to put him into the bottom of a deep well, *they had their malicious design carried out*; and We sent a revelation to him, *saying*, 'Thou shalt surely *one day* tell them of this affair of theirs and they shall not know.'

فَلَمَّا ذَهَبُوْا بِهٖ وَاَجْمَعُوْٓا اَنْ يَّجْعَلُوْهُ
فِيْ غَيٰبَتِ الْجُبِّ ۚ وَاَوْحَيْنَآ اِلَيْهِ لَتُنَبِّئَنَّهُمْ
بِاَمْرِهِمْ هٰذَا وَهُمْ لَا يَشْعُرُوْنَ ١٦

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* 16. So, when they took him away, and agreed to put him into the bottom of a deep well, We sent a revelation to him, saying '**You shall** surely *one day* tell them of this affair of theirs while **they will be unaware *of your identity*.**'

وَجَآءُوْٓ اَبَاهُمْ عِشَآءً يَّبْكُوْنَ ١٧

17. And they came to their father in the evening, weeping.

قَالُوْا يٰٓاَبَانَآ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوْسُفَ عِنْدَ مَتَاعِنَا فَاَكَلَهُ الذِّئْبُ ۚ وَمَآ اَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صٰدِقِيْنَ ١٨

18. They said, 'O our father, we sent forth racing with one another, and left Joseph with our things, and the wolf devoured him, but thou wilt not believe us even if we speak the truth.'

وَجَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ ؕ قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ١٩

19. And they came with false blood * on his shirt. He said, 'Nay, but your souls have made a *great* thing appear light in your eyes. So *now* comely patience *is good for me*. And it is Allāh *alone* Whose help is to be sought against what you assert.'

وَجَآءَتْ سَيَّارَةٌ فَاَرْسَلُوْا وَارِدَهُمْ فَاَدْلٰى دَلْوَهٗ ؕ قَالَ يٰبُشْرٰى هٰذَا غُلٰمٌ ؕ وَاَسَرُّوْهُ بِضَاعَةً ؕ وَاللّٰهُ عَلِيْمٌۢ بِمَا يَعْمَلُوْنَ ٢٠

20. And there came a caravan of travellers and they sent their water-drawer. And he let down his bucket *into the well*. 'Oh, good news!' said he, 'Here is a youth!' And they concealed him as a piece of merchandise, and Allāh knew full well what they did.

وَشَرَوْهُ بِثَمَنٍۢ بَخْسٍ دَرَاهِمَ مَعْدُوْدَةٍ ۚ وَكَانُوْا فِيْهِ مِنَ الزّٰهِدِيْنَ ٢١

*21. And they sold him for a paltry price, a few dirhems, and they were not desirous of it.

R. 3.

وَقَالَ الَّذِى اشْتَرٰىهُ مِنْ مِّصْرَ لِامْرَاَتِهٖٓ اَكْرِمِىْ مَثْوٰىهُ عَسٰٓى اَنْ يَّنْفَعَنَآ اَوْ نَتَّخِذَهٗ وَلَدًا ؕ وَكَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِى الْاَرْضِ ۫ وَلِنُعَلِّمَهٗ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ؕ وَاللّٰهُ غَالِبٌ عَلٰٓى اَمْرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ٢٢

22. And the man from Egypt who bought him said to his wife, 'Make his stay honourable. Maybe he will be of benefit to us; or we shall adopt him as a son.' And thus did We establish Joseph in the land, and *We* * *did so* that We might *also* teach him the interpretation of things. And Allāh has full power over His decree, but most men know *it* not.

وَلَمَّا بَلَغَ اَشُدَّهٗٓ اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا ؕ وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ٢٣

*23. And when he attained his *age of* full strength, We granted him judgment and knowledge. And thus do We reward the doers of good.

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* 19. He said, 'Nay, but your **minds** have made **this *sinful* deed appear attractive to you**. So *now* **dignified** patience *is good for me*.

* 21. And they sold him for a paltry price, a few dirhems, **and they were not keen to profit from him**.

* 22. ...We might *also* teach him the interpretation of **narrated matters**.

* 23. And when he **reached the age of maturity**, We granted him judgement and knowledge.

24. And she, in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, 'Now come.' He said, 'I seek refuge with Allāh. He is my Lord. He has made my stay *with you* honourable. Verily, the wrongdoers never prosper.'

وَرَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا عَنْ
نَّفْسِهٖ وَغَلَّقَتِ الْاَبْوَابَ وَقَالَتْ هَيْتَ
لَكَ ؕ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّيْۤ اَحْسَنَ
مَثْوَايَ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿٢٤﴾

*25. And she made up her mind with regard to him, and he made up his mind with regard to her. If he had not seen a manifest Sign of his Lord, *he could not have shown such determination.* Thus was it, that We might turn away from him evil and indecency. Surely, he was *one* of Our chosen servants.

وَلَقَدْ هَمَّتْ بِهٖ ۚ وَهَمَّ بِهَا لَوْلَاۤ اَنْ
رَّاٰ بُرْهَانَ رَبِّهٖ ؕ كَذٰلِكَ لِنَصْرِفَ
عَنْهُ السُّوْٓءَ وَالْفَحْشَآءَ ؕ اِنَّهٗ مِنْ
عِبَادِنَا الْمُخْلَصِيْنَ ﴿٢٥﴾

26. And they both raced to the door, and she tore his shirt from behind, and they found her lord at the door. She said, 'What shall be the punishment of one who intended evil to thy wife, save imprisonment or a grievous chastisement?'

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيْصَهٗ مِنْ
دُبُرٍ وَّاَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ؕ قَالَتْ
مَا جَزَآءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْٓءًا اِلَّاۤ
اَنْ يُّسْجَنَ اَوْ عَذَابٌ اَلِيْمٌ ﴿٢٦﴾

27. He said, 'She it was who sought to seduce me against my will.' And a witness of her household bore witness *saying*, 'If his shirt is torn from the front, then she has spoken the truth and he is of the liars.

قَالَ هِيَ رَاوَدَتْنِيْ عَنْ نَّفْسِيْ وَشَهِدَ
شَاهِدٌ مِّنْ اَهْلِهَا ۚ اِنْ كَانَ قَمِيْصُهٗ
قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ
الْكٰذِبِيْنَ ﴿٢٧﴾

28. 'But if his shirt is torn from behind, then she has lied and he is of the truthful.'

وَاِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ دُبُرٍ
فَكَذَبَتْ وَهُوَ مِنَ الصّٰدِقِيْنَ ﴿٢٨﴾

29. So when he saw his shirt torn from behind, he said, 'Surely, this is a device of you women. Your device is indeed mighty.

فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ
مِنْ كَيْدِكُنَّ ؕ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ﴿٢٩﴾

30. 'O Joseph, turn away from this and thou, *O woman*, ask forgiveness for thy sin. Certainly, thou art of the guilty.'

يُوْسُفُ اَعْرِضْ عَنْ هٰذَا ٚ وَ
اسْتَغْفِرِيْ لِذَنْۢبِكِ ۖۚ اِنَّكِ كُنْتِ مِنَ
الْخٰطِـِٕيْنَ ﴿٣٠﴾ ع ١٣

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*25. **And she fell for him and he *too* would have fallen for her, had he not seen the sign of his Lord.**

R. 4.

31. And women in the city said, ‘The wife of the ‘Azīz seeks to seduce her slave-boy against his will. He has infatuated her with love. Indeed, we see her in manifest error.’

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتٰهَا عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا حُبًّا ؕ اِنَّا لَنَرٰىهَا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٣١﴾

32. And when she heard of their *crafty* design, she sent for them and prepared for them a repast, and gave every one of them a knife and *then* said *to Joseph*, ‘Come forth to them.’ And when they saw him they *thought much of him and cut their hands, and said, ‘Allāh be glorified! This is not a human being; this is but a noble angel.’

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ اَرْسَلَتْ اِلَيْهِنَّ وَ اَعْتَدَتْ لَهُنَّ مُتَّكَاً وَّ اٰتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّيْنًا وَّ قَالَتِ اخْرُجْ عَلَيْهِنَّ ۚ فَلَمَّا رَاَيْنَهٗ اَكْبَرْنَهٗ وَ قَطَّعْنَ اَيْدِيَهُنَّ وَ قُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًا ؕ اِنْ هٰذَا اِلَّا مَلَكٌ كَرِيْمٌ ﴿٣٢﴾

33. She said, ‘And this is he about whom you blamed me. I did seek to seduce him against his will, but he preserved himself *from sin*. And now if he do not what I bid him, he shall certainly be imprisoned and become *one* of the humbled.’

قَالَتْ فَذٰلِكُنَّ الَّذِيْ لُمْتُنَّنِيْ فِيْهِ ؕ وَ لَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَ ؕ وَ لَئِنْ لَّمْ يَفْعَلْ مَاۤ اٰمُرُهٗ لَيُسْجَنَنَّ وَ لَيَكُوْنًا مِّنَ الصّٰغِرِيْنَ ﴿٣٣﴾

34. He said, ‘O my Lord, I would prefer prison to that to which they invite me; and unless Thou turn away their guile from me I shall incline towards them and be of the ignorant.’

قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَيَّ مِمَّا يَدْعُوْنَنِيْۤ اِلَيْهِ ۚ وَ اِلَّا تَصْرِفْ عَنِّيْ كَيْدَهُنَّ اَصْبُ اِلَيْهِنَّ وَ اَكُنْ مِّنَ الْجٰهِلِيْنَ ﴿٣٤﴾

35. So his Lord heard his prayer, and turned away their guile from him. Verily, He is the All-Hearing, the All-Knowing.

فَاسْتَجَابَ لَهٗ رَبُّهٗ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٣٥﴾

36. Then it occurred to them (the men) after they had seen the signs *of his innocence* that, *to preserve their good name*, they should imprison him for a time.

ثُمَّ بَدَا لَهُمْ مِّنْۢ بَعْدِ مَا رَاَوُا الْاٰيٰتِ لَيَسْجُنُنَّهٗ حَتّٰى حِيْنٍ ﴿٣٦﴾ ٢ ع ١٢

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*32. **Note:** The words *qaṭṭa‘na aidiyahunna* (قَطَّعْنَ اَيْدِيَهُنَّ) ‘cut their hands’ can be understood to apply literally or metaphorically as Ḥaḍrat Imām Rāghib has mentioned both usages with reference to the use of this word in the Holy Qur’ān.

Here the literal meaning of (قَطَّعْنَ اَيْدِيَهُنَّ) would be to sever one’s hand with some sharp instrument. This obviously is not meant by the Holy Qur’ān and is inconceivable in this context. As an alternative, some scholars have attempted to attribute a minimised action of cutting, indicating just a few minor cuts, but the Arabic usage does not approve of it because the force and the intensity of the root meaning in the measure of (قَطَّعَ) does not permit this mild connotation. The only choice therefore is between the literal and metaphorical meaning and we believe that this expression in the given context can only be rightly understood metaphorically, meaning that they accepted defeat by considering him inaccessible and beyond the reach of their hands.

R. 5.

37. And with him there entered the prison two young men. One of them said, ‘I saw myself *in a dream* pressing wine.’ And the other said, ‘I saw myself *in a dream* carrying upon my head bread of which the birds are eating. Inform us of the interpretation thereof; for we see thee to be of the righteous.’

وَ دَخَلَ مَعَهُ السِّجْنَ فَتَيٰنِ ؕ قَالَ
اَحَدُهُمَآ اِنِّيْٓ اَرٰىنِيْٓ اَعْصِرُ خَمْرًا ۚ وَ
قَالَ الْاٰخَرُ اِنِّيْٓ اَرٰىنِيْٓ اَحْمِلُ فَوْقَ
رَاْسِيْ خُبْزًا تَاْكُلُ الطَّيْرُ مِنْهُ ؕ نَبِّئْنَا
بِتَاْوِيْلِهٖ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ٣٧

38. He replied, ‘The food which you are given shall not come to you but I shall inform you of the interpretation thereof before it comes to you. This is on account of what my Lord has taught me. I have renounced the religion of the people who do not believe in Allāh and who are disbelievers in the Hereafter.

قَالَ لَا يَاْتِيْكُمَا طَعَامٌ تُرْزَقٰنِهٖٓ
اِلَّا نَبَّاْتُكُمَا بِتَاْوِيْلِهٖ قَبْلَ اَنْ
يَّاْتِيَكُمَا ؕ ذٰلِكُمَا مِمَّا عَلَّمَنِيْ رَبِّيْ ؕ
اِنِّيْ تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُوْنَ
بِاللّٰهِ وَ هُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ٣٨

39. ‘And I have followed the religion of my fathers, Abraham and Isaac and Jacob. We cannot indeed associate anything as partner with Allāh. This is of Allāh’s grace upon us and upon mankind, but most men are ungrateful.

وَ اتَّبَعْتُ مِلَّةَ اٰبَآءِيْٓ اِبْرٰهِيْمَ وَ
اِسْحٰقَ وَ يَعْقُوْبَ ؕ مَا كَانَ لَنَآ اَنْ
نُّشْرِكَ بِاللّٰهِ مِنْ شَيْءٍ ؕ ذٰلِكَ مِنْ فَضْلِ
اللّٰهِ عَلَيْنَا وَ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَ
النَّاسِ لَا يَشْكُرُوْنَ ٣٩

40. ‘O my two companions of the prison, are diverse lords better or Allāh, the One, the Most Supreme?

يٰصَاحِبَيِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ
خَيْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ٤٠ ؕ

41. ‘You worship nothing beside Allāh, but *mere* names that you have named, you and your fathers; Allāh has sent down no authority for that. The decision rests with Allāh alone. He has commanded that you shall not worship anything save Him.
* That is the right religion, but most men know *it* not.

مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اَسْمَآءً
سَمَّيْتُمُوْهَآ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّآ اَنْزَلَ
اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ
اَمَرَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ ؕ ذٰلِكَ
الدِّيْنُ الْقَيِّمُ وَ لٰكِنَّ اَكْثَرَ النَّاسِ
لَا يَعْلَمُوْنَ ٤١

42. ‘O my two companions of the prison, as for one of you, he will pour out wine, for his lord to drink; and as for the other, he will be crucified so that the birds will eat

يٰصَاحِبَيِ السِّجْنِ اَمَّآ اَحَدُكُمَا فَيَسْقِيْ
رَبَّهٗ خَمْرًا ۚ وَ اَمَّا الْاٰخَرُ فَيُصْلَبُ
فَتَاْكُلُ الطَّيْرُ مِنْ رَّاْسِهٖ ؕ قُضِيَ

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*41. **Note:** The word *qayyim* (قَيِّمٌ) according to the usage of the Holy Qur’ān has a connotation of being strong, powerful, right and possessing a staying power. It also signifies the ability to straighten and correct. Hence the fundamental, unchangeable constituents of faith common to all religions are referred to in the Holy Qur’ān as *dīnul-qayyimah* (دِيْنُ الْقَيِّمَةِ).
See 98:4 (Al-Bayyinah)

from off his head. The matter about which you inquired has been decreed.’

الْاَمْرُ الَّذِيْ فِيْهِ تَسْتَفْتِيٰنِ ؕ ۝٤٢

43. And of the two, he said to him whom he thought to be the one who would escape: ‘Mention me to thy lord.’ But Satan caused him to forget mentioning *it* to his lord, so he remained in prison for some years.

وَقَالَ لِلَّذِيْ ظَنَّ اَنَّهٗ نَاجٍ مِّنْهُمَا
اذْكُرْنِيْ عِنْدَ رَبِّكَ ۫ فَاَنْسٰىهُ الشَّيْطٰنُ
ذِكْرَ رَبِّهٖ فَلَبِثَ فِي السِّجْنِ بِضْعَ
سِنِيْنَ ۝٤٣ ؕ ع ٥ ١٥

R. 6.

*44. And the King said, ‘I see *in a dream* seven fat kine which seven lean ones eat up, and seven green ears of corn and *seven* others withered. O ye chiefs, explain to me the meaning of my dream if you can interpret a dream.’

وَقَالَ الْمَلِكُ اِنِّيْۤ اَرٰى سَبْعَ بَقَرٰتٍ
سِمَانٍ يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعَ
سُنْۢبُلٰتٍ خُضْرٍ وَّاُخَرَ يٰبِسٰتٍ ؕ يٰۤاَيُّهَا
الْمَلَاُ اَفْتُوْنِيْ فِيْ رُءْيَايَ اِنْ كُنْتُمْ
لِلرُّءْيَا تَعْبُرُوْنَ ۝٤٤

45. They replied, ‘They are confused dreams, and we do not know the interpretation of such confused dreams.’

قَالُوْۤا اَضْغَاثُ اَحْلَامٍ ۚ وَمَا نَحْنُ
بِتَاْوِيْلِ الْاَحْلَامِ بِعٰلِمِيْنَ ۝٤٥

46. And he of the two who had escaped, and who *now* remembered after a time, said, ‘I will let you know its interpretation, therefore send ye me.’

وَقَالَ الَّذِيْ نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ
اُمَّةٍ اَنَا اُنَبِّئُكُمْ بِتَاْوِيْلِهٖ فَاَرْسِلُوْنِ ۝٤٦

47. ‘Joseph! O thou man of truth, explain to us the meaning of seven fat kine which seven lean ones devour, and of seven green ears of corn and *seven* others withered; that I may return to the people so that they may know.’

يُوْسُفُ اَيُّهَا الصِّدِّيْقُ اَفْتِنَا فِيْ سَبْعِ
بَقَرٰتٍ سِمَانٍ يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ
وَّسَبْعِ سُنْۢبُلٰتٍ خُضْرٍ وَّاُخَرَ يٰبِسٰتٍ ۙ
لَّعَلِّيْۤ اَرْجِعُ اِلَى النَّاسِ لَعَلَّهُمْ
يَعْلَمُوْنَ ۝٤٧

48. He replied, ‘You shall sow for seven years, working hard and continuously, and leave what you reap in its ear, except a little which you shall eat.

قَالَ تَزْرَعُوْنَ سَبْعَ سِنِيْنَ دَاَبًا ۚ
فَمَا حَصَدْتُّمْ فَذَرُوْهُ فِيْ سُنْۢبُلِهٖۤ اِلَّا
قَلِيْلًا مِّمَّا تَاْكُلُوْنَ ۝٤٨

49. ‘Then there shall come after that seven hard years which shall consume all that you shall have laid by in advance for them except a little which you may preserve.

ثُمَّ يَاْتِيْ مِنْۢ بَعْدِ ذٰلِكَ سَبْعٌ شِدَادٌ
يَّاْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ اِلَّا قَلِيْلًا
مِّمَّا تُحْصِنُوْنَ ۝٤٩

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* 44. And the **king** said, ‘I see *in a dream* seven fat **cows whom** seven lean *cows* **are eating**, and seven green ears of corn and *seven* others **dried up**.

* 50. 'Then there shall come after that a year in which people shall be relieved and in which they shall give presents *to each other*.'

ثُمَّ يَأْتِي مِنْۢ بَعْدِ ذٰلِكَ عَامٌ فِيْهِ يُغَاثُ النَّاسُ وَفِيْهِ يَعْصِرُوْنَ ۝٥٠

R. 7.

51. And the King said, 'Bring him to me.' But when the messenger came to him, he said, 'Go back to thy lord * and ask him how fare the women who cut their hands: for, my Lord well knows their crafty design.'

وَقَالَ الْمَلِكُ ائْتُوْنِيْ بِهٖ ۚ فَلَمَّا جَآءَهُ الرَّسُوْلُ قَالَ ارْجِعْ اِلٰى رَبِّكَ فَسْـَٔلْهُ مَا بَالُ النِّسْوَةِ الّٰتِيْ قَطَّعْنَ اَيْدِيَهُنَّ ؕ اِنَّ رَبِّيْ بِكَيْدِهِنَّ عَلِيْمٌ ۝٥١

52. He (the King) said *to the women*, 'What was the matter with you when you sought to seduce Joseph * against his will?' They said, 'He kept away *from sin* for fear of Allāh—we have known no evil against him.' The wife of the 'Azīz said, 'Now has the truth come to light. It was I who sought to seduce him against his will, and surely, he is the truthful.'

قَالَ مَا خَطْبُكُنَّ اِذْ رَاوَدْتُّنَّ يُوْسُفَ عَنْ نَّفْسِهٖ ؕ قُلْنَ حَاشَ لِلّٰهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوْٓءٍ ؕ قَالَتِ امْرَاَتُ الْعَزِيْزِ الْـٰٔنَ حَصْحَصَ الْحَقُّ ز اَنَا رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ وَاِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ۝٥٢

* 53. *Joseph said, 'I asked for that enquiry to be made* so that he (the 'Azīz) might know that I was not unfaithful to him in *his* absence and that Allāh suffers not the device of the unfaithful to succeed.

ذٰلِكَ لِيَعْلَمَ اَنِّيْ لَمْ اَخُنْهُ بِالْغَيْبِ وَاَنَّ اللّٰهَ لَا يَهْدِيْ كَيْدَ الْخَآئِنِيْنَ ۝٥٣

* 54. 'And I do not hold my own self to be free from weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.'

وَمَآ اُبَرِّئُ نَفْسِيْ ۚ اِنَّ النَّفْسَ لَاَمَّارَةٌۢ بِالسُّوْٓءِ اِلَّا مَا رَحِمَ رَبِّيْ ؕ اِنَّ رَبِّيْ غَفُوْرٌ رَّحِيْمٌ ۝٥٤

55. And the King said, 'Bring him to me that I may take him specially for myself.' And when he had spoken to

وَقَالَ الْمَلِكُ ائْتُوْنِيْ بِهٖٓ اَسْتَخْلِصْهُ لِنَفْسِيْ ۚ فَلَمَّا كَلَّمَهٗ قَالَ اِنَّكَ الْيَوْمَ

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* 50. **'Then a year will follow when people will be granted abundant rain and therein they will *have plenty of fruits and oil seeds to* press *for juices and oils.'***

* 51. ***See Note verse 32.***

* 52. They said, '**Allāh be glorified for creating such a man**—we have known no evil against him.'

* 53. *Joseph said, 'I asked for that enquiry to be made* so that he (the 'Azīz) might **learn that I did not betray his trust in his absence and *also that it should become known* that Allāh does not permit the guile of dishonest people to succeed**.

* 54. 'And I do not **absolve myself of** weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.'

him, he said, 'Thou art this day *a man* of established position *and* trust with us.'

لَدَيْنَا مَكِيْنٌ اَمِيْنٌ ﴿۵۵﴾

56. He said, 'Appoint me over the treasures of the land, for I am a good keeper, *and* possessed of knowledge.'

قَالَ اجْعَلْنِيْ عَلٰى خَزَآئِنِ الْاَرْضِ ۚ اِنِّيْ حَفِيْظٌ عَلِيْمٌ ﴿۵۶﴾

57. And thus did We establish Joseph in the land. He dwelt therein wherever he pleased. We bestow Our mercy on whomsoever We please, and We suffer not the reward of the righteous to perish.

وَكَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِي الْاَرْضِ ۚ يَتَبَوَّاُ مِنْهَا حَيْثُ يَشَآءُ ۗ نُصِيْبُ بِرَحْمَتِنَا مَنْ نَّشَآءُ وَلَا نُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿۵۷﴾

58. And surely, the reward of the Hereafter is better for those who believe and fear God.

وَلَاَجْرُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿۵۸﴾ ع

R. 8.

* 59. And Joseph's brethren came and entered in unto him; and he knew them, but they knew him not.

وَجَآءَ اِخْوَةُ يُوْسُفَ فَدَخَلُوْا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهٗ مُنْكِرُوْنَ ﴿۵۹﴾

* 60. And when he had provided them with their provision, he said, 'Bring me your brother on your father's side. Do you not see that I give you full measure *of corn* and that I am the best of hosts?

وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُوْنِيْ بِاَخٍ لَّكُمْ مِّنْ اَبِيْكُمْ ۚ اَلَا تَرَوْنَ اَنِّيْٓ اُوْفِي الْكَيْلَ وَاَنَا خَيْرُ الْمُنْزِلِيْنَ ﴿۶۰﴾

61. 'But if you bring him not to me, then there shall be no measure *of corn* for you from me, nor shall you come near me.'

فَاِنْ لَّمْ تَاْتُوْنِيْ بِهٖ فَلَا كَيْلَ لَكُمْ عِنْدِيْ وَلَا تَقْرَبُوْنِ ﴿۶۱﴾

62. They replied, 'We will try to induce his father to part with him and we will certainly do *it*.'

قَالُوْا سَنُرَاوِدُ عَنْهُ اَبَاهُ وَاِنَّا لَفٰعِلُوْنَ ﴿۶۲﴾

63. And he said to his servants, 'Put their money *also* into their saddlebags that they may recognize it when they return to their family; haply they may come back.'

وَقَالَ لِفِتْيٰنِهِ اجْعَلُوْا بِضَاعَتَهُمْ فِيْ رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُوْنَهَآ اِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿۶۳﴾

64. And when they returned to their father, they said, 'O our father, *a*

فَلَمَّا رَجَعُوْٓا اِلٰٓى اَبِيْهِمْ قَالُوْا يٰٓاَبَانَا

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* 59. And Joseph's brethren came and **appeared before him and he recognised them, but they took him as a stranger**.

* 60. And when he had provided them with their provision, he said, 'Bring me your brother on your father's side. Do you not see that I give you full measure and that I am the best of hosts?

مُنِعَ مِنَّا الْكَيْلُ فَاَرْسِلْ مَعَنَآ اَخَانَا
نَكْتَلْ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ٦٤

further measure *of corn* has been denied us, so send with us our brother that we may obtain our measure, and we will surely take care of him.'

قَالَ هَلْ اٰمَنُكُمْ عَلَيْهِ اِلَّا كَمَآ اَمِنْتُكُمْ
عَلٰٓى اَخِيْهِ مِنْ قَبْلُ ۭ فَاللّٰهُ خَيْرٌ حٰفِظًا ص
وَّهُوَ اَرْحَمُ الرّٰحِمِيْنَ ٦٥

65. He said, 'I cannot trust you with him, save as I trusted you with his brother before. But Allāh is the best Protector, and He is the Most Merciful of those who show mercy.'

وَلَمَّا فَتَحُوْا مَتَاعَهُمْ وَجَدُوْا بِضَاعَتَهُمْ
رُدَّتْ اِلَيْهِمْ ۭ قَالُوْا يٰٓاَبَانَا مَا نَبْغِيْ ۭ
هٰذِهٖ بِضَاعَتُنَا رُدَّتْ اِلَيْنَا ۚ وَنَمِيْرُ
اَهْلَنَا وَنَحْفَظُ اَخَانَا وَنَزْدَادُ كَيْلَ
بَعِيْرٍ ۭ ذٰلِكَ كَيْلٌ يَّسِيْرٌ ٦٦

66. And when they opened their goods, they found their money returned to them. They said, 'O our father, what more can we desire? Here is our money returned to us. We shall bring provision for our family, and guard our brother and we shall have in addition the measure of a camel-*load.* That is a measure which is easy *to obtain.*'

قَالَ لَنْ اُرْسِلَهٗ مَعَكُمْ حَتّٰى تُؤْتُوْنِ
مَوْثِقًا مِّنَ اللّٰهِ لَتَاْتُنَّنِيْ بِهٖٓ اِلَّآ اَنْ
يُّحَاطَ بِكُمْ ۚ فَلَمَّآ اٰتَوْهُ مَوْثِقَهُمْ
قَالَ اللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ٦٧

67. He said, 'I will not send him with you until you give me a solemn promise in the name of Allāh that you will surely bring him to me, unless you are encompassed.' And when they gave him their solemn promise, he said, 'Allāh watches over what we say.'

وَقَالَ يٰبَنِيَّ لَا تَدْخُلُوْا مِنْۢ بَابٍ
وَّاحِدٍ وَّادْخُلُوْا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ ۭ
وَمَآ اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ ۭ اِنِ
الْحُكْمُ اِلَّا لِلّٰهِ ۭ عَلَيْهِ تَوَكَّلْتُ ۚ وَعَلَيْهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ٦٨

68. And he said, 'O my sons, enter not by one gate, but enter by different gates; and I can avail you nothing against Allāh. The decision rests only with Allāh. In Him do I put my trust and in Him let all who would trust put their trust.'

وَلَمَّا دَخَلُوْا مِنْ حَيْثُ اَمَرَهُمْ اَبُوْهُمْ ۭ
مَا كَانَ يُغْنِيْ عَنْهُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ اِلَّا
حَاجَةً فِيْ نَفْسِ يَعْقُوْبَ قَضٰىهَا ۭ وَاِنَّهٗ
لَذُوْ عِلْمٍ لِّمَا عَلَّمْنٰهُ وَلٰكِنَّ اَكْثَرَ
ع ٨ ٢ النَّاسِ لَا يَعْلَمُوْنَ ٦٩

*69. And when they entered in the manner their father had commanded them, it could not avail them anything against Allāh, except that there was a desire in Jacob's mind which he *thus* satisfied; and he was surely possessed of *great* knowledge because We had taught him, but most men know not.

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*69. And when they entered in the manner their father had commanded them, it could not avail them anything against Allāh, except that **Jacob had an intuitive urge within him which he so fulfilled**; and he was surely possessed of *great* knowledge because We had taught him, but most men know not.

R. 9.

70. And when they visited Joseph, he lodged his brother with himself. *And* he said, ‘I am thy brother; so *now* grieve not at what they have been doing.’

وَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰۤى اِلَيْهِ
اَخَاهُ قَالَ اِنِّيْۤ اَنَا اَخُوْكَ فَلَا تَبْتَئِسْ
بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٧٠﴾

71. And when he had provided them with their provision, he put the drinking-cup in his brother’s saddlebag. Then a crier cried, ‘O ye *men of the* caravan, you have been guilty of theft.’

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ
فِيْ رَحْلِ اَخِيْهِ ثُمَّ اَذَّنَ مُؤَذِّنٌ اَيَّتُهَا
الْعِيْرُ اِنَّكُمْ لَسٰرِقُوْنَ ﴿٧١﴾

72. They said, turning towards them, ‘What is it that you miss?’

قَالُوْا وَاَقْبَلُوْا عَلَيْهِمْ مَّاذَا تَفْقِدُوْنَ ﴿٧٢﴾

73. They replied, ‘We miss the King’s measuring-cup, and whoso brings it shall have a camel-load, and I am surety for it.’

قَالُوْا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ
جَآءَ بِهٖ حِمْلُ بَعِيْرٍ وَّاَنَا بِهٖ زَعِيْمٌ ﴿٧٣﴾

74. They answered, ‘By Allāh, you know well that we came not to act corruptly in the land, and we are not thieves.’

قَالُوْا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا
لِنُفْسِدَ فِي الْاَرْضِ وَمَا كُنَّا سٰرِقِيْنَ ﴿٧٤﴾

75. They said, ‘What then shall be the punishment for it, if you *are found to* have told a lie?’

قَالُوْا فَمَا جَزَآؤُهٗۤ اِنْ كُنْتُمْ
كٰذِبِيْنَ ﴿٧٥﴾

76. They replied, ‘The punishment for it—he in whose saddlebag it is found shall himself be the penalty for it. Thus do we punish the wrongdoers.’

قَالُوْا جَزَآؤُهٗ مَنْ وُّجِدَ فِيْ رَحْلِهٖ فَهُوَ
جَزَآؤُهٗ ؕ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿٧٦﴾

77. Then he began *the search* with their sacks before the sack of his brother; then he took it out from his brother’s sack. Thus did We plan for Joseph. He could not have taken his brother under the King’s law unless Allāh had *so* willed. We raise in degrees *of rank* whomsoever We please; and over every possessor of knowledge is One, Most-Knowing.

فَبَدَاَ بِاَوْعِيَتِهِمْ قَبْلَ وِعَآءِ اَخِيْهِ ثُمَّ
اسْتَخْرَجَهَا مِنْ وِّعَآءِ اَخِيْهِ ؕ كَذٰلِكَ
كِدْنَا لِيُوْسُفَ ؕ مَا كَانَ لِيَاْخُذَ اَخَاهُ
فِيْ دِيْنِ الْمَلِكِ اِلَّاۤ اَنْ يَّشَآءَ اللّٰهُ ؕ
نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ وَفَوْقَ كُلِّ ذِيْ
عِلْمٍ عَلِيْمٌ ﴿٧٧﴾

78. They said, ‘If he has stolen, a brother of his had *also* committed theft before.’ But Joseph kept it secret in his heart and did not disclose it to them. He *simply* said, ‘You seem to be in the worst condition; and Allāh knows best what you allege.’

قَالُوْۤا اِنْ يَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّهٗ مِنْ
قَبْلُ ۚ فَاَسَرَّهَا يُوْسُفُ فِيْ نَفْسِهٖ وَ
لَمْ يُبْدِهَا لَهُمْ ۚ قَالَ اَنْتُمْ شَرٌّ
مَّكَانًا ۚ وَاللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ ﴿٧٨﴾

79. They said, ‘O exalted one, he has a very aged father, so take one of us in his stead; for we see thee to be of those who do good.’

قَالُوْا يٰۤاَيُّهَا الْعَزِيْزُ اِنَّ لَهٗۤ اَبًا
شَيْخًا كَبِيْرًا فَخُذْ اَحَدَنَا مَكَانَهٗ ۚ
اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ﴿٧٩﴾

80. He replied, ‘Allāh forbid that we should take *any* save him with whom we found our property; for then we should certainly be unjust.’

قَالَ مَعَاذَ اللّٰهِ اَنْ نَّاْخُذَ اِلَّا مَنْ وَّجَدْنَا
مَتَاعَنَا عِنْدَهٗۤ ۙ اِنَّاۤ اِذًا لَّظٰلِمُوْنَ ﴿٨٠﴾

R. 10.

*81. And when they despaired of him, they retired, conferring together in private. Their leader said, “Know ye not that your father has taken from you a solemn promise in the name of Allāh and how, before this, you failed in your duty with respect to Joseph? I will, therefore, not leave the land until my father permits me or Allāh decides for me. And He is the Best of judges.

فَلَمَّا اسْتَيْـَٔسُوْا مِنْهُ خَلَصُوْا نَجِيًّا ؕ
قَالَ كَبِيْرُهُمْ اَلَمْ تَعْلَمُوْۤا اَنَّ اَبَاكُمْ
قَدْ اَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللّٰهِ وَ
مِنْ قَبْلُ مَا فَرَّطْتُّمْ فِيْ يُوْسُفَ ۚ
فَلَنْ اَبْرَحَ الْاَرْضَ حَتّٰى يَاْذَنَ لِيْۤ
اَبِيْۤ اَوْ يَحْكُمَ اللّٰهُ لِيْ ۚ وَ هُوَ خَيْرُ
الْحٰكِمِيْنَ ﴿٨١﴾

82. “Return ye to your father and say, ‘O our father, thy son has stolen and we have stated only what we know and we could not be guardians over the unseen.

اِرْجِعُوْۤا اِلٰۤى اَبِيْكُمْ فَقُوْلُوْا يٰۤاَبَانَاۤ اِنَّ
ابْنَكَ سَرَقَ ۚ وَ مَا شَهِدْنَاۤ اِلَّا بِمَا
عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حٰفِظِيْنَ ﴿٨٢﴾

83. ‘And inquire of *the people of* the city wherein we were, and of the caravan with which we came, and certainly we are speaking the truth.’ ”

وَسْـَٔلِ الْقَرْيَةَ الَّتِيْ كُنَّا فِيْهَا وَالْعِيْرَ
الَّتِيْۤ اَقْبَلْنَا فِيْهَا ؕ وَاِنَّا لَصٰدِقُوْنَ ﴿٨٣﴾

*84. He replied, ‘Nay, but your souls have embellished to you this thing. So *now* comely patience *is good for me*. May be Allāh will bring them all to me; for He is the All-Knowing, the Wise.’

قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ
فَصَبْرٌ جَمِيْلٌ ؕ عَسَى اللّٰهُ اَنْ
يَّاْتِيَنِيْ بِهِمْ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْعَلِيْمُ
الْحَكِيْمُ ﴿٨٤﴾

*85. And he turned away from them and said, ‘O my grief for Joseph!’

وَ تَوَلّٰى عَنْهُمْ وَ قَالَ يٰۤاَسَفٰى عَلٰى

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*81. And when they despaired of him, they retired, conferring together in private. Their **elder *brother*** said, ‘Know **you** not that your father **had** taken from you a solemn promise in the name of Allāh and **remember the injustice you did to Joseph**. I will, therefore, not leave the land until my father permits me or Allāh decides for me. And He is the Best of judges.

*84. He replied, ‘Nay, but your **minds have deceived you in presenting it to you as something good**. So ***I turn to*** **dignified patience**.

*85. And he turned away from them and said, ‘O my grief for Joseph!’ And his eyes **were filled with tears** because of grief, and he was suppressing *his sorrow*.

يُوْسُفَ وَابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ
فَهُوَ كَظِيْمٌ ﴿٨٥﴾

And his eyes became white because of grief, and he was suppressing *his sorrow.*

قَالُوْا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ يُوْسُفَ
حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ
الْهٰلِكِيْنَ ﴿٨٦﴾

*86. They said, 'By Allāh, thou wilt not cease talking of Joseph until thou art wasted away or thou art of those who perish.'

قَالَ اِنَّمَآ اَشْكُوْا بَثِّيْ وَحُزْنِيْٓ اِلَى اللّٰهِ
وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٨٧﴾

87. He replied, 'I only complain of my sorrow and my grief to Allāh, and I know from Allāh that which you know not.

يٰبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ
يُّوْسُفَ وَاَخِيْهِ وَلَا تَايْــَٔسُوْا مِنْ رَّوْحِ
اللّٰهِ ۭ اِنَّهٗ لَا يَايْــَٔسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا
الْقَوْمُ الْكٰفِرُوْنَ ﴿٨٨﴾

88. 'O my sons, go ye and search for Joseph and his brother and despair not of the mercy of Allāh; for none despairs of Allāh's mercy save the unbelieving people.'

فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰٓاَيُّهَا
الْعَزِيْزُ مَسَّنَا وَاَهْلَنَا الضُّرُّ وَجِئْنَا
بِبِضَاعَةٍ مُّزْجٰىةٍ فَاَوْفِ لَنَا الْكَيْلَ
وَتَصَدَّقْ عَلَيْنَا ۭ اِنَّ اللّٰهَ يَجْزِي
الْمُتَصَدِّقِيْنَ ﴿٨٩﴾

89. And, when they came before him (Joseph), they said, 'O exalted one, poverty has smitten us and our family, and we have brought a paltry sum of money, so give us the full measure, and be charitable to us. Surely, Allāh rewards the charitable.'

قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوْسُفَ وَ
اَخِيْهِ اِذْ اَنْتُمْ جٰهِلُوْنَ ﴿٩٠﴾

90. He said, 'Do you know what you did to Joseph and his brother, when you were ignorant?'

قَالُوْٓا ءَاِنَّكَ لَاَنْتَ يُوْسُفُ ۭ قَالَ اَنَا
يُوْسُفُ وَهٰذَآ اَخِيْ قَدْ مَنَّ اللّٰهُ عَلَيْنَا ۭ
اِنَّهٗ مَنْ يَّتَّقِ وَيَصْبِرْ فَاِنَّ اللّٰهَ لَا
يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿٩١﴾

*91. They replied, 'Art thou Joseph?' He said, '*Yes*, I am Joseph and this is my brother. Allāh has indeed been gracious to us. Verily, whoso is righteous and is steadfast—Allāh will never suffer the reward of the good to be lost.'

قَالُوْا تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَ
اِنْ كُنَّا لَخٰطِـِٔيْنَ ﴿٩٢﴾

92. They replied, 'By Allāh! Surely has Allāh preferred thee above us and we have indeed been sinners.'

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ۭ يَغْفِرُ
اللّٰهُ لَكُمْ ۡ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿٩٣﴾

93. He said, 'No blame *shall lie* on you this day; may Allāh forgive you! And He is the Most Merciful of those who show mercy.

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* 86. They said, 'By Allāh, **you will not cease talking of Joseph until you fall ill or even die**.'

* 91. They replied, '**Is it really you who is Joseph**?' He said, 'Yes, I am Joseph and this is my brother. Allāh has indeed been gracious to us ***both***. Verily whoever is righteous and is steadfast—Allāh **does not permit the reward of those who do good deeds to be lost**.

94. 'Go with this shirt of mine and lay it before my father: he will come to know. And bring to me the whole of your family.'

اِذْهَبُوْا بِقَمِيْصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى
وَجْهِ اَبِيْ يَاْتِ بَصِيْرًا ۚ وَاْتُوْنِيْ
بِاَهْلِكُمْ اَجْمَعِيْنَ ﴿٩٤﴾

R. 11.

95. And when the caravan departed, their father said, 'Surely, I feel the scent of Joseph, even though you take me to be a dotard.'

وَلَمَّا فَصَلَتِ الْعِيْرُ قَالَ اَبُوْهُمْ اِنِّيْ لَاَجِدُ
رِيْحَ يُوْسُفَ لَوْلَآ اَنْ تُفَنِّدُوْنِ ﴿٩٥﴾

96. They replied, 'By Allāh, thou art assuredly in thy old error.'

قَالُوْا تَاللّٰهِ اِنَّكَ لَفِيْ ضَلٰلِكَ الْقَدِيْمِ ﴿٩٦﴾

97. And when the bearer of glad tidings came, he laid it before him and he became enlightened. *Then* he said, 'Did I not say to you: I know from Allāh what you know not?'

فَلَمَّآ اَنْ جَآءَ الْبَشِيْرُ اَلْقٰهُ عَلٰى وَجْهِهٖ
فَارْتَدَّ بَصِيْرًا ۚ قَالَ اَلَمْ اَقُلْ لَّكُمْ ۚ ۙ
اِنِّيْٓ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٩٧﴾

98. They said, 'O our father, ask forgiveness of our sins for us; we have indeed been sinners.'

قَالُوْا يٰٓاَبَانَا اسْتَغْفِرْ لَنَا ذُنُوْبَنَآ
اِنَّا كُنَّا خٰطِـِٕيْنَ ﴿٩٨﴾

99. He said, 'I will certainly ask forgiveness for you of my Lord. Surely, He is the Most Forgiving, the Merciful.'

قَالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّيْ ؕ اِنَّهٗ هُوَ
الْغَفُوْرُ الرَّحِيْمُ ﴿٩٩﴾

100. And when they came to Joseph, he put up his parents with himself, and said, 'Enter Egypt in peace, if it please Allāh.'

فَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰٓى اِلَيْهِ
اَبَوَيْهِ وَقَالَ ادْخُلُوْا مِصْرَ اِنْ شَآءَ
اللّٰهُ اٰمِنِيْنَ ﴿١٠٠﴾ؕ

101. And he raised his parents upon the throne, and they *all* fell down prostrate *before God* for him. And he said, 'O my father, this is the fulfilment of my dream of old. My Lord has made it true. And He bestowed a favour upon me when He took me out of the prison and brought you from the desert after Satan had stirred up discord between me and my brethren. Surely, my Lord is Benignant to whomsoever He pleases; for He is the All-Knowing, the Wise.

وَرَفَعَ اَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوْا لَهٗ
سُجَّدًا ۚ وَقَالَ يٰٓاَبَتِ هٰذَا تَاْوِيْلُ
رُءْيَايَ مِنْ قَبْلُ ؗ قَدْ جَعَلَهَا رَبِّيْ
حَقًّا ؕ وَقَدْ اَحْسَنَ بِيْٓ اِذْ اَخْرَجَنِيْ مِنَ
السِّجْنِ وَجَآءَ بِكُمْ مِّنَ الْبَدْوِ مِنْ بَعْدِ
اَنْ نَّزَغَ الشَّيْطٰنُ بَيْنِيْ وَبَيْنَ اِخْوَتِيْ ؕ
اِنَّ رَبِّيْ لَطِيْفٌ لِّمَا يَشَآءُ ؕ اِنَّهٗ هُوَ
الْعَلِيْمُ الْحَكِيْمُ ﴿١٠١﴾

*102. 'O my Lord, Thou hast bestowed power upon me and taught me the interpretation of dreams. O Maker of the heavens and

رَبِّ قَدْ اٰتَيْتَنِيْ مِنَ الْمُلْكِ وَعَلَّمْتَنِيْ
مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ۚ فَاطِرَ

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*102. 'O my Lord **you have blessed me with a share of sovereignty** and taught me the interpretation of **things**.

the earth, Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission *to Thy will* and join me to the righteous.’

السَّمٰوٰتِ وَ الْاَرْضِ ۟ اَنْتَ وَلِیّٖ فِی
الدُّنْیَا وَ الْاٰخِرَةِ ۚ تَوَفَّنِیْ مُسْلِمًا
وَّ اَلْحِقْنِیْ بِالصّٰلِحِیْنَ ﴿۱۰۲﴾

103. That is of the tidings of the unseen, *which* We reveal to thee. And thou wast not with them when they agreed upon their plan while they were plotting.

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَیْبِ نُوْحِیْهِ اِلَیْكَ ۚ وَ
مَا كُنْتَ لَدَیْهِمْ اِذْ اَجْمَعُوْۤا اَمْرَهُمْ وَ
هُمْ یَمْكُرُوْنَ ﴿۱۰۳﴾

104. And most men will not believe even though thou eagerly desire *it*.

وَ مَاۤ اَكْثَرُ النَّاسِ وَ لَوْ حَرَصْتَ
بِمُؤْمِنِیْنَ ﴿۱۰۴﴾

*105. And thou dost not ask of them any reward for it. *On the contrary*, it is but *a source of* honour for all mankind.

وَ مَا تَسْـَٔلُهُمْ عَلَیْهِ مِنْ اَجْرٍ ؕ اِنْ هُوَ اِلَّا
ذِكْرٌ لِّلْعٰلَمِیْنَ ﴿۱۰۵﴾

R. 12.

106. And how many a Sign is there in the heavens and the earth, which they pass by, turning away from it.

وَ كَاَیِّنْ مِّنْ اٰیَةٍ فِی السَّمٰوٰتِ وَ الْاَرْضِ
یَمُرُّوْنَ عَلَیْهَا وَ هُمْ عَنْهَا مُعْرِضُوْنَ ﴿۱۰۶﴾

107. And most of them believe not in Allāh without *also* attributing partners *to Him*.

وَ مَا یُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَ هُمْ
مُّشْرِكُوْنَ ﴿۱۰۷﴾

108. Do they, then, feel secure from the coming on them of an overwhelming punishment from Allāh or the sudden coming of the Hour upon them while they are unaware?

اَفَاَمِنُوْۤا اَنْ تَاْتِیَهُمْ غَاشِیَةٌ مِّنْ
عَذَابِ اللّٰهِ اَوْ تَاْتِیَهُمُ السَّاعَةُ
بَغْتَةً وَّ هُمْ لَا یَشْعُرُوْنَ ﴿۱۰۸﴾

*109. Say, ‘This is my way: I call unto Allāh on sure knowledge, I and those who follow me. And Holy is Allāh; and I am not of those who associate gods *with God*.’

قُلْ هٰذِهٖ سَبِیْلِیْۤ اَدْعُوْۤا اِلَى اللّٰهِ ۟ عَلٰى
بَصِیْرَةٍ اَنَا وَ مَنِ اتَّبَعَنِیْ ؕ وَ سُبْحٰنَ
اللّٰهِ وَ مَاۤ اَنَا مِنَ الْمُشْرِكِیْنَ ﴿۱۰۹﴾

110. And We sent not before thee *as Messengers* any but men, whom We inspired, from among the people of the towns. Have they not then travelled in the earth and seen what was the end of those before them?

وَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِیْۤ
اِلَیْهِمْ مِّنْ اَهْلِ الْقُرٰى ؕ اَفَلَمْ یَسِیْرُوْا
فِی الْاَرْضِ فَیَنْظُرُوْا كَیْفَ كَانَ عَاقِبَةُ
الَّذِیْنَ مِنْ قَبْلِهِمْ ؕ وَ لَدَارُ الْاٰخِرَةِ

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*105. And **you do** not ask of them any reward for it. **It is only an admonishment** for all mankind.

*109. Say, ‘This is my way: I call unto Allāh. **I occupy a position of manifest knowledge, so do also those** who follow me.

خَيْرٌ لِّلَّذِينَ اتَّقَوْا ۗ أَفَلَا تَعْقِلُونَ ﴿١١٠﴾

And surely, the abode of the Hereafter is better for those who fear God. Will you not then understand?

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ
قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا ۙ فَنُجِّيَ مَن
نَّشَاءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ
الْمُجْرِمِينَ ﴿١١١﴾

*111. Till, when the Messengers despaired *of the disbelievers* and they (the disbelievers) thought that they had been told a lie, Our help came to them, then was saved he whom We pleased. And Our chastisement cannot be averted from the sinful people.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي
الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ
وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَ
تَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ ﴿١١٢﴾ ع ١٢ ٩

112. Assuredly, in their narrative is a lesson for men of understanding. It is not a thing that has been forged, but a fulfilment of that which is before it and a detailed exposition of all things, and a guidance and a mercy to a people who believe.

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*111. **Until the time, when the Messengers despaired and perceived themselves to have been *taken* as liars, suddenly there came Our help to them and** then was saved he whom We pleased.

رُكُوعَاتُهَا ٦ سُورَةُ الرَّعْدِ مَكِّيَّةٌ ١٣ اٰيَاتُهَا ٤٤

AR-RA‘D

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

2. Alif Lām Mīm Rā.‡ These are verses of the Book. And that which has been revealed to thee from thy Lord is the truth, but most men believe not.

الٓمّٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ ؕ وَ الَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ٢

3. Allāh is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne. And He pressed the sun and the moon into service: each pursues its course until an appointed term. He regulates it all. He clearly explains the Signs, that you may have a firm belief in the meeting with your Lord.

اَللّٰهُ الَّذِيْ رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ ؕ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ يُدَبِّرُ الْاَمْرَ يُفَصِّلُ الْاٰيٰتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ٣

*4. And He it is Who spread out the earth and made therein mountains and rivers. And fruits of every kind He made therein in two sexes. He causes the night to cover the day. Therein, verily, are Signs for a people who reflect.

وَ هُوَ الَّذِيْ مَدَّ الْاَرْضَ وَ جَعَلَ فِيْهَا رَوَاسِيَ وَ اَنْهٰرًا ؕ وَ مِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِيْهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي الَّيْلَ النَّهَارَ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ٤

*5. And in the earth are *diverse* tracts, adjoining one another, and gardens of vines, and corn-fields, and date-palms, growing together from one root and *others* not so growing; they are watered with the same water, yet We make some of them excel others in fruit. Therein are Signs for a people who understand.

وَ فِي الْاَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّ جَنّٰتٌ مِّنْ اَعْنَابٍ وَّ زَرْعٌ وَّ نَخِيْلٌ صِنْوَانٌ وَّ غَيْرُ صِنْوَانٍ يُّسْقٰى بِمَآءٍ وَّاحِدٍ وَ نُفَضِّلُ بَعْضَهَا عَلٰى بَعْضٍ فِي الْاُكُلِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ٥

6. And if thou dost wonder, then wondrous indeed is their saying: ‘What! when we have become dust,

وَ اِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ءَاِذَا كُنَّا تُرٰبًا ءَاِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ؕ اُولٰٓئِكَ

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‡ I am Allāh, the All-Knowing, the All-Seeing.

* 4. And He it is Who spread out the earth and made therein mountains and rivers. **And of the fruits He has made them in pairs, male and female.**

* 5. And in the earth are *diverse* tracts, adjoining one another, and gardens of vines, and **fields of grain**, and date-palms, growing together from one root and *others* not so growing;

shall we then be in *a state of* new creation?’ These it is who disbelieve in their Lord; and these it is who shall have shackles round their necks, and they shall be the inmates of the Fire, wherein they shall abide.

الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۚ وَأُولٰٓئِكَ الْأَغْلٰلُ فِيْٓ أَعْنَاقِهِمْ ۚ وَأُولٰٓئِكَ أَصْحٰبُ النَّارِ ۚ هُمْ فِيهَا خٰلِدُوْنَ ٦

*7. And they want thee to hasten on the punishment in preference to good, whereas exemplary punishments have *already* occurred before them. And verily, thy Lord is full of forgiveness for mankind despite their wrongdoing, and verily, thy Lord is *also* strict in condign punishment.

وَيَسْتَعْجِلُوْنَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلٰتُ ۗ وَإِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ ۚ وَإِنَّ رَبَّكَ لَشَدِيْدُ الْعِقَابِ ٧

8. And those who disbelieve say, ‘Wherefore has not a Sign been sent down to him from his Lord?’ Thou art, surely, a Warner. And there is a Guide for every people.

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْلَآ أُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ۗ إِنَّمَآ أَنْتَ مُنْذِرٌ وَّلِكُلِّ قَوْمٍ هَادٍ ٨ ع

R. 2.

9. Allāh knows what every female bears, and what wombs diminish and what they cause to grow. And with Him everything has a *proper* measure.

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثٰى وَمَا تَغِيْضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۗ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ٩

10. *He is the* Knower of the unseen and the seen, the Incomparably Great, the Most High.

عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ١٠

11. He among you who conceals *his* word, and he who utters it openly are equal *in His sight*; and *also* he who hides by night, and he who goes forth *openly* by day.

سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهٖ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ ١١

12. For him (the Messenger) is a succession *of angels* before him and behind him; they guard him by the command of Allāh. Surely, Allāh changes not the condition of a people until they change that which is in their hearts. And when Allāh wishes to punish a people, there is no repelling it, nor have they any helper beside Him.

لَهٗ مُعَقِّبٰتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ أَمْرِ اللّٰهِ ۗ إِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِأَنْفُسِهِمْ ۗ وَإِذَآ أَرَادَ اللّٰهُ بِقَوْمٍ سُوْٓءًا فَلَا مَرَدَّ لَهٗ ۚ وَمَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ ١٢

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*7. **And they are eager to demand from you that you may have evil brought upon them rather than good**, whereas exemplary punishments have *already* occurred before them.

13. He it is Who shows you the lightning *to inspire* fear and hope, and He raises the heavy clouds.

هُوَ الَّذِيْ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّ
طَمَعًا وَّ يُنْشِئُ السَّحَابَ الثِّقَالَ ﴿١٣﴾

14. And the thunder glorifies Him with His praise and *likewise do* the angels for awe of Him; and He sends the thunderbolts, and smites therewith whom He wills, yet they dispute concerning Allāh, while He is severe in punishing.

وَ يُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَ الْمَلٰٓئِكَةُ
مِنْ خِيْفَتِهٖ ج وَ يُرْسِلُ الصَّوَاعِقَ
فَيُصِيْبُ بِهَا مَنْ يَّشَآءُ وَ هُمْ يُجَادِلُوْنَ
فِي اللّٰهِ ج وَ هُوَ شَدِيْدُ الْمِحَالِ ﴿١٤﴾

* 15. Unto Him is the true prayer. And those on whom they call beside Him answer them not at all, except as he *is answered* who stretches forth his two hands toward water that it may reach his mouth, but it reaches it not. And the prayer of the disbelievers is but a thing wasted.

لَهٗ دَعْوَةُ الْحَقِّ ط وَ الَّذِيْنَ يَدْعُوْنَ مِنْ
دُوْنِهٖ لَا يَسْتَجِيْبُوْنَ لَهُمْ بِشَيْءٍ
اِلَّا كَبَاسِطِ كَفَّيْهِ اِلَى الْمَآءِ لِيَبْلُغَ
فَاهُ وَ مَا هُوَ بِبَالِغِهٖ ط وَ مَا دُعَآءُ
الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿١٥﴾

16. And to Allāh submits whosoever is in the heavens and the earth willingly or unwillingly and *likewise do* their shadows, in the mornings and the evenings.

وَ لِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَ
الْاَرْضِ طَوْعًا وَّ كَرْهًا وَّ ظِلٰلُهُمْ
بِالْغُدُوِّ وَ الْاٰصَالِ ﴿١٦﴾ السجدة

17. Say, ‘Who is the Lord of the heavens and the earth?’ Say, ‘Allāh.’ Say, ‘Have you then taken beside Him helpers who have no power for good or harm *even* for themselves?’ Say, ‘Can the blind and the seeing be equal? Or, can darkness be equal to light? Or, do they assign to Allāh partners who have created the like of His creation so that the *two* creations appear similar to them?’ Say, ‘Allāh *alone* is the Creator of all things, and He is the One, the Most Supreme.’

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ وَ الْاَرْضِ ط قُلِ
اللّٰهُ ط قُلْ اَفَاتَّخَذْتُمْ مِّنْ دُوْنِهٖٓ
اَوْلِيَآءَ لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ نَفْعًا
وَّ لَا ضَرًّا ط قُلْ هَلْ يَسْتَوِي الْاَعْمٰى
وَ الْبَصِيْرُ ۙ اَمْ هَلْ تَسْتَوِي الظُّلُمٰتُ
وَ النُّوْرُ ۚ اَمْ جَعَلُوْا لِلّٰهِ شُرَكَآءَ خَلَقُوْا
كَخَلْقِهٖ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ط
قُلِ اللّٰهُ خَالِقُ كُلِّ شَيْءٍ وَّ هُوَ الْوَاحِدُ
الْقَهَّارُ ﴿١٧﴾

18. He sends down water from the sky, so that valleys flow according to their measure, and the flood bears *on its surface* swelling foam. And from that which they heat in the fire, seeking *to make* ornaments or utensils, *comes out* a foam similar to it. Thus does Allāh illustrate truth and

اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتْ
اَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ
زَبَدًا رَّابِيًا ط وَ مِمَّا يُوْقِدُوْنَ
عَلَيْهِ فِي النَّارِ ابْتِغَآءَ حِلْيَةٍ اَوْ مَتَاعٍ
زَبَدٌ مِّثْلُهٗ ط كَذٰلِكَ يَضْرِبُ اللّٰهُ الْحَقَّ

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* 15. **To Him alone is addressed true prayer.**

falsehood. Now, as to the foam, it goes away as rubbish, but as to that which benefits men, it stays on the earth. Thus does Allāh set forth parables.

وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَآءً ۚ وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ
فِي الْاَرْضِ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ
الْاَمْثَالَ ١٨

19. For those who respond to their Lord is *eternal* good; and *as for* those who respond not to Him, if they had all that is in the earth and the like of it added thereto, they would *readily* ransom themselves therewith. It is these that shall have an evil reckoning, and their abode is Hell. What a wretched place of rest!

وقف النبي صلى الله عليه وسلم

لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنٰى ؕ
وَالَّذِيْنَ لَمْ يَسْتَجِيْبُوْا لَهٗ لَوْ اَنَّ لَهُمْ
مَّا فِي الْاَرْضِ جَمِيْعًا وَّ مِثْلَهٗ مَعَهٗ
لَافْتَدَوْا بِهٖ ؕ اُولٰٓئِكَ لَهُمْ سُوْٓءُ
الْحِسَابِ ۙ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ
الْمِهَادُ ١٩

النصف ع

R. 3.

20. Is he, then, who knows that what has been revealed to thee from thy Lord is the truth, like one who is blind? *But* only those gifted with understanding will reflect:

اَفَمَنْ يَّعْلَمُ اَنَّمَآ اُنْزِلَ اِلَيْكَ مِنْ
رَّبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمٰى ؕ اِنَّمَا
يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ٢٠

21. Those who fulfil Allāh's pact, and break not the covenant;

الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَلَا
يَنْقُضُوْنَ الْمِيْثَاقَ ٢١

22. And those who join what Allāh has commanded to be joined, and fear their Lord, and dread the evil reckoning;

وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ
يُّوْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ
سُوْٓءَ الْحِسَابِ ٢٢

23. And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the *best* reward of the *final* Abode—

وَالَّذِيْنَ صَبَرُوا ابْتِغَآءَ وَجْهِ رَبِّهِمْ
وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ
سِرًّا وَّ عَلَانِيَةً وَّيَدْرَءُوْنَ بِالْحَسَنَةِ
السَّيِّئَةَ اُولٰٓئِكَ لَهُمْ عُقْبَى الدَّارِ ٢٣

24. Gardens of Eternity. They shall enter them and *also* those who are righteous from among their fathers, and their wives and their children. And angels shall enter unto them from every gate, *saying*:

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَمَنْ صَلَحَ
مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ وَ
الْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ
بَابٍ ٢٤

25. 'Peace be unto you, because you were steadfast; behold how excellent is the reward of the *final* Abode!'

سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ
عُقْبَى الدَّارِ ٢٥

26. And those who break the covenant of Allāh, after having established it and cut asunder what Allāh has commanded to be joined, and act corruptly in the earth—on them is the curse and they shall have a grievous abode.

وَالَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ
مِيْثَاقِهٖ وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ
اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِي الْاَرْضِ ۙ
اُولٰٓئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوْٓءُ
الدَّارِ ﴿۲۶﴾

27. Allāh enlarges *His* provision for whomsoever He pleases and straitens *it for whomsoever He pleases*. And they rejoice in the present life, while the present life is but a *temporary* enjoyment as compared with that which is to come.

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَ
يَقْدِرُ ؕ وَفَرِحُوْا بِالْحَيٰوةِ الدُّنْيَا ؕ
وَمَا الْحَيٰوةُ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا
مَتَاعٌ ﴿۲۷﴾ ع

R. 4.

28. And those who disbelieve say, ‘Why is not a Sign sent down to him from his Lord?’ Say, ‘Allāh lets go astray those whom He wills and guides to Himself those who turn *to Him*:

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْلَآ اُنْزِلَ
عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّ اللّٰهَ
يُضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْٓ اِلَيْهِ مَنْ
اَنَابَ ﴿۲۸﴾ ۚۖ

29. ‘Those who believe, and whose hearts find comfort in the remembrance of Allāh. Aye! it is in the remembrance of Allāh that hearts can find comfort;

اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ
بِذِكْرِ اللّٰهِ ؕ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ
الْقُلُوْبُ ﴿۲۹﴾ ؕ

30. ‘Those who believe and do good works—happiness shall be theirs, and an excellent place of return.’

اَلَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
طُوْبٰى لَهُمْ وَحُسْنُ مَاٰبٍ ﴿۳۰﴾

31. Thus have We sent thee to a people, before whom other peoples have passed away, that thou mayest recite to them what We have revealed to thee, yet they disbelieve in the Gracious *God*. Say, ‘He is my Lord; there is no God but He. In Him do I put my trust and towards Him is my return.’

كَذٰلِكَ اَرْسَلْنٰكَ فِيْٓ اُمَّةٍ قَدْ خَلَتْ مِنْ
قَبْلِهَآ اُمَمٌ لِّتَتْلُوَا۟ عَلَيْهِمُ الَّذِيْٓ
اَوْحَيْنَآ اِلَيْكَ وَهُمْ يَكْفُرُوْنَ بِالرَّحْمٰنِ ؕ
قُلْ هُوَ رَبِّيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عَلَيْهِ
تَوَكَّلْتُ وَاِلَيْهِ مَتَابِ ﴿۳۱﴾

32. And if there were a Qur’ān by which mountains could be moved or by which the earth could be cut asunder or by which the dead could be spoken to, *they would not believe in it*. Nay, the matter rests entirely

وَلَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ اَوْ
قُطِّعَتْ بِهِ الْاَرْضُ اَوْ كُلِّمَ بِهِ الْمَوْتٰى ؕ
بَلْ لِّلّٰهِ الْاَمْرُ جَمِيْعًا ؕ اَفَلَمْ يَايْـَٔسِ
الَّذِيْنَ اٰمَنُوْٓا اَنْ لَّوْ يَشَآءُ اللّٰهُ لَهَدَى

with Allāh. Have not the believers *yet* come to know that, if Allāh had *enforced* His will, He could have surely guided all mankind? And as for those who disbelieve, disaster shall not cease to befall them for what they have wrought or to alight near their home, until the promise of Allāh comes to pass. Surely, Allāh fails not in *His* promise.

النَّاسَ جَمِيْعًا ؕ وَلَا يَزَالُ الَّذِيْنَ
كَفَرُوْا تُصِيْبُهُمْ بِمَا صَنَعُوْا قَارِعَةٌ
اَوْ تَحُلُّ قَرِيْبًا مِّنْ دَارِهِمْ حَتّٰى يَاْتِيَ
وَعْدُ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُخْلِفُ
الْمِيْعَادَ ﴿۳۲﴾ ع ۴ ۱۰

R. 5.

33. And surely, Messengers have been mocked at before thee; but I granted respite to those who disbelieved. Then I seized them, and how was then My punishment!

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ
فَاَمْلَيْتُ لِلَّذِيْنَ كَفَرُوْا ثُمَّ
اَخَذْتُهُمْ قف فَكَيْفَ كَانَ عِقَابِ ﴿۳۳﴾

34. Will then He, Who stands over every soul *to note* what it earns, *let them go unpunished*? Yet, they ascribe partners to Allāh. Say, ‘Name them.’ Would you inform Him of what He does not know in the earth? Or, is it *a mere* empty saying? Nay, but the design of the disbelievers has been made *to appear* beautiful in their eyes, and they have been kept back from the *right* way. And he whom Allāh lets go astray shall have no guide.

اَفَمَنْ هُوَ قَآئِمٌ عَلٰى كُلِّ نَفْسٍ بِمَا
كَسَبَتْ ۚ وَجَعَلُوْا لِلّٰهِ شُرَكَآءَ ؕ قُلْ
سَمُّوْهُمْ ؕ اَمْ تُنَبِّئُوْنَهٗ بِمَا لَا يَعْلَمُ
فِى الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ؕ بَلْ
زُيِّنَ لِلَّذِيْنَ كَفَرُوْا مَكْرُهُمْ وَصُدُّوْا
عَنِ السَّبِيْلِ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا
لَهٗ مِنْ هَادٍ ﴿۳۴﴾

35. For them is a punishment in the present life; and, surely, the punishment of the Hereafter is harder, and they will have no defender against Allāh.

لَهُمْ عَذَابٌ فِى الْحَيٰوةِ الدُّنْيَا وَ
لَعَذَابُ الْاٰخِرَةِ اَشَقُّ ۚ وَمَا لَهُمْ
مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿۳۵﴾

36. The similitude of the Heaven promised to the God-fearing is, that through it flow streams: its fruit is everlasting, and *so is* its shade. That is the reward of those who are righteous; and the reward of the disbelievers is Fire.

مَثَلُ الْجَنَّةِ الَّتِىْ وُعِدَ الْمُتَّقُوْنَ ؕ
تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ اُكُلُهَا
دَآئِمٌ وَّظِلُّهَا ؕ تِلْكَ عُقْبَى الَّذِيْنَ
اتَّقَوْا ۖۗ وَّعُقْبَى الْكٰفِرِيْنَ النَّارُ ﴿۳۶﴾

37. And those to whom We have given the Book rejoice in what has been revealed to thee. And of the *different* parties there are *some* who deny a part thereof. Say, ‘I am only commanded to worship Allāh and

وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَفْرَحُوْنَ
بِمَآ اُنْزِلَ اِلَيْكَ وَمِنَ الْاَحْزَابِ مَنْ
يُّنْكِرُ بَعْضَهٗ ؕ قُلْ اِنَّمَآ اُمِرْتُ اَنْ
اَعْبُدَ اللّٰهَ وَلَآ اُشْرِكَ بِهٖ ؕ اِلَيْهِ

أَدْعُوْا وَإِلَيْهِ مَاٰبِ ﴿٣٧﴾

not to set up equals to Him. Unto Him do I call, and unto Him is my return.’

وَكَذٰلِكَ أَنْزَلْنٰهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنِ
اتَّبَعْتَ أَهْوَآءَهُمْ بَعْدَ مَا جَآءَكَ مِنَ
الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا
وَاقٍ ﴿٣٨﴾ ع ٥ ١١

38. And thus have We revealed it as a clear judgment. And if thou follow their evil desires after the knowledge that has come to thee, thou shalt have no friend nor defender against Allāh.

R. 6.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَ
جَعَلْنَا لَهُمْ أَزْوَاجًا وَّذُرِّيَّةً ۚ وَمَا كَانَ
لِرَسُوْلٍ أَنْ يَّأْتِيَ بِاٰيَةٍ إِلَّا بِإِذْنِ
اللّٰهِ ۚ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٩﴾

39. And, indeed, We sent Messengers before thee, and We gave them wives and children. And it is not possible for a Messenger to bring a Sign save by the command of Allāh. For every term there is a *divine* decree.

يَمْحُوا اللّٰهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَ
عِنْدَهٗٓ أُمُّ الْكِتٰبِ ﴿٤٠﴾

*40. Allāh effaces what He wills and established *what He wills*, and with Him is the source of *all* commandments.

وَإِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ
نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ
الْبَلٰغُ وَعَلَيْنَا الْحِسَابُ ﴿٤١﴾

41. And whether We make thee see *the fulfilment of* some of the things with which We threaten them or *whether* We make thee die, *it makes little difference*, for on thee lies only the delivery of the Message, and on Us the reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا
مِنْ أَطْرَافِهَا ۚ وَاللّٰهُ يَحْكُمُ لَا مُعَقِّبَ
لِحُكْمِهٖ ۚ وَهُوَ سَرِيْعُ الْحِسَابِ ﴿٤٢﴾

42. Do they not see that We are visiting the land, reducing it from its outlying borders? And Allāh judges; there is none to reverse His judgment. And He is swift at reckoning.

وَقَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَلِلّٰهِ
الْمَكْرُ جَمِيْعًا ۚ يَعْلَمُ مَا تَكْسِبُ
كُلُّ نَفْسٍ ۚ وَسَيَعْلَمُ الْكُفّٰرُ لِمَنْ
عُقْبَى الدَّارِ ﴿٤٣﴾

43. And those who were before them did *also* devise plans, but all *effective* devising of plans belongs to Allāh. He knows what every soul earns; and the disbelievers shall soon know whose will be the final reward of *this* abode.

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلًا ۚ
قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ ۙ
وَمَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ ﴿٤٤﴾ ع ٦ ١٢

44. And those who disbelieve say, ‘Thou art not a Messenger.’ Say, ‘Sufficient is Allāh as a Witness between me and you, and *so is* he who possesses knowledge of the Book.’

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*40. Allāh effaces what He wills, and establishes *what* He *wills*, and with Him is the source of *all* **decrees**.

IBRĀHĪM

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

2. Alif Lām Rā.‡ *This is* a Book which We have revealed to thee that thou mayest bring mankind out of every *kind of* darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy—

الٓرٰ ۟ كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ﴿٢﴾

3. Allāh, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. And woe to the disbelievers for a terrible punishment:

اللّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَوَيْلٌ لِّلْكٰفِرِيْنَ مِنْ عَذَابٍ شَدِيْدِ ۙ﴿٣﴾

4. Those who prefer the present life to the Hereafter, and hinder *men* from the way of Allāh and seek to make it crooked. It is these who have gone far off in error.

الَّذِيْنَ يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عِوَجًا ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍۭ بَعِيْدٍ ﴿٤﴾

5. And We have not sent any Messenger except with the language of his people in order that he might make *things* clear to them. Then Allāh lets go astray whom He wills, and guides whom He wills. And He is the Mighty, the Wise.

وَمَاۤ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ لِيُبَيِّنَ لَهُمْ ؕ فَيُضِلُّ اللّٰهُ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٥﴾

6. And We did send Moses with Our Signs, *saying*, ‘Bring forth thy people from every *kind of* darkness into light, and remind them of the days of Allāh.’ Surely, therein are Signs for every patient *and* thankful person.

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَاۤ اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ وَذَكِّرْهُمْ بِاَيّٰىمِ اللّٰهِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٦﴾

7. And *call to mind* when Moses said to his people, ‘Remember Allāh’s favour upon you when He delivered you from Pharaoh’s people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord.’

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ اَنْجٰىكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ وَيُذَبِّحُوْنَ اَبْنَآءَكُمْ وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَفِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿٧﴾ ع ١ ١٢

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‡ I am Allāh, the All-Seeing.

R. 2.

8. And *remember also the time* when your Lord declared, ‘If you are grateful, I will, surely, bestow more *favours* on you; but if you are ungrateful, *then know that* My punishment is severe indeed.’

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ٨

9. And Moses said, ‘If you disbelieve, you and those who are in the earth all together, *you can do no harm to God*; verily, Allāh is Self-Sufficient, Praiseworthy.’

وَقَالَ مُوسَىٰ إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ٩

10. Have not the tidings come to you of those before you, the people of Noah, and *the tribes of* ‘Ād and Thamūd, and those after them? None knows them *now* save Allāh. Their Messengers came to them with clear * Signs, but they turned their hands to their mouths, and said, ‘We disbelieve in that with which you have been sent and surely, we are in disquieting doubt concerning that to which you call us.’

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ١٠

11. Their Messengers said, ‘Are you in doubt concerning Allāh, Maker of the heavens and the earth? He calls you that He may forgive you your sins, and grant you respite till an appointed term.’ They said, ‘You are but men like ourselves; you desire to turn us away from that which our fathers used to worship. Bring us, then, a clear proof.’

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ ١١

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* 10. **Note:** The Quranic expression *faraddū aidiyahum fī afwāhihim* فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ (they turned their hands to their mouths) paints a picture of somebody putting his hand to his mouth indicating blockade. Before explaining this special expression one has also to determine as to who is referred to in this verse. Evidently this act is attributed to non-believers; so it has two possibilities of interpretation. It can be translated as: **they, the non-believers, thrust their hands into their own mouths.** This means that they refused to have any dialogue with the Messengers and their followers. This stage is reached when a person is ultimately nonplussed and is left with no arguments. So he acquires this posture of boycott, indicating that he has nothing more to say.

In the second reading the reference may be to the mouths of the Messengers. It also indicates the same break in dialogue but in a different way. Hence the message would be that the non-believers finally stop Messengers from further preaching telling them to shut their mouths. This alternative is further supported by the remaining part of the verse where the non-believers continue to develop the theme by saying further: ‘We have rejected the message with which you were sent and verily we are in manifold doubt regarding that to which you call us.’

12. Their Messengers said to them, ‘We are indeed only men like yourselves, but Allāh bestows *His* favour on whomsoever He wills from among His servants. And it is not for us to bring you a proof except by the command of Allāh. And in Allāh *alone* should the believers put their trust.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَمَا كَانَ لَنَآ اَنْ نَّاْتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١٢﴾

13. ‘And why should we not put our trust in Allāh when He has showed us our ways? And we will, surely, bear with patience *all* the harm you do us. So in Allāh let those who trust put their trust.’

وَمَا لَنَآ اَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ وَقَدْ هَدٰىنَا سُبُلَنَا ؕ وَلَنَصْبِرَنَّ عَلٰى مَآ اٰذَيْتُمُوْنَا ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿١٣﴾ ع

R. 3.

14. And those who disbelieved said to their Messengers, ‘We will, surely, expel you from our land unless you return to our religion.’ Then their Lord sent unto them the revelation: ‘We will, surely, destroy the wrongdoers.

وَقَالَ الَّذِيْنَ كَفَرُوْا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ اَرْضِنَآ اَوْ لَتَعُوْدُنَّ فِيْ مِلَّتِنَا ؕ فَاَوْحٰٓى اِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظّٰلِمِيْنَ ﴿١٤﴾

* 15. ‘And We will, surely, make you dwell in the land after them. This is for him who fears to stand before My Tribunal and fears My warning.’

وَلَنُسْكِنَنَّكُمُ الْاَرْضَ مِنْ بَعْدِهِمْ ؕ ذٰلِكَ لِمَنْ خَافَ مَقَامِيْ وَخَافَ وَعِيْدِ ﴿١٥﴾

16. And they prayed for victory, and *as a result thereof* every haughty enemy *of truth* came to naught.

وَاسْتَفْتَحُوْا وَخَابَ كُلُّ جَبَّارٍ عَنِيْدٍ ﴿١٦﴾

17. Before him is Hell; and he shall be made to drink boiling water.

مِّنْ وَّرَآئِهٖ جَهَنَّمُ وَيُسْقٰى مِنْ مَّآءٍ صَدِيْدٍ ﴿١٧﴾

* 18. He shall sip it and shall not be able to swallow it easily. And death shall come to him from every quarter, *yet* he shall not die. And besides that there shall be *for him* a severe chastisement.

يَّتَجَرَّعُهٗ وَلَا يَكَادُ يُسِيْغُهٗ وَيَاْتِيْهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَّمَا هُوَ بِمَيِّتٍ ؕ وَمِنْ وَّرَآئِهٖ عَذَابٌ غَلِيْظٌ ﴿١٨﴾

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* 15. ‘And We will, surely, make you dwell in the land after them. **That is for him who stands in awe of My station and takes head of My warning.’**

* 18. **He will drink it sip by sip, reluctantly, being unable to quaff it.**

19. The case of those who disbelieve in their Lord is that their works are like ashes on which the wind blows
* violently on a stormy day. They shall have no power over what they earned. That, indeed, is extreme ruin.

مَثَلُ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ
اَعْمَالُهُمْ كَرَمَادِ ۣاشْتَدَّتْ بِهِ
الرِّيْحُ فِيْ يَوْمٍ عَاصِفٍ ؕ لَا يَقْدِرُوْنَ
مِمَّا كَسَبُوْا عَلٰى شَيْءٍ ؕ ذٰلِكَ هُوَ
الضَّلٰلُ الْبَعِيْدُ ۝١٩

*20. Dost thou not see that Allāh created the heavens and the earth in accordance with the requirements of wisdom? If He please, He can do away with you, and bring a new creation.

اَلَمْ تَرَ اَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَ
الْاَرْضَ بِالْحَقِّ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ وَ
يَاْتِ بِخَلْقٍ جَدِيْدٍ ۝٢٠

21. And that is not *at all* hard for Allāh.

وَّ مَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ۝٢١

22. They shall all appear before Allāh; then shall the weak say to those who behaved proudly: 'Surely, we were your followers; can you not then avail us aught against Allāh's punishment?' They will say, 'If Allāh had guided us, we would, surely, have guided you. *But* it is *now* equal for us whether we show impatience or remain patient: there is no way of escape for us.'

وَ بَرَزُوْا لِلّٰهِ جَمِيْعًا فَقَالَ الضُّعَفٰٓؤُا
لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا
فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا مِنْ عَذَابِ
اللّٰهِ مِنْ شَيْءٍ ؕ قَالُوْا لَوْ هَدٰىنَا اللّٰهُ
لَهَدَيْنٰكُمْ ؕ سَوَآءٌ عَلَيْنَآ اَجَزِعْنَآ اَمْ
صَبَرْنَا مَا لَنَا مِنْ مَّحِيْصٍ ۝٢٢ ٣ ع ٩ ١٥

R. 4.

23. And when the matter is decided, Satan will say, 'Allāh promised you a promise of truth, but I promised you and failed you. And I had no power over you except that I called you and you obeyed me. So blame me not, but blame your own selves. I cannot succour you nor can you succour me. I have already disclaimed your associating me *with God.* For the wrongdoers there shall, surely, be a grievous punishment.'

وَ قَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ
اللّٰهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَ وَعَدْتُّكُمْ
فَاَخْلَفْتُكُمْ ؕ وَ مَا كَانَ لِيَ عَلَيْكُمْ مِّنْ
سُلْطٰنٍ اِلَّاۤ اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ
لِيْ ۚ فَلَا تَلُوْمُوْنِيْ وَ لُوْمُوْۤا اَنْفُسَكُمْ ؕ
مَاۤ اَنَا بِمُصْرِخِكُمْ وَ مَاۤ اَنْتُمْ بِمُصْرِخِيَّ ؕ
اِنِّيْ كَفَرْتُ بِمَاۤ اَشْرَكْتُمُوْنِ مِنْ
قَبْلُ ؕ اِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ
اَلِيْمٌ ۝٢٣

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* 19. They shall have no power over what they earned. That, indeed, is **utter destruction**.

* 20. **Do you** not see that Allāh created the heavens and the earth **with Truth.** If He **so** pleases, He can do away with you, and bring a new creation.

24. And those who believe and do good works will be admitted into Gardens through which rivers flow, wherein they will abide by the command of their Lord. Their greeting therein will be 'Peace'.

وَاُدْخِلَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا بِاِذْنِ رَبِّهِمْ ؕ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ﴿۲۴﴾

25. Dost thou not see how Allāh sets forth the similitude of a good word? *It is* like a good tree, whose root is firm and whose branches *reach* into heaven.

اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِي السَّمَآءِ ﴿۲۵﴾

26. It brings forth its fruit at all times by the command of its Lord. And Allāh sets forth similitudes for men that they may reflect.

تُؤْتِيْۤ اُكُلَهَا كُلَّ حِيْنٍۭ بِاِذْنِ رَبِّهَا ؕ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۲۶﴾

27. And the case of an evil word is like *that of* an evil tree, which is uprooted from above the earth and has no stability.

وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ ۣاجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿۲۷﴾

28. Allāh strengthens the believers with the word that is firmly established, *both* in the present life and in the Hereafter; and Allāh lets the wrongdoers go astray. And Allāh does what He wills.

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ وَيُضِلُّ اللّٰهُ الظّٰلِمِيْنَ ۙ۫ وَيَفْعَلُ اللّٰهُ مَا يَشَآءُ ﴿۲۸﴾ ۴ ع ۱۴

R. 5.

29. Dost thou not see those who changed Allāh's favour into ingratitude and landed their people into the abode of ruin—

اَلَمْ تَرَ اِلَى الَّذِيْنَ بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا وَّاَحَلُّوْا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿۲۹﴾

30. *Which is* Hell? They shall burn therein; and an evil place of rest is that.

جَهَنَّمَ ۚ يَصْلَوْنَهَا ؕ وَبِئْسَ الْقَرَارُ ﴿۳۰﴾

31. And they have set up rivals to Allāh to mislead *people* from His way. Say, 'Enjoy yourselves a while, then, surely, your journey is toward the Fire.'

وَجَعَلُوْا لِلّٰهِ اَنْدَادًا لِّيُضِلُّوْا عَنْ سَبِيْلِهٖ ؕ قُلْ تَمَتَّعُوْا فَاِنَّ مَصِيْرَكُمْ اِلَى النَّارِ ﴿۳۱﴾

32. Say to My servants who have believed, that they should observe Prayer and spend out of what We have given them, secretly and openly, before there comes a day wherein there will be neither bargaining nor friendship.

قُلْ لِّعِبَادِيَ الَّذِيْنَ اٰمَنُوْا يُقِيْمُوا الصَّلٰوةَ وَيُنْفِقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خِلٰلٌ ﴿۳۲﴾

33. Allāh is He Who created the heavens and the earth and caused water to come down from the clouds, and brought forth therewith fruits for your sustenance; and He has subjected to you the ships that they may sail through the sea by His command, and the rivers *too* has He subjected to you.

اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
وَاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ
مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ وَسَخَّرَ لَكُمُ
الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِاَمْرِهٖ ۚ وَ
سَخَّرَ لَكُمُ الْاَنْهٰرَ ﴿٣٣﴾

*34. And He has *also* subjected to you the sun and the moon, both performing their work constantly. And He has subjected to you the night as well as the day.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ ۚ
وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ﴿٣٤﴾

35. And He gave you all that you wanted of Him; and if you *try to* count the favours of Allāh, you will not be able to number them. Verily, man is very unjust, very ungrateful.

وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ وَاِنْ
تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ
الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ﴿٣٥﴾

٥ ع ١٤

R. 6.

36. And *remember* when Abraham said, 'My Lord, make this city *a city* of peace, and keep me and my children away from worshipping idols.

وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا
الْبَلَدَ اٰمِنًا وَّاجْنُبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ
الْاَصْنَامَ ؕ ﴿٣٦﴾

37. 'My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me—Thou art, surely, Most Forgiving, Merciful.

رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ
فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ
عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٧﴾

38. 'Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House—our Lord—that they may observe Prayer. So make men's hearts incline towards them and provide them with fruits, that they may be thankful.

رَبَّنَآ اِنِّيْٓ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ
غَيْرِ ذِيْ زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ
رَبَّنَا لِيُقِيْمُوا الصَّلٰوةَ فَاجْعَلْ اَفْئِدَةً
مِّنَ النَّاسِ تَهْوِيْٓ اِلَيْهِمْ وَارْزُقْهُمْ
مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ﴿٣٨﴾

39. 'Our Lord, certainly, Thou knowest what we conceal and what we make known. And nothing whatsoever is hidden from Allāh, whether in the earth or in the heaven.

رَبَّنَآ اِنَّكَ تَعْلَمُ مَا نُخْفِيْ وَمَا نُعْلِنُ ؕ
وَمَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَيْءٍ فِي
الْاَرْضِ وَلَا فِي السَّمَآءِ ﴿٣٩﴾

***34. And He has pressed into your service the sun and the moon moving constantly. Also He has subjected the night and the day to serve you.**

40. ‘All praise belongs to Allāh, Who has given me, despite *my* old age, Ishmael and Isaac. Surely, my Lord is the Hearer of prayer.

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى
ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى
لَسَمِيعُ ٱلدُّعَآءِ ٤٠

*41. ‘My Lord, make me observe Prayer, and my children *too*. Our Lord! *bestow Thy grace on me* and accept my prayer.

رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن
ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ٤١

42. ‘Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.’

رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَ
لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ٤٢ ٦ ع ١٨

R. 7.

43. And think not that Allāh is unaware of what the wrongdoers do. He only gives them respite till the day on which the eyes will fixedly stare,

وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ
ٱلظَّٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ
تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ٤٣

44. Hurrying on in fright, raising up their heads, their gaze not returning to them, and their minds *utterly* void.

مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لَا يَرْتَدُّ
إِلَيْهِمْ طَرْفُهُمْ ۚ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ٤٤

45. And warn men of the day when *the promised* chastisement will come upon them, and the wrongdoers will say, ‘Our Lord, grant us respite for a short term. We will respond to Thy call and will follow the Messengers.’ ‘Did you not swear before this *that* you would have no fall?

وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ
فَيَقُولُ ٱلَّذِينَ ظَلَمُوا رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ
أَجَلٍ قَرِيبٍ ۙ نُّجِبْ دَعْوَتَكَ وَ
نَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا أَقْسَمْتُم
مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ٤٥

46. ‘And you dwell in the dwellings of those who wronged themselves, and it has become plain to you how We dealt with them; and We have set forth *clear* parables for you.’

وَسَكَنتُمْ فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا
أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ
وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ ٤٦

*47. And they have already made their designs; but their designs are with Allāh. And even though their designs be such as to make the mountains move, *they cannot succeed.*

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِندَ ٱللَّهِ
مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ
مِنْهُ ٱلْجِبَالُ ٤٧

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*41. ‘My Lord, make me observe Prayer, and my children *too*. Our Lord! **Do** accept my prayer.

*47. **And they employed whatever deceit they could but *the outcome of* their deceit lies with Allāh, even if their deceit were powerful enough to move mountains.**

48. Think not then that Allāh will fail to keep His promise to His Messengers. Surely, Allāh is Mighty, Lord of retribution,

فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهٖ رُسُلَهٗ ؕ اِنَّ اللّٰهَ عَزِيْزٌ ذُو انْتِقَامٍ ﴿۴۸﴾

49. On the day when this earth will be changed into another earth, and the heavens *too*; and they will *all* appear before Allāh, the One, the Most Supreme;

يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَ السَّمٰوٰتُ وَ بَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿۴۹﴾

50. And thou shalt see the guilty on that day bound in chains.

وَ تَرَى الْمُجْرِمِيْنَ يَوْمَئِذٍ مُّقَرَّنِيْنَ فِي الْاَصْفَادِ ﴿۵۰﴾

51. Their garments shall be of pitch, and the fire shall envelop their faces.

سَرَابِيْلُهُمْ مِّنْ قَطِرَانٍ وَّ تَغْشٰى وُجُوْهَهُمُ النَّارُ ﴿۵۱﴾

52. *It will be so* that Allāh may requite each soul for what it has wrought. Surely, Allāh is swift at reckoning.

لِيَجْزِيَ اللّٰهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۵۲﴾

*53. This is a sufficient admonition for mankind *that they may benefit by it*, and that they may be warned thereby, and that they may know that He is the only One God, and that those possessed of understanding may ponder.

هٰذَا بَلٰغٌ لِّلنَّاسِ وَ لِيُنْذَرُوْا بِهٖ وَ لِيَعْلَمُوْٓا اَنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّ لِيَذَّكَّرَ اُولُوا الْاَلْبَابِ ﴿۵۳﴾

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* 53. **This is a message manifestly delivered for the benefit of mankind** that they may be warned thereby, and they may know that He is the only One God, and that those possessed of understanding may ponder.

اٰیاتھا ۱۰۰ سُوۡرَۃُ الۡحِجۡرِ مَکِّیَّۃٌ ۱۵ رکوعاتھا ٦

AL-ḤIJR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۱

2. Alif Lām Rā.‡ These are verses of the Book and of the illuminating Qur'ān.

الٓرٰ ۟ تِلۡکَ اٰیٰتُ الۡکِتٰبِ وَ قُرۡاٰنٍ مُّبِیۡنٍ ۲

Part 14 3. Often will the disbelievers wish that they were Muslims.

رُبَمَا یَوَدُّ الَّذِیۡنَ کَفَرُوۡا لَوۡ کَانُوۡا مُسۡلِمِیۡنَ ۳

4. Leave them alone that they may eat and enjoy themselves and that vain hope may beguile them; but they will soon know.

ذَرۡہُمۡ یَاۡکُلُوۡا وَ یَتَمَتَّعُوۡا وَ یُلۡہِہِمُ الۡاَمَلُ فَسَوۡفَ یَعۡلَمُوۡنَ ۴

5. And We have never destroyed any town but there was for it a known decree.

وَ مَاۤ اَہۡلَکۡنَا مِنۡ قَرۡیَۃٍ اِلَّا وَ لَہَا کِتَابٌ مَّعۡلُوۡمٌ ۵

6. No people can outstrip their appointed time, nor can they remain behind.

مَا تَسۡبِقُ مِنۡ اُمَّۃٍ اَجَلَہَا وَ مَا یَسۡتَاۡخِرُوۡنَ ۶

7. And they said, 'O thou to whom this Exhortation has been sent down, thou art surely a madman.

وَ قَالُوۡا یٰۤاَیُّہَا الَّذِیۡ نُزِّلَ عَلَیۡہِ الذِّکۡرُ اِنَّکَ لَمَجۡنُوۡنٌ ۷

8. 'Why dost thou not bring angels to us, if thou art of the truthful?'

لَوۡ مَا تَاۡتِیۡنَا بِالۡمَلٰٓئِکَۃِ اِنۡ کُنۡتَ مِنَ الصّٰدِقِیۡنَ ۸

9. We do not send down angels but by due right, and then they are granted no respite.

مَا نُنَزِّلُ الۡمَلٰٓئِکَۃَ اِلَّا بِالۡحَقِّ وَ مَا کَانُوۡۤا اِذًا مُّنۡظَرِیۡنَ ۹

10. Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian.

اِنَّا نَحۡنُ نَزَّلۡنَا الذِّکۡرَ وَ اِنَّا لَہٗ لَحٰفِظُوۡنَ ۱۰

* 11. And We sent *Messengers* before thee among parties of ancient peoples.

وَ لَقَدۡ اَرۡسَلۡنَا مِنۡ قَبۡلِکَ فِیۡ شِیَعِ الۡاَوَّلِیۡنَ ۱۱

12. And there never came to them any Messenger but they mocked at him.

وَ مَا یَاۡتِیۡہِمۡ مِّنۡ رَّسُوۡلٍ اِلَّا کَانُوۡا بِہٖ یَسۡتَہۡزِءُوۡنَ ۱۲

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‡ I am Allāh Who is All-Seeing.

* 11. And We sent *Messengers* before **you among various denominations of earlier people**.

13. Thus do We cause this *habit of mocking* to enter into the hearts of the sinful people;

كَذٰلِكَ نَسْلُكُهٗ فِيْ قُلُوْبِ
الْمُجْرِمِيْنَ ۝١٣

14. They believe not therein, though the example of the former peoples has gone *before them.*

لَا يُؤْمِنُوْنَ بِهٖ وَقَدْ خَلَتْ سُنَّةُ
الْاَوَّلِيْنَ ۝١٤

15. And even if We opened to them a door from heaven, and they began ascending through it,

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَآءِ
فَظَلُّوْا فِيْهِ يَعْرُجُوْنَ ۝١٥

16. They would surely say, 'Only our eyes are dazed; rather we are a bewitched people.'

لَقَالُوْٓا اِنَّمَا سُكِّرَتْ اَبْصَارُنَا
بَلْ نَحْنُ قَوْمٌ مَّسْحُوْرُوْنَ ۝١٦

R. 2.

* 17. And We have, indeed, made mansions *of stars* in the heaven and have adorned it for beholders.

وَلَقَدْ جَعَلْنَا فِي السَّمَآءِ بُرُوْجًا وَّ
زَيَّنّٰهَا لِلنّٰظِرِيْنَ ۝١٧

18. And We have protected it against every rejected satan.

وَحَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ ۝١٨

19. But if any one hears stealthily, there pursues him a bright flame.

اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ
شِهَابٌ مُّبِيْنٌ ۝١٩

20. And the earth have We spread out, and set therein firm mountains and caused everything to grow therein in proper proportion.

وَالْاَرْضَ مَدَدْنٰهَا وَاَلْقَيْنَا فِيْهَا رَوَاسِيَ
وَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ شَيْءٍ مَّوْزُوْنٍ ۝٢٠

21. And We have made for you therein means of livelihood, and *also* for *all* those for whom you do not provide.

وَجَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ وَمَنْ
لَّسْتُمْ لَهٗ بِرٰزِقِيْنَ ۝٢١

22. And there is not a thing but with Us are the treasures thereof and We send it not down except in a known measure.

وَاِنْ مِّنْ شَيْءٍ اِلَّا عِنْدَنَا خَزَآئِنُهٗ وَ
مَا نُنَزِّلُهٗٓ اِلَّا بِقَدَرٍ مَّعْلُوْمٍ ۝٢٢

23. And We send impregnating winds, then We send down water from the clouds, then We give it to you to drink; and you are not the ones to store it up.

وَاَرْسَلْنَا الرِّيٰحَ لَوَاقِحَ فَاَنْزَلْنَا مِنَ
السَّمَآءِ مَآءً فَاَسْقَيْنٰكُمُوْهُ وَمَآ اَنْتُمْ
لَهٗ بِخٰزِنِيْنَ ۝٢٣

24. And verily, it is We Who give life, and We Who cause death; and it is We Who are the *sole* Inheritor.

وَاِنَّا لَنَحْنُ نُحْيٖ وَنُمِيْتُ وَنَحْنُ
الْوٰرِثُوْنَ ۝٢٤

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* 17. **Verily, in the heavens We have** made **constellations** and adorned **them** for **those who behold.**

25. And We do know those who go ahead among you and We do know those who lag behind.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِيْنَ مِنْكُمْ
وَلَقَدْ عَلِمْنَا الْمُسْتَاْخِرِيْنَ ﴿۲۵﴾

26. And surely, it is thy Lord Who will gather them together. Surely, He is Wise, All-Knowing.

وَاِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ؕ اِنَّهٗ
حَكِيْمٌ عَلِيْمٌ ﴿۲۶﴾ ع ۲

R. 3.

*27. And, surely, We created man from dry ringing clay, from black mud wrought into shape.

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ صَلْصَالٍ مِّنْ
حَمَاٍ مَّسْنُوْنٍ ﴿۲۷﴾

*28. And the Jinn We had created before from the fire of hot wind.

وَالْجَآنَّ خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ
السَّمُوْمِ ﴿۲۸﴾

29. And *remember* when thy Lord said to the angels, 'I am about to create man from dry ringing clay, from black mud wrought into shape;

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ
بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَاٍ
مَّسْنُوْنٍ ﴿۲۹﴾

30. 'So when I have fashioned him *in perfection* and have breathed into him of My Spirit, fall ye down in submission to him.'

فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ
رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿۳۰﴾

31. So the angels submitted, all of them together,

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿۳۱﴾

32. Except Iblīs; he refused to be among those who submit.

اِلَّآ اِبْلِيْسَ ؕ اَبٰٓى اَنْ يَّكُوْنَ مَعَ
السّٰجِدِيْنَ ﴿۳۲﴾

33. *God* said, 'O Iblīs, what is the matter with thee that thou wouldst not be among those who submit?'

قَالَ يٰٓاِبْلِيْسُ مَا لَكَ اَلَّا تَكُوْنَ
مَعَ السّٰجِدِيْنَ ﴿۳۳﴾

34. He answered, 'I am not going to submit to man whom Thou hast created from dry ringing clay, from black mud wrought into shape.'

قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَهٗ مِنْ
صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿۳۴﴾

35. *God* said, 'Then get out hence, for, surely, thou art rejected.

قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ﴿۳۵﴾

36. 'And, surely, on thee shall be *My* curse till the Day of Judgment.'

وَّاِنَّ عَلَيْكَ اللَّعْنَةَ اِلٰى يَوْمِ الدِّيْنِ ﴿۳۶﴾

37. He said, 'My Lord, then grant me respite till the day when they shall be raised.'

قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿۳۷﴾

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* 27. And, surely, We created man from dry ringing clay, ***fashioned out*** **of stagnant mud**.

* 28. And the Jinn We had created **earlier from the fire of blazing winds**.

38. *God* said, 'Thou art of those that are granted respite,	قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿٣٨﴾
39. 'Till the day of the appointed time.'	إِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿٣٩﴾
40. He answered, 'My Lord, since Thou hast adjudged me as lost, I will surely make *evil appear* beautiful to them on the earth, and I will surely lead them all astray,	قَالَ رَبِّ بِمَآ أَغْوَيْتَنِيْ لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِيْنَ ﴿٤٠﴾
41. 'Except Thy chosen servants from among them.'	إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ﴿٤١﴾
42. *God* said, 'This is a path *leading* straight to Me.	قَالَ هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيْمٌ ﴿٤٢﴾
43. 'Surely, thou shalt have no power over My servants, except such of the erring ones as *choose to* follow thee.'	إِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغٰوِيْنَ ﴿٤٣﴾
44. And, surely, Hell is the promised place for them all.	وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِيْنَ ﴿٤٤﴾
45. It has seven gates: *and* each gate has a portion of them allotted *to it.*	لَهَا سَبْعَةُ أَبْوَابٍ ط لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُوْمٌ ﴿٤٥﴾
R. 4.	
46. Verily, the righteous will be *placed* amid gardens and fountains.	إِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ﴿٤٦﴾
47. 'Enter therein with peace, in safety.'	أُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ ﴿٤٧﴾
*48. And We shall remove whatever of rancour may be in their breasts *so that they will become* as brothers *seated* on thrones, facing one another.	وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿٤٨﴾
49. Fatigue shall not touch them there, nor shall they *ever* be ejected therefrom.	لَا يَمَسُّهُمْ فِيْهَا نَصَبٌ وَّمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ ﴿٤٩﴾
50. Tell My servants that I am surely the One Most Forgiving, the Merciful;	نَبِّئْ عِبَادِيْٓ أَنِّيْٓ أَنَا الْغَفُوْرُ الرَّحِيْمُ ﴿٥٠﴾
51. And *also* that My punishment is the grievous punishment.	وَأَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْأَلِيْمُ ﴿٥١﴾
52. And tell them about Abraham's guests.	وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرٰهِيْمَ ﴿٥٢﴾

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*48. And We shall remove whatever of rancour may be in their breasts *so that they will become* as brothers **reclining on couches**, facing one another.

53. When they entered in unto him and said, 'Peace,' he answered, 'Verily, we feel afraid of you.'

إِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ۭ قَالَ
إِنَّا مِنْكُمْ وَجِلُوْنَ ۝٥٣

54. They said, 'Fear not, we give thee glad tidings of a son *who shall be* endowed with knowledge.'

قَالُوْا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلٰمٍ
عَلِيْمٍ ۝٥٤

55. He said, 'Do you give me the glad tidings in spite of the fact that old age has overtaken me? Of what then do you give me the glad tidings?'

قَالَ أَبَشَّرْتُمُوْنِيْ عَلٰٓى أَنْ مَّسَّنِيَ الْكِبَرُ
فَبِمَ تُبَشِّرُوْنَ ۝٥٥

*56. They said, 'We have, indeed, given thee glad tidings in truth; be not therefore of those who despair.'

قَالُوْا بَشَّرْنٰكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ
الْقٰنِطِيْنَ ۝٥٦

57. He said, 'And who can despair of the mercy of his Lord save those who go astray?'

قَالَ وَمَنْ يَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖٓ إِلَّا
الضَّآلُّوْنَ ۝٥٧

58. He said, 'What *now* is your business, O ye messengers?'

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُوْنَ ۝٥٨

59. They said, 'We have been sent unto a guilty people

قَالُوْٓا إِنَّآ أُرْسِلْنَآ إِلٰى قَوْمٍ
مُّجْرِمِيْنَ ۝٥٩

60. 'Excepting the family of Lot. Them we shall save all,

إِلَّآ اٰلَ لُوْطٍ ۭ إِنَّا لَمُنَجُّوْهُمْ أَجْمَعِيْنَ ۝٦٠

61. 'Except his wife. We surmise that she shall be of those who remain behind.'

إِلَّا امْرَاَتَهٗ قَدَّرْنَآ ۙ إِنَّهَا لَمِنَ
الْغٰبِرِيْنَ ۝٦١

R. 5.

62. And when the messengers came unto the family of Lot,

فَلَمَّا جَآءَ اٰلَ لُوْطِ ِۨالْمُرْسَلُوْنَ ۝٦٢

63. He said, 'Verily, you are a party of strangers.'

قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُوْنَ ۝٦٣

64. They said, 'Nay, but we have come to thee with that about which they doubted.

قَالُوْا بَلْ جِئْنٰكَ بِمَا كَانُوْا فِيْهِ
يَمْتَرُوْنَ ۝٦٤

65. 'And we have come to thee with the truth, and surely we are truthful.

وَاَتَيْنٰكَ بِالْحَقِّ وَإِنَّا لَصٰدِقُوْنَ ۝٦٥

66. 'So go forth with thy family in the *latter* part of the night, and follow thou in their rear. And let none of you look back, and *now* proceed to where you are commanded.'

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَاتَّبِعْ
أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَّ
امْضُوْا حَيْثُ تُؤْمَرُوْنَ ۝٦٦

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* 56. They said, **'We have but given you glad tidings based on truth;** be not therefore of those who despair.'

67. And We communicated to him this decree that the root of them was to be cut off by the morning.

وَقَضَيْنَآ إِلَيْهِ ذٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هٰٓؤُلَآءِ مَقْطُوْعٌ مُّصْبِحِيْنَ ٦٧

68. And the people of the city came rejoicing.

وَجَآءَ أَهْلُ الْمَدِيْنَةِ يَسْتَبْشِرُوْنَ ٦٨

69. He said, 'These are my guests, so put me not to shame;

قَالَ إِنَّ هٰٓؤُلَآءِ ضَيْفِيْ فَلَا تَفْضَحُوْنِ ٦٩

70. 'And fear Allāh and disgrace me not.'

وَاتَّقُوا اللّٰهَ وَلَا تُخْزُوْنِ ٧٠

71. They said, 'Did we not forbid thee *to entertain* all *sorts of* people?'

قَالُوْٓا أَوَلَمْ نَنْهَكَ عَنِ الْعٰلَمِيْنَ ٧١

*72. He said, 'These are my daughters if you must do something.'

قَالَ هٰٓؤُلَآءِ بَنٰتِيْٓ إِنْ كُنْتُمْ فٰعِلِيْنَ ٧٢

73. By thy life, these *too* in their *mad* intoxication are wandering in distraction—

لَعَمْرُكَ إِنَّهُمْ لَفِيْ سَكْرَتِهِمْ يَعْمَهُوْنَ ٧٣

74. Then the punishment seized them at sunrise.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِيْنَ ٧٤

75. We turned it upside down, and We rained upon them stones of clay.

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ ٧٥

76. Surely, in this are Signs for those who can read *signs*.

إِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْمُتَوَسِّمِيْنَ ٧٦

77. And it lies on a road that *still* exists.

وَإِنَّهَا لَبِسَبِيْلٍ مُّقِيْمٍ ٧٧

78. Surely, in this is a Sign for believers.

إِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ٧٨

79. And the People of the Wood *too* were surely wrongdoers.

وَإِنْ كَانَ أَصْحٰبُ الْأَيْكَةِ لَظٰلِمِيْنَ ٧٩

*80. So We chastised them *also*. And they both lie on a manifest way.

فَانْتَقَمْنَا مِنْهُمْ ۘ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِيْنٍ ٨٠

R. 6.

81. And the People of the Ḥijr *also* did treat the Messengers as liars.

وَلَقَدْ كَذَّبَ أَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَ ٨١

82. And We gave them Our Signs, but they turned away from them.

وَاٰتَيْنٰهُمْ اٰيٰتِنَا فَكَانُوْا عَنْهَا مُعْرِضِيْنَ ٨٢

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*72. He said, **'My daughters are *also standing* here. *Be mindful of this* if you are bent upon doing anything.'**

*80. So We chastised them. And they both lie ***buried*** **by a prominent highway.**

83. And they used to hew out houses in the mountains, in security.

وَكَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ ۝٨٢

84. But the punishment seized them in the morning,

فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَ ۝٨٣

85. And all that they had earned availed them not.

فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝٨٤

*86. And We have not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom; and the Hour is sure to come. So turn away *from them* in a comely manner.

وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ ۭ وَاِنَّ السَّاعَةَ لَاٰتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ ۝٨٥

87. Verily, it is thy Lord Who is the Great Creator, the All-Knowing.

اِنَّ رَبَّكَ هُوَ الْخَلّٰقُ الْعَلِيْمُ ۝٨٦

88. And We have, indeed, given thee the seven oft-repeated *verses*, and the Great Qur'ān.

وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَالْقُرْاٰنَ الْعَظِيْمَ ۝٨٧

*89. Stretch not thy eyes towards what We have bestowed on some classes of them to enjoy for a short time, and grieve not over them; and lower thy wing *of mercy* for the believers.

لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖٓ اَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ ۝٨٨

*90. And say, 'I am, indeed, a plain Warner.'

وَقُلْ اِنِّيْٓ اَنَا النَّذِيْرُ الْمُبِيْنُ ۝٨٩

*91. Because We *have decided to* send down *punishment* on those who have formed themselves into groups *against thee*;

كَمَآ اَنْزَلْنَا عَلَى الْمُقْتَسِمِيْنَ ۝٩٠

*92. Who have pronounced the Qur'ān to be *so many* lies;

الَّذِيْنَ جَعَلُوا الْقُرْاٰنَ عِضِيْنَ ۝٩١

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* 86. And We have not created the heavens and the earth and that **which lies** between the **two but with truth**; and the Hour is sure to come. So turn away *from them*, **a turning away with grace**.

* 89. **Stretch not your eyes *with greed* towards the transient pleasure We have bestowed upon some sections from among them,** and grieve not over them; and lower **your** wing *of mercy* for the believers.

* 90. And say, **'I am a plain Warner indeed.'**

* 91. **Like always We shall send down *punishment* upon those who become split into sects,**

* 92. ***And* who would split the Qur'ān into segments.**

Note: We prefer to translate the verses (88-92) in the future tense rather than the past because we consider them to possess a grave warning to Muslims. There is no wonder why the past tense is used to indicate future, because most of such prophecies as are inevitably bound to be

93. So by thy Lord, We will, surely, question them all

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ اَجْمَعِيْنَ ﴿٩٣﴾

94. Concerning that which they used to do.

عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿٩٤﴾

95. So declare openly that with which thou art commanded and turn aside from those who ascribe partners *to God.*

فَاصْدَعْ بِمَا تُؤْمَرُ وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿٩٥﴾

96. We will, surely, suffice thee against those who mock:

اِنَّا كَفَيْنٰكَ الْمُسْتَهْزِءِيْنَ ﴿٩٦﴾

97. Who set up another God with Allāh, but soon shall they come to know.

الَّذِيْنَ يَجْعَلُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۚ فَسَوْفَ يَعْلَمُوْنَ ﴿٩٧﴾

98. And, indeed, We know that thy bosom becomes straitened because of what they say.

وَلَقَدْ نَعْلَمُ اَنَّكَ يَضِيْقُ صَدْرُكَ بِمَا يَقُوْلُوْنَ ﴿٩٨﴾

99. But glorify thy Lord praising Him, and be of those who prostrate themselves *before Him.*

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ ﴿٩٩﴾

100. And continue worshipping thy Lord, till death comes to thee.

وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ﴿١٠٠﴾

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fulfilled are expressed in the past tense in the Holy Qur'ān. The past is unchangeable. Prophecies in the past tense emphasise certainty. Thus the translation should run as follows:

"And We have, indeed given thee the seven oft repeated *verses* and the great Qur'ān. Do not stretch your eyes *with greed* towards the transient pleasure We have bestowed upon various groups among them, and grieve not over them; and lower your wing *of mercy* for the believers. And say, I am a plain Warner indeed. Like always, We shall send down punishment upon those who become split into sects, and who would split the Qur'ān into segments."

This translation becomes evidently more appropriate when we bring into view the context of these verses and discover that the preceding verses begin with a dramatic introduction of the Holy Qur'ān as a great Book. So all those who, despite claiming subservience to the Qur'ān, disregard its most central message of unity, and get split into sects and to prove their own interpretation to be right end up by practically splitting the Qur'ān into segments: each group sticking to some verses interpreting them to their own advantage as against others who stick to some other verses interpreting them to their own advantage. This split is described to be so sharp and final that there is left no possibility of compromise between different warring factions. This causes people of the same *ummah* to split into sects and in the same process to divide the Qur'ān into segments.

آیاتها ۱۲۹ سُوْرَةُ النَّحْلِ مَكِّيَّةٌ ۱۶ رکوعاتها ۱۶

AN-NAḤL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

2. The decree of Allāh is coming, so seek ye not to hasten it. Holy is He, and exalted above all that which they associate *with Him*.

اَتٰۤى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝٢

*3\. He sends down the angels with revelation by His command on whomsoever of His servants He pleases *saying*, 'Warn *people* that there is no God but I, so take Me *alone* for your Protector.'

يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖۤ اَنْ اَنْذِرُوْۤا اَنَّهٗ لَاۤ اِلٰهَ اِلَّاۤ اَنَا فَاتَّقُوْنِ ۝٣

4. He has created the heavens and the earth in accordance with the requirements of wisdom. Exalted is He above all that they associate *with Him*.

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝٤

5. He has created man from a drop of fluid, but lo! he is an open disputer.

خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ۝٥

*6\. And the cattle too He has created; you find in them warmth and *other* uses; and some of them you eat.

وَالْاَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيْهَا دِفْءٌ وَّمَنَافِعُ وَمِنْهَا تَاْكُلُوْنَ ۝٦

7. And in them there is beauty for you when you bring *them* home in the evening, and when you drive *them* forth to pasture in the morning.

وَلَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَ ۝٧

8. And they carry your loads to a land which you could not reach except with great hardship to yourselves. Surely, your Lord is Compassionate, Merciful.

وَتَحْمِلُ اَثْقَالَكُمْ اِلٰى بَلَدٍ لَّمْ تَكُوْنُوْا بٰلِغِيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ ؕ اِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝٨

9. And *He has created* horses and mules and asses that you may ride them, and as *a source of* beauty. And He will create what you do not *yet* know.

وَّالْخَيْلَ وَالْبِغَالَ وَالْحَمِيْرَ لِتَرْكَبُوْهَا وَزِيْنَةً ؕ وَيَخْلُقُ مَا لَا تَعْلَمُوْنَ ۝٩

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* 3. He sends down the angels with revelation by His command on whomsoever of His servants He pleases *saying*, 'Warn *people* that there is no God but I, **so fear Me** ***alone***.'

* 6. And the cattle too He has created; you find in them warmth **and many** *other* **benefits**; and some of them you eat.

10. And upon Allāh rests the *showing of the* right way, and there are ways which deviate *from the right course*. And if He had *enforced* His will, He would have guided you all.

وَعَلَى اللّٰهِ قَصْدُ السَّبِيْلِ وَمِنْهَا
جَآئِرٌ ؕ وَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ﴿۱۰﴾

R. 2.

11. He it is Who sends down water for you from the clouds; out of it you have your drink, and there *grow* from it trees on which you pasture *your cattle*.

هُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً لَّكُمْ
مِّنْهُ شَرَابٌ وَّمِنْهُ شَجَرٌ فِيْهِ
تُسِيْمُوْنَ ﴿۱۱﴾

∗ 12. Therewith He grows corn for you, and the olive and the date-palm, and the grapes, and all kinds of fruits. Surely, in that is a Sign for a people who reflect.

يُنْۢبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُوْنَ وَ
النَّخِيْلَ وَالْاَعْنَابَ وَمِنْ كُلِّ الثَّمَرٰتِ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۱۲﴾

13. And He has pressed into service for you the night and the day, and the sun and the moon; and the stars *too* have been pressed into service by His command. Surely, in that are Signs for a people who make use of their reason.

وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ۙ وَالشَّمْسَ
وَالْقَمَرَ ؕ وَالنُّجُوْمُ مُسَخَّرٰتٌۢ بِاَمْرِهٖ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿۱۳﴾

14. And *He has pressed into service* the things He has created for you in the earth, varying in colours. Surely, in that is a Sign for a people who take heed.

وَمَا ذَرَاَ لَكُمْ فِي الْاَرْضِ مُخْتَلِفًا اَلْوَانُهٗ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّذَّكَّرُوْنَ ﴿۱۴﴾

15. And He it is Who has subjected *to you* the sea that you may eat therefrom fresh flesh, and may take forth therefrom ornaments which you wear. And thou seest the ships ploughing through it, *that you may thereby journey* and that you may seek of His bounty and that you may be grateful.

وَهُوَ الَّذِيْ سَخَّرَ الْبَحْرَ لِتَاْكُلُوْا مِنْهُ
لَحْمًا طَرِيًّا وَّتَسْتَخْرِجُوْا مِنْهُ حِلْيَةً
تَلْبَسُوْنَهَا ۚ وَتَرَى الْفُلْكَ مَوَاخِرَ
فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ
تَشْكُرُوْنَ ﴿۱۵﴾

∗ 16. And He has placed in the earth firm mountains lest it quake with you, and rivers and routes that you may take the right way.

وَاَلْقٰى فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِكُمْ وَ
اَنْهٰرًا وَّسُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۶﴾

∗ 12. Therewith He grows **crops** ***of all kinds*** for you, and the olive and the date-palm, and the grapes, and all **sorts** of fruits. Surely, in that is a Sign for a people who reflect.

∗ 16. And He has placed in the earth firm mountains **to sustain you**, and rivers and **paths so** that you **keep to the right path**.

Note: Many scholars have translated the phrase *an tamīda bikum* (اَنْ تَمِيْدَ بِكُمْ) as 'quake' which if accepted would mean that God is counting His bounties upon mankind by reminding them

17. And, *other* marks *too*; *by them* and by the stars they follow the right direction.

وَعَلٰمٰتٍ ؕ وَبِالنَّجْمِ هُمْ يَهْتَدُوْنَ ﴿١٧﴾

18. Is He, then, Who creates like one who creates not? Will you not then take heed?

اَفَمَنْ يَّخْلُقُ كَمَنْ لَّا يَخْلُقُ ؕ اَفَلَا
تَذَكَّرُوْنَ ﴿١٨﴾

19. And if you *try* to count the favours of Allāh, you will not be able to number them. Surely, Allāh is Most Forgiving, Merciful.

وَاِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ
اللّٰهَ لَغَفُوْرٌ رَّحِيْمٌ ﴿١٩﴾

20. And Allāh knows what you conceal and what you disclose.

وَاللّٰهُ يَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ﴿٢٠﴾

21. And those on whom they call beside Allāh create not anything, but they are themselves created.

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا
يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ ﴿٢١﴾

22. *They are* dead, not living; and they know not when they will be raised.

اَمْوَاتٌ غَيْرُ اَحْيَآءٍ ۚ وَمَا يَشْعُرُوْنَ ۙ
اَيَّانَ يُبْعَثُوْنَ ﴿٢٢﴾

R. 3.

23. Your God is One God. And as to those who believe not in the Hereafter, their hearts are strangers *to truth*, and they are full of pride.

اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَالَّذِيْنَ لَا
يُؤْمِنُوْنَ بِالْاٰخِرَةِ قُلُوْبُهُمْ مُّنْكِرَةٌ وَّ
هُمْ مُّسْتَكْبِرُوْنَ ﴿٢٣﴾

24. Undoubtedly, Allāh knows what they conceal and what they disclose. Surely, He loves not the proud.

لَا جَرَمَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا
يُعْلِنُوْنَ ؕ اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ ﴿٢٤﴾

25. And when it is said to them, 'What *think ye of* that which your Lord has sent down?', they say, 'Stories of the ancients,'

وَاِذَا قِيْلَ لَهُمْ مَّاذَآ اَنْزَلَ رَبُّكُمْ ۙ
قَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٢٥﴾

26. That they may bear their burdens in full on the Day of Resurrection, and *also* a portion of the burdens of

لِيَحْمِلُوْٓا اَوْزَارَهُمْ كَامِلَةً يَّوْمَ الْقِيٰمَةِ ۙ
وَمِنْ اَوْزَارِ الَّذِيْنَ يُضِلُّوْنَهُمْ بِغَيْرِ

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that He has created mountains to cause great earthquakes spelling destructions far and wide. Unfortunately, it has been ignored that the word *tamīda* (تَمِيْدَ) is derived from *māda* (مَادَ) which means to provide food. The word *mā'idah* (مَائِدَة) used in the Holy Qur'ān is from the same infinitive. With this meaning in view the entire understanding of this verse will be transformed. It will remind mankind that God has created mountains which are essential for providing food to all living beings. The water is constantly lifted from lakes, seas and oceans by evaporation carried by higher altitude to get condensed into thicker particles. The existence of mountains is essential for turning the vapour into water again, thus producing wide-spread rains which are channelled back to earth to create immense food chains. This translation is the only one which fits into the context and is in perfect agreement with the remaining part of the verse. The correct meaning, therefore, would be: **'He has entrenched mountains over the earth so that they may provide you with food, and rivers and tracks so that you may be guided.'**

The relation of water and food is obvious. In the history of civilisation it was rivers which played the most important role in making the mountainous terrains possible and paths were carved along the courses of rivers.

those whom they lead astray without knowledge. Behold! evil is that which they bear.

عِلْمٍ ۗ اَلَا سَآءَ مَا يَزِرُوْنَ ﴿٢٦﴾

R. 4.

27. Those who were before them did *also* plan, but Allāh came upon their structure at the *very* foundations, so that the roof fell down upon them from above them; and the punishment came upon them from where they knew not.

قَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتَى اللّٰهُ بُنْيَانَهُمْ مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَ اَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿٢٧﴾

28. Then on the Day of Resurrection He will disgrace them and will say, “Where are My ‘partners’ for whose sake you used to oppose *the Prophets*?” Those endowed with knowledge will say, ‘This day disgrace and affliction will surely *fall* on the disbelievers,’

ثُمَّ يَوْمَ الْقِيٰمَةِ يُخْزِيْهِمْ وَ يَقُوْلُ اَيْنَ شُرَكَآءِيَ الَّذِيْنَ كُنْتُمْ تُشَآقُّوْنَ فِيْهِمْ ؕ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اِنَّ الْخِزْيَ الْيَوْمَ وَ السُّوْٓءَ عَلَى الْكٰفِرِيْنَ ﴿٢٨﴾

29. Those whom the angels cause to die while they are wronging their souls. Then will they offer submission, *saying*, ‘We used not to do any evil.’ Nay, surely, Allāh knows well what you used to do.

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ ۪ فَاَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوْٓءٍ ؕ بَلٰٓى اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٩﴾

30. So enter the gates of Hell, to abide therein. Evil indeed is the abode of the proud.

فَادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ﴿٣٠﴾

31. And *when* it is said to the righteous, ‘What *think ye of* that which your Lord has revealed?’ they say, ‘The best.’ For those who do good there is good in this world. And the home of the Hereafter is even better. Excellent indeed is the abode of the righteous—

وَ قِيْلَ لِلَّذِيْنَ اتَّقَوْا مَاذَآ اَنْزَلَ رَبُّكُمْ ؕ قَالُوْا خَيْرًا ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَ لَدَارُ الْاٰخِرَةِ خَيْرٌ ؕ وَ لَنِعْمَ دَارُ الْمُتَّقِيْنَ ﴿٣١﴾

32. Gardens of Eternity, which they will enter; through them flow streams. They will have therein what they wish for. Thus does Allāh reward the righteous,

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ لَهُمْ فِيْهَا مَا يَشَآءُوْنَ ؕ كَذٰلِكَ يَجْزِي اللّٰهُ الْمُتَّقِيْنَ ﴿٣٢﴾

33. Those whom the angels cause to die while they are pure. They say: ‘Peace be unto you! Enter Heaven because of what you used to do.’

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰٓئِكَةُ طَيِّبِيْنَ ۙ يَقُوْلُوْنَ سَلٰمٌ عَلَيْكُمُ ۙ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٣٣﴾

34. What do they wait for except that the angels should come upon them or that the decree of thy Lord should come to pass? So did those who were before them. Allāh did not wrong them, but they used to wrong themselves.

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ
الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ اَمْرُ رَبِّكَ ؕ كَذٰلِكَ
فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ وَ مَا
ظَلَمَهُمُ اللّٰهُ وَ لٰكِنْ كَانُوْٓا اَنْفُسَهُمْ
يَظْلِمُوْنَ ﴿٣٤﴾

35. So the evil *result* of what they did befell them, and that which they used to mock at encompassed them.

فَاَصَابَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ
بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٣٥﴾ ع ٤ ١٠

R. 5.

36. Those who set up equals *to God* say: 'If Allāh had *so* willed, we should not have worshipped anything beside Him, neither we nor our fathers, nor should we have forbidden anything without *command from* Him.' So did those who were before them. But are the Messengers responsible for anything except the plain delivery of the Message?

وَقَالَ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَا
عَبَدْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ نَّحْنُ وَ لَآ
اٰبَآؤُنَا وَلَا حَرَّمْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ ؕ
كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ
فَهَلْ عَلَى الرُّسُلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿٣٦﴾

37. And We did raise among every people a Messenger, *preaching*: 'Worship Allāh and shun the Evil One.' Then among them were *some* whom Allāh guided and among them were *some* who became deserving of ruin. So travel through the earth, and see what was the end of those who treated *the Prophets* as liars!

وَ لَقَدْ بَعَثْنَا فِيْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ
اعْبُدُوا اللّٰهَ وَ اجْتَنِبُوا الطَّاغُوْتَ ۚ
فَمِنْهُمْ مَّنْ هَدَى اللّٰهُ وَ مِنْهُمْ مَّنْ
حَقَّتْ عَلَيْهِ الضَّلٰلَةُ ؕ فَسِيْرُوْا فِي
الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿٣٧﴾

38. If thou art solicitous of their guidance, then *know that* Allāh surely guides not those who lead *others* astray. And for such there are no helpers.

اِنْ تَحْرِصْ عَلٰى هُدٰىهُمْ فَاِنَّ اللّٰهَ لَا
يَهْدِيْ مَنْ يُّضِلُّ وَ مَا لَهُمْ مِّنْ
نّٰصِرِيْنَ ﴿٣٨﴾

39. And they swear by Allāh their strongest oaths, that Allāh will not raise up those who die. Nay, *He will certainly raise them up*—a promise *He has made* binding on Himself, but most people know not.

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ لَا
يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ ؕ بَلٰى وَعْدًا
عَلَيْهِ حَقًّا وَّ لٰكِنَّ اَكْثَرَ النَّاسِ لَا
يَعْلَمُوْنَ ﴿٣٩﴾

40. *He will raise them up* that He may make clear to them that wherein they differed, and that those

لِيُبَيِّنَ لَهُمُ الَّذِيْ يَخْتَلِفُوْنَ فِيْهِ وَ
لِيَعْلَمَ الَّذِيْنَ كَفَرُوْٓا اَنَّهُمْ كَانُوْا

who disbelieved may know that they were liars.

كٰذِبِيْنَ ۝٤٠

*41. Our word to a thing, when We will it, is only that We say to it, 'Be!', and it is.

اِنَّمَا قَوْلُنَا لِشَيْءٍ اِذَآ اَرَدْنٰهُ اَنْ
نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ۝٤١

عٍ ٥ ١١

R. 6.

42. And *as to* those who have left their homes for the sake of Allāh after they had been wronged, We will surely give them a goodly abode in this world: and truly the reward of the Hereafter is greater, if they but knew—

وَ الَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْۢ بَعْدِ
مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا
حَسَنَةً ؕ وَ لَاَجْرُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ
كَانُوْا يَعْلَمُوْنَ ۝٤٢

وقف لازم

43. Those who are steadfast and put their trust in their Lord.

الَّذِيْنَ صَبَرُوْا وَ عَلٰى رَبِّهِمْ
يَتَوَكَّلُوْنَ ۝٤٣

*44. And We sent not *as Messengers* before thee but men to whom We sent revelation, so ask those who possess the Reminder, if you know not.

وَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْۤ
اِلَيْهِمْ فَسْـَٔلُوْۤا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا
تَعْلَمُوْنَ ۝٤٤

*45. *We sent Our Messengers* with clear Signs and Scriptures. And We have sent down to thee the Reminder that thou mayest explain to mankind that which has been sent down to them, and that they may reflect.

بِالْبَيِّنٰتِ وَ الزُّبُرِ ؕ وَ اَنْزَلْنَاۤ اِلَيْكَ
الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ
وَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝٤٥

النصف

46. Do, then, those who devise evil plans feel secure that Allāh will not make them sink into the land, or that the punishment will not come upon them from whence they do not know?

اَفَاَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّاٰتِ اَنْ
يَّخْسِفَ اللّٰهُ بِهِمُ الْاَرْضَ اَوْ يَاْتِيَهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ۝٤٦

47. Or that He will not seize them in their going to and fro so that they shall not be able to frustrate *God's plans*?

اَوْ يَاْخُذَهُمْ فِيْ تَقَلُّبِهِمْ فَمَا هُمْ
بِمُعْجِزِيْنَ ۝٤٧

48. Or that He will not seize them by *a process of* gradual destruction? Your Lord is indeed Compassionate, Merciful.

اَوْ يَاْخُذَهُمْ عَلٰى تَخَوُّفٍ ؕ فَاِنَّ رَبَّكُمْ
لَرَءُوْفٌ رَّحِيْمٌ ۝٤٨

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*41. See the explanation of كُنْ فَيَكُوْنُ (Be! And it is) at page 59 under 3:48. (Publisher)

*44. And We sent not *as Messengers* before thee but men to whom We sent revelation so ask those who **are the custodians of divine scriptures**, if you know not.

*45. *We sent* ***them*** with clear Signs and Scriptures. And We have sent down to **you** the reminder that **you may** explain to mankind that which has been sent down to them, and that they may reflect.

49. Have they not seen that the shadows of everything which Allāh has created shift from the right and *from* the left, prostrating themselves to Allāh, while they are being humbled?

أَوَلَمْ يَرَوْا إِلٰى مَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ
يَّتَفَيَّؤُا ظِلٰلُهٗ عَنِ الْيَمِيْنِ وَ
الشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَهُمْ دٰخِرُوْنَ ﴿٤٩﴾

50. And whatever is in the heavens and whatever creature is in the earth submits *humbly* to Allāh, and the angels *too*, and they do not behave proudly.

وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْأَرْضِ مِنْ دَآبَّةٍ وَّالْمَلٰٓئِكَةُ وَهُمْ لَا
يَسْتَكْبِرُوْنَ ﴿٥٠﴾

51. They fear their Lord above them, and do what they are commanded.

يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُوْنَ
مَا يُؤْمَرُوْنَ ﴿٥١﴾ السجدة ع ٦ ١٢

R. 7.

52. Allāh has said, 'Take not *for worship* two gods. There is only One God. So fear Me alone.'

وَقَالَ اللّٰهُ لَا تَتَّخِذُوْٓا إِلٰهَيْنِ اثْنَيْنِ ۚ
إِنَّمَا هُوَ إِلٰهٌ وَّاحِدٌ ۚ فَإِيَّايَ
فَارْهَبُوْنِ ﴿٥٢﴾

*53. And to Him belongs whatsoever is in the heavens and the earth and to Him is due obedience for ever. Will you then fear any other than Allāh?

وَلَهٗ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ وَلَهُ
الدِّيْنُ وَاصِبًا ۗ أَفَغَيْرَ اللّٰهِ تَتَّقُوْنَ ﴿٥٣﴾

54. And whatever blessing you have, it is from Allāh. And when affliction befalls you, it is unto Him that you cry *for help*.

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ إِذَا
مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْـَٔرُوْنَ ﴿٥٤﴾

55. Then, when He removes the affliction from you, behold! a party among you *begins to* attribute equals to their Lord,

ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا
فَرِيْقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ﴿٥٥﴾

56. So that they deny that which We have bestowed upon them. Well, enjoy yourselves a little; but soon will you know.

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ۗ فَتَمَتَّعُوْا ۫
فَسَوْفَ تَعْلَمُوْنَ ﴿٥٦﴾

57. And they set apart *for the false deities* of which they know nothing a portion of that which We have bestowed on them. By Allāh, you shall certainly be called to account for all that you have forged.

وَيَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا مِّمَّا
رَزَقْنٰهُمْ ۗ تَاللّٰهِ لَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ
تَفْتَرُوْنَ ﴿٥٧﴾

58. And they ascribe daughters to Allāh—Holy is He!—while they *themselves* have what they desire.

وَيَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهٗ ۙ
وَلَهُمْ مَّا يَشْتَهُوْنَ ﴿٥٨﴾

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*53. And to Him belongs whatsoever is in the heavens and the earth and to Him **eternally belongs** ***the right to determine*** **the path**.

59. And when to one of them is conveyed the tidings of *the birth of* a female, his face darkens, while he suppresses *his inward* grief.

وَاِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْمٌ ۝٥٩

60. He hides himself from the people because of the bad news he has had: 'Shall he keep it in spite of disgrace or bury it in the dust?' Verily, evil is that which they judge.

يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ؕ اَيُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ يَدُسُّهٗ فِى التُّرَابِ ؕ اَلَا سَآءَ مَا يَحْكُمُوْنَ ۝٦٠

*61. The state of those who do not believe in the Hereafter is evil, while Allāh's attribute is sublime and He is the Mighty, the Wise.

لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلّٰهِ الْمَثَلُ الْاَعْلٰى ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٦١

R. 8.

62. And if Allāh were to punish men for their wrongdoing, He would not leave thereon a living creature, but He gives them respite till an appointed term; and when their term is come, they cannot remain behind a single hour, nor can they go ahead *of it.*

وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا مِنْ دَآبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ۝٦٢

63. And they attribute to Allāh what they dislike *for themselves* and their tongues utter the lie that they will have the best *of everything.* Undoubtedly, theirs shall be the Fire, and *therein* shall they be abandoned.

وَيَجْعَلُوْنَ لِلّٰهِ مَا يَكْرَهُوْنَ وَتَصِفُ اَلْسِنَتُهُمُ الْكَذِبَ اَنَّ لَهُمُ الْحُسْنٰى ؕ لَا جَرَمَ اَنَّ لَهُمُ النَّارَ وَاَنَّهُمْ مُّفْرَطُوْنَ ۝٦٣

64. By Allāh, We did send *Messengers* to the peoples before thee; but Satan made their works *appear* beautiful to them. So he is their patron this day, and they shall have a grievous punishment.

تَاللّٰهِ لَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝٦٤

65. And We have not sent down to thee the Book except that thou mayest explain to them that concerning which they differ, and as a guidance, and a mercy for a people who believe.

وَمَآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِى اخْتَلَفُوْا فِيْهِ ۙ وَهُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ۝٦٥

66. And Allāh has sent down water from the sky, and has quickened therewith the earth after its death.

وَاللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِىْ ذٰلِكَ

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*61. **Those who do not believe in the Hereafter to them applies the worst similitude; while to Allāh belongs that which is the loftiest and** He is the Mighty, the Wise.

Surely, in that is a Sign for a people who would hear.

لَاٰيَةً لِّقَوْمٍ يَّسْمَعُوْنَ ۶۶ ع ۸ ۵ ۱۴

R. 9.

67. And surely in the cattle *too* there is a lesson for you. We give you to drink of what is in their bellies, from betwixt the faeces and the blood, milk pure *and* pleasant for those who drink *it*.

وَ اِنَّ لَكُمْ فِي الْاَنْعَامِ لَعِبْرَةً ؕ
نُسْقِيْكُمْ مِّمَّا فِيْ بُطُوْنِهٖ مِنْۢ بَيْنِ
فَرْثٍ وَّ دَمٍ لَّبَنًا خَالِصًا سَآئِغًا
لِّلشّٰرِبِيْنَ ۶۷

68. And of the fruits of the date-palms and the grapes, whence you obtain intoxicating drink and wholesome food. Verily, in that is a Sign for a people who make use of their reason.

وَ مِنْ ثَمَرٰتِ النَّخِيْلِ وَ الْاَعْنَابِ
تَتَّخِذُوْنَ مِنْهُ سَكَرًا وَّ رِزْقًا حَسَنًا ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْقِلُوْنَ ۶۸

69. And thy Lord has inspired the bee, *saying*, 'Make thou houses in the hills and in the trees and in the trellises which they build.

وَ اَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِيْ
مِنَ الْجِبَالِ بُيُوْتًا وَّ مِنَ الشَّجَرِ وَ مِمَّا
يَعْرِشُوْنَ ۶۹

* 70. 'Then eat of every *kind of* fruit, and follow the ways of thy Lord *that have been* made easy *for thee*.' There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect.

ثُمَّ كُلِيْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِيْ
سُبُلَ رَبِّكِ ذُلُلًا ؕ يَخْرُجُ مِنْۢ بُطُوْنِهَا
شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ
لِّلنَّاسِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ
يَّتَفَكَّرُوْنَ ۷۰

* 71. And Allāh creates you, then He causes you to die; and there are *some* among you who are driven to the worst part of life, with the result that they know nothing after *having had* knowledge. Surely, Allāh is All-Knowing, Powerful.

وَ اللّٰهُ خَلَقَكُمْ ثُمَّ يَتَوَفّٰىكُمْ ڐ وَ
مِنْكُمْ مَّنْ يُّرَدُّ اِلٰۤى اَرْذَلِ الْعُمُرِ لِكَيْ
لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ؕ اِنَّ اللّٰهَ
عَلِيْمٌ قَدِيْرٌ ۷۱ ع ۹ ۵ ۱۵

R. 10.

72. And Allāh has favoured some of you above others in *worldly* gifts. But those more favoured will not restore *any part of* their *worldly* gifts to those whom their right hands possess, so that they may be equal *sharers* in them. Will they then deny the favour of Allāh?

وَ اللّٰهُ فَضَّلَ بَعْضَكُمْ عَلٰى بَعْضٍ فِي
الرِّزْقِ ۚ فَمَا الَّذِيْنَ فُضِّلُوْا بِرَآدِّيْ
رِزْقِهِمْ عَلٰى مَا مَلَكَتْ اَيْمَانُهُمْ
فَهُمْ فِيْهِ سَوَآءٌ ؕ اَفَبِنِعْمَةِ اللّٰهِ
يَجْحَدُوْنَ ۷۲

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* 70. 'Then eat of every *kind of* fruit, **and then pursue submissively the paths prescribed by your Lord**.'

* 71. And Allāh creates you, then He causes you to die; and there are *some* among you **who reach the age of senility** with the result **that they lose all knowledge after having gained it**.

73. And Allāh has made for you mates from among yourselves, and has made for you, from your mates, sons and grandsons, and has provided you with good things. Will they then believe in vain things and deny the favour of Allāh?

وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا
وَّجَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَ
حَفَدَةً وَّ رَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ؕ
اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَتِ اللّٰهِ
هُمْ يَكْفُرُوْنَ ۙ﴿٧٣﴾

74. And they worship beside Allāh such as have no power to bestow on them any gift from the heavens or the earth, nor can they *ever* have such power.

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ
لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَالْاَرْضِ
شَيْـًٔا وَّلَا يَسْتَطِيْعُوْنَ ۚ﴿٧٤﴾

75. So coin not similitudes for Allāh. Surely, Allāh knows and you know not.

فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ ؕ اِنَّ اللّٰهَ
يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٧٥﴾

76. Allāh sets forth the parable of a slave who is owned, having no power over anything; and *a free man* whom We have provided with a fair provision from Ourself, and he spends thereof secretly and openly. Are they equal? Praise be to Allāh! But most of them know not.

ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا
يَقْدِرُ عَلٰى شَيْءٍ وَّمَنْ رَّزَقْنٰهُ مِنَّا رِزْقًا
حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَّجَهْرًا ؕ
هَلْ يَسْتَوٗنَ ؕ اَلْحَمْدُ لِلّٰهِ ؕ بَلْ
اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٧٦﴾

77. And Allāh sets forth *another* parable of two men: one of them is dumb, having no power over anything, and he is a burden to his master; whithersoever he sends him, he brings no good. Can he be equal to him who enjoins justice and who is himself on the straight path?

وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَآ
اَبْكَمُ لَا يَقْدِرُ عَلٰى شَيْءٍ وَّهُوَ كَلٌّ عَلٰى
مَوْلٰىهُ ۙ اَيْنَمَا يُوَجِّهْهُّ لَا يَاْتِ بِخَيْرٍ ؕ
هَلْ يَسْتَوِيْ هُوَ ۙ وَمَنْ يَّاْمُرُ بِالْعَدْلِ ۙ
وَهُوَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٧٧﴾ ع ۱۰ ۱۴

R. 11.

78. And to Allāh belongs the unseen of the heavens and the earth; and the matter of the Hour is but as the twinkling of an eye, nay, it is nearer still. Surely, Allāh has power over all things.

وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَ
مَآ اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ
هُوَ اَقْرَبُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ﴿٧٨﴾

79. And Allāh brought you forth from the wombs of your mothers while you knew nothing, and gave you ears and eyes and hearts, that you might be grateful.

وَاللّٰهُ اَخْرَجَكُمْ مِّنْ بُطُوْنِ اُمَّهٰتِكُمْ
لَا تَعْلَمُوْنَ شَيْـًٔا ۙ وَّجَعَلَ لَكُمُ
السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ
لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٧٩﴾

*80. Do they not see the birds held under subjection in the vault of heaven? None keeps them back save Allāh. Verily, in that are Signs for a people who believe.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرٰتٍ فِيْ جَوِّ
السَّمَآءِ ؕ مَا يُمْسِكُهُنَّ إِلَّا اللّٰهُ ؕ
إِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۸۰﴾

81. And Allāh has made your homes, a place of rest for you and has made for you, of the skins of cattle, abodes which you find light at the time when you travel and at the time when you halt; and of their wool, and their furs, and their hair, *He has supplied you with* household goods and articles of use for a time.

وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ بُيُوْتِكُمْ سَكَنًا
وَّجَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا
تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ
اِقَامَتِكُمْ ۙ وَمِنْ اَصْوَافِهَا وَاَوْبَارِهَا
وَاَشْعَارِهَاۤ اَثَاثًا وَّمَتَاعًا اِلٰى حِيْنٍ ﴿۸۱﴾

82. And Allāh has made for you, of that which He has created, *things affording* shade; and He has made for you, in the mountains, places of shelter; and He has made for you garments which protect you from heat, and coats of mail which protect you in your wars. Thus does He complete His favour on you, that you may submit *to Him*.

وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّ
جَعَلَ لَكُمْ مِّنَ الْجِبَالِ اَكْنَانًا وَّجَعَلَ
لَكُمْ سَرَابِيْلَ تَقِيْكُمُ الْحَرَّ وَسَرَابِيْلَ
تَقِيْكُمْ بَاْسَكُمْ ؕ كَذٰلِكَ يُتِمُّ
نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ﴿۸۲﴾

83. But if they turn away, then thou art responsible only for the plain delivery of the Message.

فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلٰغُ
الْمُبِيْنُ ﴿۸۳﴾

*84. They recognize the favour of Allāh, yet they deny it; and most of them are *confirmed* disbelievers.

يَعْرِفُوْنَ نِعْمَتَ اللّٰهِ ثُمَّ يُنْكِرُوْنَهَا
ع وَاَكْثَرُهُمُ الْكٰفِرُوْنَ ﴿۸۴﴾

R. 12.

*85. And *remember* the day when We shall raise up a witness from every people, then those who disbelieve shall not be permitted *to make amends*, nor shall they be allowed to solicit *God's* favour.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ اُمَّةٍ شَهِيْدًا ثُمَّ
لَا يُؤْذَنُ لِلَّذِيْنَ كَفَرُوْا وَلَا هُمْ
يُسْتَعْتَبُوْنَ ﴿۸۵﴾

86. And when those who did wrong *actually* see the punishment, it will not be made light for them, nor will they be granted respite.

وَاِذَا رَاَ الَّذِيْنَ ظَلَمُوا الْعَذَابَ فَلَا
يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُوْنَ ﴿۸۶﴾

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* 80. **Do they not observe the birds held *aloft* in midheaven? None keeps them held *aloft* but Allāh.**

* 84. They **know full well Allāh's grace *as they see it*** yet they deny it; and most of them are **ingrate**.

* 85. And *remember* the day when We shall raise up a witness from every people, then those who disbelieve shall not be **permitted *to plead* nor shall their plea be accepted**.

87. And when those who associate partners *with God* will see their associate-gods, they will say, 'Our Lord, these are our associate-gods whom we used to call upon instead of Thee.' Thereupon, they will retort on them with the words, 'Surely, you are liars.'

وَ اِذَا رَاَ الَّذِيْنَ اَشْرَكُوْا شُرَكَآءَهُمْ
قَالُوْا رَبَّنَا هٰٓؤُلَآءِ شُرَكَآؤُنَا الَّذِيْنَ
كُنَّا نَدْعُوْا مِنْ دُوْنِكَ ۚ فَاَلْقَوْا
اِلَيْهِمُ الْقَوْلَ اِنَّكُمْ لَكٰذِبُوْنَ ﴿۸۷﴾

88. And they will offer submission to Allāh on that day, and all that they used to forge shall fail them.

وَ اَلْقَوْا اِلَى اللّٰهِ يَوْمَىِٕذِ ِۨالسَّلَمَ وَ
ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿۸۸﴾

89. *As for* those who disbelieve and turn *men* away from the way of Allāh, We will add punishment to *their* punishment because they acted corruptly.

اَلَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ
اللّٰهِ زِدْنٰهُمْ عَذَابًا فَوْقَ الْعَذَابِ
بِمَا كَانُوْا يُفْسِدُوْنَ ﴿۸۹﴾

90. And *remember* the day when We will raise up in every people a witness against them from amongst themselves, and We will bring thee as a witness against these. And We have sent down to thee the Book to explain everything, and a guidance, and a mercy, and glad tidings to those who submit *to God.*

وَ يَوْمَ نَبْعَثُ فِيْ كُلِّ اُمَّةٍ شَهِيْدًا
عَلَيْهِمْ مِّنْ اَنْفُسِهِمْ وَ جِئْنَا بِكَ
شَهِيْدًا عَلٰى هٰٓؤُلَآءِ ؕ وَ نَزَّلْنَا عَلَيْكَ
الْكِتٰبَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَّ هُدًى وَّ
رَحْمَةً وَّ بُشْرٰى لِلْمُسْلِمِيْنَ ﴿۹۰﴾ ع ۱۲ ۱۸

R. 13.

*91. Verily, Allāh enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed.

اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَ الْاِحْسَانِ وَ
اِيْتَآئِ ذِي الْقُرْبٰى وَ يَنْهٰى عَنِ
الْفَحْشَآءِ وَ الْمُنْكَرِ وَ الْبَغْيِ ۚ يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۹۱﴾

92. And fulfil the covenant of Allāh when you have made; and break not the oaths after making them firm, while you have made Allāh your surety. Certainly, Allāh knows what you do.

وَ اَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عٰهَدْتُّمْ وَ
لَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيْدِهَا
وَ قَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيْلًا ؕ اِنَّ
اللّٰهَ يَعْلَمُ مَا تَفْعَلُوْنَ ﴿۹۲﴾

93. And be not like unto her who, after having made it strong, breaks her yarn into pieces. You make your oaths a means of deceit between

وَ لَا تَكُوْنُوْا كَالَّتِيْ نَقَضَتْ غَزْلَهَا مِنْ
بَعْدِ قُوَّةٍ اَنْكَاثًا ؕ تَتَّخِذُوْنَ اَيْمَانَكُمْ

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*91. Verily, Allāh **requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin;** and forbids indecency, **and manifest evil, and transgression.**

you, *for fear* lest one people become more powerful than another. Surely, Allāh tries you therewith, and on the Day of Resurrection He will make clear to you that wherein you differed.

دَخَلًا بَيْنَكُمْ اَنْ تَكُوْنَ اُمَّةٌ هِيَ اَرْبٰى مِنْ اُمَّةٍ ؕ اِنَّمَا يَبْلُوْكُمُ اللّٰهُ بِهٖ ؕ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيٰمَةِ مَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۹۳﴾

94. And if Allāh had *enforced* His will, He would surely have made you *all* one people; but He lets go astray him who wishes *it*, and guides him who wishes *it*; and you shall surely be questioned concerning that which you have been doing.

وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ يُّضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ؕ وَلَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ تَعْمَلُوْنَ ﴿۹۴﴾

95. And make not your oaths a means of deceit between you; or *your* foot will slip after it has been firmly established, and you will taste evil because you turned *people* away from the path of Allāh, and you will have a severe punishment.

وَلَا تَتَّخِذُوْٓا اَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوْتِهَا وَتَذُوْقُوا السُّوْٓءَ بِمَا صَدَدْتُّمْ عَنْ سَبِيْلِ اللّٰهِ ۚ وَلَكُمْ عَذَابٌ عَظِيْمٌ ﴿۹۵﴾

96. And barter not the covenant of Allāh for a paltry price. Surely, that which is with Allāh is better for you if you only knew.

وَلَا تَشْتَرُوْا بِعَهْدِ اللّٰهِ ثَمَنًا قَلِيْلًا ؕ اِنَّمَا عِنْدَ اللّٰهِ هُوَ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۹۶﴾

*97. That which you have shall pass away, but that which is with Allāh is lasting. And We will certainly give those who are steadfast their reward according to the best of their works.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ ؕ وَلَنَجْزِيَنَّ الَّذِيْنَ صَبَرُوْٓا اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹۷﴾

98. Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹۸﴾

99. And when thou recitest the Qur'ān, seek refuge with Allāh from Satan the rejected.

فَاِذَا قَرَاْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿۹۹﴾

100. Surely, he has no power over those who believe and who put their trust in their Lord.

اِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿۱۰۰﴾

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* 97. That which you have shall **come to naught and whatever is with Allāh will last** ***forever.***

101. His power is only over those who make friends with him and who set up equals to Him.

إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهُ وَ
١٣ ع ١٩ الَّذِيْنَ هُمْ بِهٖ مُشْرِكُوْنَ ١٠١

R. 14.

102. And when We bring one Sign in place of another—and Allāh knows best what He reveals—they say, 'Thou art but a fabricator.' Nay, but most of them know not.

وَإِذَا بَدَّلْنَآ اٰيَةً مَّكَانَ اٰيَةٍ ۙ وَّاللّٰهُ
أَعْلَمُ بِمَا يُنَزِّلُ قَالُوْٓا إِنَّمَآ أَنْتَ
مُفْتَرٍ ۭ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُوْنَ ١٠٢

103. Say, 'The Spirit of holiness has brought it down from thy Lord with truth, that He may strengthen those who believe, and as a guidance and glad tidings for Muslims.'

قُلْ نَزَّلَهُ رُوْحُ الْقُدُسِ مِنْ رَّبِّكَ
بِالْحَقِّ لِيُثَبِّتَ الَّذِيْنَ اٰمَنُوْا وَ
هُدًى وَّبُشْرٰى لِلْمُسْلِمِيْنَ ١٠٣

104. And indeed We know that they say that it is only a man who teaches him. *But* the tongue of him to whom they *unjustly* incline *in making this insinuation* is foreign, while this is Arabic tongue, plain and clear.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُوْلُوْنَ إِنَّمَا
يُعَلِّمُهُ بَشَرٌ ۭ لِسَانُ الَّذِيْ
يُلْحِدُوْنَ إِلَيْهِ أَعْجَمِيٌّ وَّهٰذَا لِسَانٌ
عَرَبِيٌّ مُّبِيْنٌ ١٠٤

105. *As for* those who do not believe in the Signs of Allāh, surely, Allāh will not guide them, and they shall have a grievous punishment.

إِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ ۙ
لَا يَهْدِيْهِمُ اللّٰهُ وَلَهُمْ عَذَابٌ أَلِيْمٌ ١٠٥

106. It is only those who believe not in the Signs of Allāh, that forge falsehood, and they it is who are the liars.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِيْنَ لَا
يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ ۚ وَأُولٰٓئِكَ هُمُ
الْكٰذِبُوْنَ ١٠٦

*107. Whoso disbelieves in Allāh after he has believed—save him who is forced *thereto* while his heart finds peace in the faith—but such as open their breasts to disbelief, on them is Allāh's wrath; and they shall have a severe punishment.

مَنْ كَفَرَ بِاللّٰهِ مِنْ بَعْدِ إِيْمَانِهٖٓ إِلَّا مَنْ
أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيْمَانِ
وَلٰكِنْ مَّنْ شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِّنَ اللّٰهِ ۚ وَلَهُمْ
عَذَابٌ عَظِيْمٌ ١٠٧

108. That is because they have preferred the present life to the Hereafter, and because Allāh guides not the disbelieving people.

ذٰلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ
الدُّنْيَا عَلَى الْاٰخِرَةِ ۙ وَأَنَّ اللّٰهَ لَا
يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ١٠٨

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*107. **Whoever disbelieves in Allāh after having believed except the one who is coerced *beyond the limit of his tolerance* while his heart remains firm in faith. But those whose hearts are content with rejection, upon them will fall the wrath of Allāh and for them shall be a great chastisement.**

109. It is they on whose hearts and ears and eyes Allāh has set a seal. And it is they who are the heedless.

أُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى
قُلُوْبِهِمْ وَ سَمْعِهِمْ وَ اَبْصَارِهِمْ ۚ وَ
اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ﴿۱۰۹﴾

110. Undoubtedly, it is they who will be the losers in the Hereafter.

لَا جَرَمَ اَنَّهُمْ فِي الْاٰخِرَةِ هُمُ
الْخٰسِرُوْنَ ﴿۱۱۰﴾

111. Then, surely, thy Lord—to those who fled *their homes* after they had been persecuted and then struggled hard *in the cause of Allāh* and remained steadfast—*aye*, surely, after that thy Lord is Most Forgiving, Merciful.

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ هَاجَرُوْا مِنْۢ
بَعْدِ مَا فُتِنُوْا ثُمَّ جٰهَدُوْا وَ صَبَرُوْٓا ۙ
اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۱۱﴾ ۱۴ ع ۱۰

R. 15.

112. On the day when every soul will come pleading for itself, and every soul will be fully recompensed for what it did, and they will not be wronged.

يَوْمَ تَاْتِيْ كُلُّ نَفْسٍ تُجَادِلُ عَنْ
نَّفْسِهَا وَ تُوَفّٰى كُلُّ نَفْسٍ مَّا عَمِلَتْ
وَ هُمْ لَا يُظْلَمُوْنَ ﴿۱۱۲﴾

* 113. And Allāh sets forth *for you* the parable of a city which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it denied the favours of Allāh, so Allāh made it taste hunger and fear *which clothed it like* a garment because of what they used to do.

وَ ضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ
اٰمِنَةً مُّطْمَئِنَّةً يَّاْتِيْهَا رِزْقُهَا
رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ
بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ
الْجُوْعِ وَ الْخَوْفِ بِمَا كَانُوْا
يَصْنَعُوْنَ ﴿۱۱۳﴾

114. And indeed there has come to them a Messenger from among themselves, but they treated him as a liar, so punishment overtook them while they were wrongdoers.

وَ لَقَدْ جَآءَهُمْ رَسُوْلٌ مِّنْهُمْ
فَكَذَّبُوْهُ فَاَخَذَهُمُ الْعَذَابُ وَ هُمْ
ظٰلِمُوْنَ ﴿۱۱۴﴾

115. So eat of the lawful *and* good things which Allāh has provided for you; and be grateful for the bounty of Allāh, if it is Him you worship.

فَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۪
وَّ اشْكُرُوْا نِعْمَتَ اللّٰهِ اِنْ كُنْتُمْ
اِيَّاهُ تَعْبُدُوْنَ ﴿۱۱۵﴾

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* 113. And Allāh sets forth the parable **of a township** which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it denied the favours of Allāh, so Allāh made **its dwellers taste a life wrapped in hunger and fear as a consequence** of what they used to do.

* 116. He has made unlawful for you only that which dies of itself and blood and the flesh of swine and that on which the name of any other than Allāh has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, then surely, Allāh is Most Forgiving, Merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ
لَحْمَ الْخِنْزِيْرِ وَمَآ أُهِلَّ لِغَيْرِ اللّٰهِ
بِهٖ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ
فَإِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١١٦﴾

117. And say not—because of the falsehood which your tongues utter—‘This is lawful, and this is unlawful,’ so as to forge a lie against Allāh. Surely, those who forge a lie against Allāh do not prosper.

وَلَا تَقُوْلُوْا لِمَا تَصِفُ أَلْسِنَتُكُمُ
الْكَذِبَ هٰذَا حَلٰلٌ وَّهٰذَا حَرَامٌ
لِّتَفْتَرُوْا عَلَى اللّٰهِ الْكَذِبَ ۗ إِنَّ
الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ
لَا يُفْلِحُوْنَ ﴿١١٧﴾

* 118. *It is* a brief enjoyment, and *then* they shall have a grievous punishment.

مَتَاعٌ قَلِيْلٌ ۖ وَّلَهُمْ عَذَابٌ أَلِيْمٌ ﴿١١٨﴾

119. And to those *also* who are Jews, We forbade before *this* all that We have related to thee. And We wronged them not, but they used to wrong themselves.

وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا
مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۚ وَمَا
ظَلَمْنٰهُمْ وَلٰكِنْ كَانُوْٓا أَنْفُسَهُمْ
يَظْلِمُوْنَ ﴿١١٩﴾

120. Then surely, thy Lord—to those who do evil in ignorance and repent thereafter and make amends—*aye*, surely, after that thy Lord is Most Forgiving, Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِيْنَ عَمِلُوا
السُّوْٓءَ بِجَهَالَةٍ ثُمَّ تَابُوْا مِنْ
بَعْدِ ذٰلِكَ وَأَصْلَحُوْٓا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿١٢٠﴾ ع ١٥ ٢١

R. 16.

* 121. Abraham was indeed a paragon of virtue, obedient to Allāh, ever inclined *to Him*, and he was not of those who set up equals *to God*;

إِنَّ إِبْرٰهِيْمَ كَانَ أُمَّةً قَانِتًا
لِّلّٰهِ حَنِيْفًا ۗ وَلَمْ يَكُ مِنَ
الْمُشْرِكِيْنَ ﴿١٢١﴾

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* 116. He has **only** made unlawful for you to partake **of the flesh** ***of such animals*** **as have died a natural death** and of blood and the flesh of swine and that on which the name of any other than Allāh has been invoked. **But who is driven by extreme compulsion without relish or intent to transgress,** then surely, Allāh is Most Forgiving, Merciful.

* 118. ***After a*** **small gain, for them there is a grievous punishment.**

* 121. **Abraham was a nation unto himself, always obedient to Allāh,** ***to Him*** **ever inclined; certainly not belonging to the idolaters.’**

Note: Abraham was a nation unto himself means that he had the seed and the potential of a great nation promised unto him.

* 122. Grateful for His favours; He chose him and guided him to a straight path.

شَاكِرًا لِّأَنْعُمِهِ اجْتَبٰىهُ وَهَدٰىهُ إِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ١٢٢

123. And We bestowed on him good in this world, and in the Hereafter he will surely be among the righteous.

وَاٰتَيْنٰهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ١٢٣

124. And *now* We have revealed to thee, *saying*, 'Follow the way of Abraham *who was* ever inclined *to God* and was not of those who set up equals *to Him*.'

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرٰهِيْمَ حَنِيْفًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ١٢٤

* 125. The *punishment for profaning* the Sabbath was imposed only on those who had differed about it, and thy Lord will surely judge between them on the day of Resurrection about that in which they differed.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِيْنَ اخْتَلَفُوْا فِيْهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ١٢٥

126. Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided.

اُدْعُ إِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِيْنَ ١٢٦

127. And if you *desire to* punish *the oppressors*, then punish *them* to the extent to which you have been wronged; but if you show patience, then, surely, that is best for those who are patient.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ ١٢٧

128. And endure thou with patience; and verily, thy patience is *possible* only with *the help of* Allāh. And grieve not for them, nor feel distressed because of their plots.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللّٰهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ١٢٨

129. Verily, Allāh is with those who are righteous and those who do good.

إِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ ١٢٩

ع ١٦ ٢٢

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* 122. **Ever** grateful for His favours; He chose him and guided him to a straight path.

* 125. The *punishment for profaning* the Sabbath was imposed **upon those who differed regarding him, *Abraham and his religion*, and your** Lord will surely judge between them on the Day of Resurrection about that in which they differed.

Note: The context is clear. Nothing but Abraham and his unshakable devotion and dedication to the Oneness of God is being discussed. Hence the reference has to be to Abraham and the differences the Israelites had among themselves regarding his true faith and conduct. Many among them had fallen prey to different forms of idolatry and it is quite likely that to justify their practices they might have attributed them also to Abraham. The Sabbath in this context appears to be not only a day of rest but also a day of purification and penance.

آیاتها ۱۱۲ سُوْرَۃُ بَنِیْٓ اِسْرَآءِیْلَ مَکِّیَّۃٌ ۱۷ رکوعاتها ۱۲

BANĪ ISRĀ'ĪL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

Part 15 *2. Glory be to Him Who carried His servant by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed, that We might show him *some* of Our Signs. Surely, He alone is the Hearing, the Seeing.

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِيْ بٰرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ اٰيٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ۝٢

3. And We gave Moses the Book, and We made it a guidance for the children of Israel, *saying*, 'Take no guardian beside Me,

وَاٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ اِسْرَآءِيْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيْلًا ۝٣

4. 'O ye the progeny of those whom We carried *in the Ark* with Noah.' He was indeed a grateful servant.

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوْحٍ ؕ اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا ۝٤

5. And We revealed to the children of Israel in the Book, *saying*, 'You will surely do mischief in the land twice, and you will surely become excessively overbearing.'

وَقَضَيْنَآ اِلٰى بَنِيْٓ اِسْرَآءِيْلَ فِي الْكِتٰبِ لَتُفْسِدُنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيْرًا ۝٥

*6. So when the time for the first of the two warnings came, We sent against you *some* servants of Ours possessed of great might in war, and they penetrated the *innermost parts of your* houses, and it was a warning that was bound to be carried out.

فَاِذَا جَآءَ وَعْدُ اُوْلٰىهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ اُولِيْ بَاْسٍ شَدِيْدٍ فَجَاسُوْا خِلٰلَ الدِّيَارِ ؕ وَكَانَ وَعْدًا مَّفْعُوْلًا ۝٦

7. Then We gave you back the power against them, and aided you with wealth and children, and made you larger in numbers.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَاَمْدَدْنٰكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَجَعَلْنٰكُمْ اَكْثَرَ نَفِيْرًا ۝٧

*8. *Now*, if you do well, you will do well for your own souls; and if you do evil, it will *only go* against them.

اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِاَنْفُسِكُمْ ۫ وَاِنْ اَسَاْتُمْ فَلَهَا ؕ فَاِذَا جَآءَ وَعْدُ

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*2. Glory be to Him **Who took His servant along** by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed, that We might show him *some* of Our Signs.

*6. So when the time for the first of the two warnings came ***to be fulfilled***, We sent against you *some* servants of Ours possessed of great might in war **who penetrated deep into *your* houses**, and it was a warning that was bound to be carried out.

*8. **If you conduct yourselves well, you will do the advantage to your own souls; and if you**

So when the time for the latter warning came, *We raised a people against you* to cover your faces with grief, and to enter the Mosque as they entered it the first time, and to destroy all that they conquered with utter destruction.

الْاٰخِرَةِ لِيَسُوْٓءٗا وُجُوْهَكُمْ وَلِيَدْخُلُوا
الْمَسْجِدَ كَمَا دَخَلُوْهُ اَوَّلَ مَرَّةٍ وَّ
لِيُتَبِّرُوْا مَا عَلَوْا تَتْبِيْرًا ٨

9. It may be that your Lord will *now* have mercy on you; but if you return *to your previous state,* We *too* will return, and We have made Hell a prison for the disbelievers.

عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ ۚ وَاِنْ عُدْتُّمْ
عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ حَصِيْرًا ٩

10. Surely, this Qur'ān guides to what is most right; and gives to the believers who do good deeds the glad tidings that they shall have a great reward.

اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَ
يُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ
الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ١٠

11. And that for those who do not believe in what is to come later We have prepared a grievous punishment.

وَّ اَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ١١

R. 2.

* 12. And man asks for evil as he should ask for good; and man is hasty.

وَيَدْعُ الْاِنْسَانُ بِالشَّرِّ دُعَآءَهٗ
بِالْخَيْرِ ۭ وَكَانَ الْاِنْسَانُ عَجُوْلًا ١٢

* 13. And We have made the night and the day two Signs, and the Sign of night We have made dark, and the Sign of day We have made sight-giving, that you may seek bounty from your Lord, and that you may know the computation of years and *the science of* reckoning. And everything We have explained with a detailed explanation.

وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ اٰيَتَيْنِ فَمَحَوْنَآ
اٰيَةَ الَّيْلِ وَجَعَلْنَآ اٰيَةَ النَّهَارِ مُبْصِرَةً
لِّتَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ وَلِتَعْلَمُوْا
عَدَدَ السِّنِيْنَ وَالْحِسَابَ ۭ وَكُلَّ شَيْءٍ
فَصَّلْنٰهُ تَفْصِيْلًا ١٣

* 14. And every man's works have We fastened to his neck, and on the Day of Resurrection We shall bring out

وَكُلَّ اِنْسَانٍ اَلْزَمْنٰهُ طٰٓئِرَهٗ فِيْ عُنُقِهٖ ۭ
وَنُخْرِجُ لَهٗ يَوْمَ الْقِيٰمَةِ كِتٰبًا يَّلْقٰىهُ

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misconduct, you will do it to your disadvantage. So when the promised hour of the latter days comes they should bring you to disgrace, and enter the Mosque the way they entered therein the first time and destroy utterly everything they conquered.

* 12. **And man begs for evil as though he were begging for good;** and man is hasty.

* 13. And We have made the night and the day two Signs, **and We erased the Sign of night *replacing it with day*** and the Sign of day We have made **alight**, that you may seek bounty from your Lord, and that you may know the computation of years and *the science of* reckoning.

* 14. And every man's **record of deeds have we fastened** to his neck, and on the Day of Resurrection We shall bring out for him a book which he will find wide open.

for him a book which he will find wide open.

15. 'Read thy book. Sufficient is thy own soul this day as reckoner against thee.'

16. He who follows the right way follows it only for *the good of* his *own* soul: and he who goes astray, goes astray only to his *own* loss. And no bearer of burden shall bear the burden of another. We never punish until We have sent a Messenger.

* 17. And when We intend to destroy a township, We address Our commandment to its rebellious people, but they transgress therein; so the sentence *of punishment* becomes due against it, and We destroy it with utter destruction.

18. How many generations have We destroyed after Noah! And thy Lord suffices as the Knower and Seer of the sins of His servants.

19. Whoso desires the present life, We hasten for him therein what We will—for such *of them* as We please; then have We appointed Hell for him; he shall burn therein, condemned *and* rejected.

20. And whoso desires the Hereafter and strives for it as it should be striven for, and he is a believer—these are the ones whose striving shall find favour *with God.*

21. To all We render aid—both to these and those—a gift from thy Lord. And the gift of thy Lord is not restricted.

22. Behold, how We have exalted some of them over others *in the present life*; and surely, the Hereafter shall be greater in degrees *of rank* and greater in excellence.

مَنْشُوْرًا ۝١٤

اِقْرَاْ كِتٰبَكَ ؕ كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا ۝١٥

مَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ؕ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا ۝١٦

وَاِذَآ اَرَدْنَآ اَنْ نُّهْلِكَ قَرْيَةً اَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوْا فِيْهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِيْرًا ۝١٧

وَكَمْ اَهْلَكْنَا مِنَ الْقُرُوْنِ مِنْ بَعْدِ نُوْحٍ ؕ وَكَفٰى بِرَبِّكَ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًاۢ بَصِيْرًا ۝١٨

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ يَصْلٰىهَا مَذْمُوْمًا مَّدْحُوْرًا ۝١٩

وَمَنْ اَرَادَ الْاٰخِرَةَ وَسَعٰى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ كَانَ سَعْيُهُمْ مَّشْكُوْرًا ۝٢٠

كُلًّا نُّمِدُّ هٰٓؤُلَآءِ وَهٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ؕ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا ۝٢١

اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ؕ وَلَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ وَّاَكْبَرُ تَفْضِيْلًا ۝٢٢

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* 17. And when We intend to destroy a township, **We permit the affluent among them *to do as they please.* So they indulge in all manners of sin therein, till the decree is justified to befall it. Then We destroy it utterly.**

23. Set not up with Allāh another God lest thou sit down disgraced *and* forsaken.

لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَقْعُدَ
مَذْمُوْمًا مَّخْذُوْلًا ۝٢٣

R. 3.

24. Thy Lord has commanded, "Worship none but Him, and *show* *kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech.

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْۤا اِلَّاۤ اِيَّاهُ
وَبِالْوَالِدَيْنِ اِحْسَانًا ؕ اِمَّا يَبْلُغَنَّ
عِنْدَكَ الْكِبَرَ اَحَدُهُمَاۤ اَوْ كِلٰهُمَا فَلَا
تَقُلْ لَّهُمَاۤ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا
قَوْلًا كَرِيْمًا ۝٢٤

25. "And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in *my* childhood.'"

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ
قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ؕ ۝٢٥

26. Your Lord knows best what is in your minds; if you are righteous, then surely, He is Most Forgiving to those who turn *to Him* again and again.

رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ ؕ اِنْ
تَكُوْنُوْا صٰلِحِيْنَ فَاِنَّهٗ كَانَ لِلْاَوَّابِيْنَ
غَفُوْرًا ۝٢٦

27. And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not *thy wealth* extravagantly.

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ
السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ۝٢٧

28. Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord.

اِنَّ الْمُبَذِّرِيْنَ كَانُوْۤا اِخْوَانَ الشَّيٰطِيْنِ ؕ
وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ۝٢٨

29. And if thou hast to turn away from them while seeking thy Lord's mercy for which thou hopest, *even then* speak to them a gentle word.

وَاِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّنْ
رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا
مَّيْسُوْرًا ۝٢٩

*30. And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed *or* exhausted.

وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا
مَّحْسُوْرًا ۝٣٠

31. Surely, thy Lord enlarges *His* provision for whom He pleases, and straitens *it for whom He pleases.* Verily, He knows *and* sees His servants full well.

اِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ
وَيَقْدِرُ ؕ اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًا
بَصِيْرًا ۝٣١

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*24. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with **kind words**.

*30. And keep not **your** hand chained to **your** neck ***in utter stinginess*** **nor extend it in extravagance to the full; or you will end up roundly condemned *and* rendered ineffectual.**

R. 4.

32. Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin.

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ؕ
نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ ؕ اِنَّ قَتْلَهُمْ
كَانَ خِطْاً كَبِيْرًا ٣٢

33. And come not near unto adultery; surely, it is a foul thing and an evil way.

وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً ؕ وَ
سَآءَ سَبِيْلًا ٣٣

34. And kill not the soul which Allāh has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority *to demand retaliation*, but let him not exceed the *prescribed* bounds in slaying; for *therein* he is helped *by law*.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا
بِالْحَقِّ ؕ وَمَنْ قُتِلَ مَظْلُوْمًا فَقَدْ جَعَلْنَا
لِوَلِيِّهٖ سُلْطٰنًا فَلَا يُسْرِفْ فِّي الْقَتْلِ ؕ اِنَّهٗ
كَانَ مَنْصُوْرًا ٣٤

35. And come not near the property of the orphan, except in the best way, until he attains his maturity, and fulfil the covenant; for the covenant shall be questioned about.

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ
اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۪ وَ اَوْفُوْا
بِالْعَهْدِ ۚ اِنَّ الْعَهْدَ كَانَ مَسْـُٔوْلًا ٣٥

36. And give full measure when you measure, and weigh with a right balance; that is best and most commendable in the end.

وَ اَوْفُوا الْكَيْلَ اِذَا كِلْتُمْ وَزِنُوْا
بِالْقِسْطَاسِ الْمُسْتَقِيْمِ ؕ ذٰلِكَ خَيْرٌ وَّ
اَحْسَنُ تَاْوِيْلًا ٣٦

37. And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart—all these shall be called to account.

وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنَّ
السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ
عَنْهُ مَسْـُٔوْلًا ٣٧

38. And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height.

وَ لَا تَمْشِ فِي الْاَرْضِ مَرَحًا ۚ اِنَّكَ لَنْ
تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا ٣٨

39. The evil of all these is hateful in the sight of thy Lord.

كُلُّ ذٰلِكَ كَانَ سَيِّئُهٗ عِنْدَ رَبِّكَ
مَكْرُوْهًا ٣٩

40. This is part of that wisdom which thy Lord has revealed to thee. And set not up with Allāh any other God, lest thou be cast into Hell, condemned *and* rejected.

ذٰلِكَ مِمَّآ اَوْحٰٓى اِلَيْكَ رَبُّكَ مِنَ
الْحِكْمَةِ ؕ وَلَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ
فَتُلْقٰى فِيْ جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا ٤٠

41. Has, then, your Lord honoured you with sons, and taken for Himself females from among the angels? Surely, you say a grievous saying.

اَفَاَصْفٰىكُمْ رَبُّكُمْ بِالْبَنِيْنَ وَاتَّخَذَ مِنَ
الْمَلٰٓئِكَةِ اِنَاثًا ؕ اِنَّكُمْ لَتَقُوْلُوْنَ
قَوْلًا عَظِيْمًا ٤١

R. 5.

42. We have explained *the truth* in this Qur’ān in the various ways that they may be admonished, but it only increases them in aversion.

وَلَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ
لِيَذَّكَّرُوْا ؕ وَمَا يَزِيْدُهُمْ اِلَّا نُفُوْرًا ﴿۴۲﴾

43. Say, had there been other gods with Him, as they say, then they (idolaters) would have surely sought out a way to the Owner of the Throne.

قُلْ لَّوْ كَانَ مَعَهٗۤ اٰلِهَةٌ كَمَا يَقُوْلُوْنَ
اِذًا لَّابْتَغَوْا اِلٰى ذِي الْعَرْشِ سَبِيْلًا ﴿۴۳﴾

44. Holy is He, and exalted far above that which they say.

سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا
كَبِيْرًا ﴿۴۴﴾

45. The seven heavens and the earth and those that are therein extol His glory; and there is not a thing but glorifies Him with His praise; but you understand not their glorification. Verily, He is Forbearing, Most Forgiving.

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَ
مَنْ فِيْهِنَّ ؕ وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ
بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ
تَسْبِيْحَهُمْ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿۴۵﴾

46. And when thou recitest the Qur’ān, We put between thee and those who believe not in the Hereafter a hidden veil;

وَاِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ
وَبَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
حِجَابًا مَّسْتُوْرًا ﴿۴۶﴾

*47. And We put coverings over their hearts lest they should understand it, and in their ears a deafness. And when thou makest mention in the Qur’ān of thy Lord alone, they turn their backs in aversion.

وَّجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ
يَّفْقَهُوْهُ وَفِيْۤ اٰذَانِهِمْ وَقْرًا ؕ وَاِذَا
ذَكَرْتَ رَبَّكَ فِي الْقُرْاٰنِ وَحْدَهٗ وَلَّوْا عَلٰۤى
اَدْبَارِهِمْ نُفُوْرًا ﴿۴۷﴾

48. We know best what they listen for, when they listen to thee, and when they confer in private, when the wrongdoers say, ‘You follow none but a man who is a victim of deception.’

نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖۤ اِذْ
يَسْتَمِعُوْنَ اِلَيْكَ وَاِذْ هُمْ نَجْوٰۤى اِذْ
يَقُوْلُ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا
مَّسْحُوْرًا ﴿۴۸﴾

49. See, how they coin similitudes for thee, and have thus gone astray so that they cannot find a way.

اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا
فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ﴿۴۹﴾

50. And they say, ‘When we shall have become bones and broken particles, shall we be really raised up as a new creation?’

وَقَالُوْۤا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا ءَاِنَّا
لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿۵۰﴾

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*47. **And upon their hearts We have drawn covers so that they do not understand it and inflicted their ears with deafness.**

51. Say, 'Be ye stones or iron,

قُلْ كُوْنُوْا حِجَارَةً اَوْ حَدِيْدًا ﴿٥١﴾

52. 'Or created matter of *any kind* which appears hardest in your minds, *even then shall you be raised up.*' Then will they ask, 'Who shall restore us to life?' Say, 'He Who created you the first time.' They will then shake their heads at thee and say, 'When will it be?' Say, 'Maybe it is nigh,

اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ ۚ
فَسَيَقُوْلُوْنَ مَنْ يُّعِيْدُنَا ؕ قُلِ الَّذِيْ
فَطَرَكُمْ اَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُوْنَ اِلَيْكَ
رُءُوْسَهُمْ وَ يَقُوْلُوْنَ مَتٰى هُوَ ؕ قُلْ عَسٰۤى
اَنْ يَّكُوْنَ قَرِيْبًا ﴿٥٢﴾

53. '*It will be* on the day when He will call you; then will you respond praising Him and you will think that you have tarried but a little while.'

يَوْمَ يَدْعُوْكُمْ فَتَسْتَجِيْبُوْنَ بِحَمْدِهٖ
وَتَظُنُّوْنَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا ﴿٥٣﴾

R. 6.

54. And say to My servants that they should speak that which is best. Surely, Satan stirs up discord among them. Surely, Satan is an open enemy to man.

وَقُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ ؕ
اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ ؕ اِنَّ
الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا ﴿٥٤﴾

55. Your Lord knows you best. If He please, He will have mercy on you; or if He please, He will punish you. And We have not sent thee to be a keeper over them.

رَبُّكُمْ اَعْلَمُ بِكُمْ ؕ اِنْ يَّشَاْ يَرْحَمْكُمْ
اَوْ اِنْ يَّشَاْ يُعَذِّبْكُمْ ؕ وَمَاۤ اَرْسَلْنٰكَ
عَلَيْهِمْ وَكِيْلًا ﴿٥٥﴾

*56. And thy Lord knows best those that are in the heavens and the earth. And We exalted some of the Prophets over the others, and to David We gave a Book.

وَرَبُّكَ اَعْلَمُ بِمَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيّٖنَ عَلٰى بَعْضٍ وَّ
اٰتَيْنَا دَاوٗدَ زَبُوْرًا ﴿٥٦﴾

57. Say, 'Call on those whom you think *to be gods* beside Him; then *you will know that* they have no power to remove affliction from you or to avert *it*.

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ
فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا
تَحْوِيْلًا ﴿٥٧﴾

58. Those whom they call on *themselves* seek nearness to their Lord—*even* those of them who are nearest—and hope for His mercy, and fear His punishment. Surely, the punishment of thy Lord is a thing to be feared.

اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى
رَبِّهِمُ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَيَرْجُوْنَ
رَحْمَتَهٗ وَ يَخَافُوْنَ عَذَابَهٗ ؕ اِنَّ
عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ﴿٥٨﴾

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*56. And thy Lord knows best those that are in the heavens and the earth. And We exalted some of the Prophets over the others and to David **We gave the Zabūr.**

Note: '*Zabūr*' means the Psalms.

59. There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment. That is written down in the Book.

وَ اِنْ مِّنْ قَرْيَةٍ اِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ الْقِيٰمَةِ اَوْ مُعَذِّبُوْهَا عَذَابًا شَدِيْدًا ؕ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُوْرًا ﴿٥٩﴾

60. And nothing could hinder Us from sending Signs, except that the former people rejected them, *but this is no hindrance.* And We gave Thamūd the she-camel as a clear Sign, but they unjustly rejected it. And We send not Signs but to warn.

وَ مَا مَنَعَنَاۤ اَنْ نُّرْسِلَ بِالْاٰيٰتِ اِلَّاۤ اَنْ كَذَّبَ بِهَا الْاَوَّلُوْنَ ؕ وَ اٰتَيْنَا ثَمُوْدَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوْا بِهَا ؕ وَ مَا نُرْسِلُ بِالْاٰيٰتِ اِلَّا تَخْوِيْفًا ﴿٦٠﴾

61. And *remember the time* when We said to thee: ‘Surely, thy Lord has encompassed the people.’ And We made not the vision which We showed thee but as a trial for men, as also the tree cursed in the Qur’ān. And We warn them, but it only increases them in great transgression.

وَ اِذْ قُلْنَا لَكَ اِنَّ رَبَّكَ اَحَاطَ بِالنَّاسِ ؕ وَ مَا جَعَلْنَا الرُّءْيَا الَّتِيْۤ اَرَيْنٰكَ اِلَّا فِتْنَةً لِّلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُوْنَةَ فِي الْقُرْاٰنِ ؕ وَ نُخَوِّفُهُمْ ۙ فَمَا يَزِيْدُهُمْ اِلَّا طُغْيَانًا كَبِيْرًا ﴿٦١﴾

R. 7.

62. And *remember the time* when We said to the angels, ‘Submit to Adam,’ and they *all* submitted, except Iblīs. He said, ‘Shall I submit to one whom Thou hast created of clay?’

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِيْسَ ؕ قَالَ ءَاَسْجُدُ لِمَنْ خَلَقْتَ طِيْنًا ﴿٦٢﴾

63. *And* he said, ‘What thinkest Thou? *Can* this whom Thou hast honoured above me *be my superior*? If Thou wilt grant me respite till the Day of Resurrection, I will most surely bring his descendants under my sway except a few.’

قَالَ اَرَءَيْتَكَ هٰذَا الَّذِيْ كَرَّمْتَ عَلَيَّ ۫ لَئِنْ اَخَّرْتَنِ اِلٰى يَوْمِ الْقِيٰمَةِ لَاَحْتَنِكَنَّ ذُرِّيَّتَهٗۤ اِلَّا قَلِيْلًا ﴿٦٣﴾

64. He said, ‘Begone! and whoso shall follow thee from among them, Hell shall surely be the recompense of you all— an ample recompense.

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَاِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُوْرًا ﴿٦٤﴾

65. ‘And entice whomsoever of them thou canst, with thy voice, and urge against them thy horsemen and thy footmen and be their partner in wealth, and children, and make promises to them.’ And Satan promises them naught but deceit.

وَ اسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَ اَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجِلِكَ وَ شَارِكْهُمْ فِي الْاَمْوَالِ وَ الْاَوْلَادِ وَ عِدْهُمْ ؕ وَ مَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿٦٥﴾

66. *As to* My servants, thou shalt certainly have no power over them, and sufficient is thy Lord as a Guardian.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ ۚ وَ
كَفٰى بِرَبِّكَ وَكِيلًا ﴿٦٦﴾

67. Your Lord is He Who drives for you the ships in the sea, that you may seek of His bounty. Surely, He is merciful toward you.

رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي
الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهٖ ۚ إِنَّهٗ كَانَ
بِكُمْ رَحِيمًا ﴿٦٧﴾

68. And when harm touches you on the sea, *all* those whom you call upon, except Him, become lost *to you.* But when He brings you safe to land, you turn aside; and man is very ungrateful.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ
تَدْعُونَ إِلَّآ إِيَّاهُ ۚ فَلَمَّا نَجّٰىكُمْ إِلَى
الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٨﴾

69. Do you then feel secure that He will *not* cause you to sink in the side of the land or send against you a violent sandstorm *and* then you will find no guardian for yourselves?

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ
يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ
وَكِيلًا ﴿٦٩﴾

70. Or, do you feel secure that He will *not* send you back therein a second time, *and* then send against you as a storm-blast, and drown you because of your disbelief? You will then find therein no helper for yourselves against Us.

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرٰى
فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ
فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ۙ ثُمَّ لَا تَجِدُوا
لَكُمْ عَلَيْنَا بِهٖ تَبِيعًا ﴿٧٠﴾

71. Indeed, We have honoured the children of Adam, and carried them by land and sea, and given them of good things and exalted them far above many of those whom We have created.

وَلَقَدْ كَرَّمْنَا بَنِيٓ اٰدَمَ وَحَمَلْنٰهُمْ فِي
الْبَرِّ وَالْبَحْرِ وَرَزَقْنٰهُمْ مِنَ الطَّيِّبٰتِ
وَفَضَّلْنٰهُمْ عَلٰى كَثِيرٍ مِمَّنْ خَلَقْنَا
تَفْضِيلًا ﴿٧١﴾ ع

R. 8.

72. *Remember* the day when We shall summon every people with their Leader. Then whoso shall be given his book in his right hand— such will read their book, and they will not be wronged a whit.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۚ
فَمَنْ أُوتِيَ كِتٰبَهٗ بِيَمِينِهٖ فَأُولٰٓئِكَ
يَقْرَءُونَ كِتٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٢﴾

73. But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way.

وَمَنْ كَانَ فِي هٰذِهٖٓ أَعْمٰى فَهُوَ فِي الْاٰخِرَةِ
أَعْمٰى وَأَضَلُّ سَبِيلًا ﴿٧٣﴾

74. And they had well-nigh caused thee *severest* affliction on account of what We have revealed to thee,

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِيٓ
أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهٗ ۖ

that thou mightest invent against Us something other than that; and then they would have certainly taken thee for a *special* friend.

وَإِذًا لَّاتَّخَذُوكَ خَلِيلًا ﴿٧٤﴾

75. And if We had not strengthened thee *with the Qur'ān*, thou mightest have inclined to them a little.

وَلَوْلَآ أَن ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ
إِلَيْهِمْ شَيْـًٔا قَلِيلًا ﴿٧٥﴾

76. In that case We would have made thee taste similar *afflictions* of life and similar *afflictions* of death, *and* then thou wouldst not have found for thyself any helper against Us.

إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ
ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٦﴾

77. And indeed they are near to unsettling thee from the land that they might expel thee therefrom; but in that case they *themselves* would not have stayed after thee save a little.

وَإِن كَادُوا لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ
لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَّا يَلْبَثُونَ
خِلَٰفَكَ إِلَّا قَلِيلًا ﴿٧٧﴾

78. *This has been Our* way with Our Messengers whom We sent before thee; and thou wilt not find any change in Our way.

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَ
ع ٨ لَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٨﴾

R. 9.

79. Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation *of the Qur'ān in Prayer* at dawn. Verily, the recitation *of the Qur'ān* at dawn is *specially* acceptable *to God.*

أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ
ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ
كَانَ مَشْهُودًا ﴿٧٩﴾

80. And wake up for it (the Qur'ān) in *the latter part of* the night as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.

وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ ق
عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا
مَّحْمُودًا ﴿٨٠﴾

81. And say, 'O my Lord, make my entry a good entry and *then* make me come forth with a good forth-coming. And grant me from Thyself a helping power.'

وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَ
أَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن
لَّدُنكَ سُلْطَٰنًا نَّصِيرًا ﴿٨١﴾

82. And say, 'Truth has come and falsehood has vanished away. Falsehood does indeed vanish away *fast.*'

وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ إِنَّ
ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨٢﴾

83. And We are *gradually* revealing of the Qur'ān that which is a healing and a mercy to the believers; but it only adds to the loss of the wrongdoers.

وَ نُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّ رَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَ لَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ﴿۸۳﴾

84. And when We bestow favour on man, he turns away and goes aside; and when evil touches him, he gives *himself* up to despair.

وَ اِذَاۤ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَ نَاٰ بِجَانِبِهٖ ۚ وَ اِذَا مَسَّهُ الشَّرُّ كَانَ يَـُٔوْسًا ﴿۸۴﴾

85. Say, 'Everyone acts according to his own way, and your Lord knows full well who is best guided.'

قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖ ؕ فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِيْلًا ﴿۸۵﴾

R. 10.

86. And they ask thee concerning the soul. Say, 'The soul is by the command of my Lord; and of the knowledge *thereof* you have been given but a little.'

وَ يَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ ؕ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ وَ مَاۤ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا ﴿۸۶﴾

87. And if We pleased, We could certainly take away that which We have revealed to thee *and* then thou wouldst find in *the matter* no guardian for thee against Us,

وَ لَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِيْۤ اَوْحَيْنَاۤ اِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهٖ عَلَيْنَا وَكِيْلًا ۙ ﴿۸۷﴾

88. Except mercy from thy Lord. Surely, His grace towards thee is great.

اِلَّا رَحْمَةً مِّنْ رَّبِّكَ ؕ اِنَّ فَضْلَهٗ كَانَ عَلَيْكَ كَبِيْرًا ﴿۸۸﴾

89. Say, 'If mankind and the Jinn gathered together to produce the like of this Qur'ān, they could not produce the like thereof, even though they should help one another.'

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَ الْجِنُّ عَلٰۤى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ﴿۸۹﴾

90. And surely, We have set forth for mankind in various ways all kinds of similitudes in this Qur'ān, but most men would reject everything but disbelief.

وَ لَقَدْ صَرَّفْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ۫ فَاَبٰۤى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿۹۰﴾

91. And they say, 'We will never believe thee until thou cause a spring to gush forth for us from the earth;

وَ قَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْۢبُوْعًا ۙ ﴿۹۱﴾

92. 'Or thou have a garden of date-palms and vines, and cause streams to gush forth in the midst thereof in abundance;

اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّ عِنَبٍ فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا ﴿۹۲﴾

93. ‘Or thou cause the heaven to fall upon us in pieces, as thou hast claimed, or thou bring Allāh and the angels before us face to face;

أَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا
كِسَفًا أَوْ تَأْتِيَ بِاللّٰهِ وَ الْمَلٰٓئِكَةِ
قَبِيْلًا ﴿٩٣﴾

94. ‘Or thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a book that we can read.’ Say, ‘Holy is my Lord! I am not but a man *sent as a* Messenger.’

أَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ
أَوْ تَرْقٰى فِي السَّمَآءِ ؕ وَ لَنْ نُّؤْمِنَ
لِرُقِيِّكَ حَتّٰى تُنَزِّلَ عَلَيْنَا كِتٰبًا
نَّقْرَؤُهٗ ؕ قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ
إِلَّا بَشَرًا رَّسُوْلًا ﴿٩٤﴾ ١٠ ع ١٠

R. 11.

95. And nothing has prevented men from believing when the guidance came to them save that they said, ‘Has Allāh sent a man *as a* Messenger?’

وَ مَا مَنَعَ النَّاسَ أَنْ يُّؤْمِنُوْٓا إِذْ جَآءَ
هُمُ الْهُدٰٓى إِلَّآ أَنْ قَالُوْٓا أَبَعَثَ اللّٰهُ
بَشَرًا رَّسُوْلًا ﴿٩٥﴾

96. Say, ‘Had there been in the earth angels walking about in peace and quiet, We should have certainly sent down to them from heaven an angel *as a* Messenger.’

قُلْ لَّوْ كَانَ فِي الْأَرْضِ مَلٰٓئِكَةٌ
يَّمْشُوْنَ مُطْمَئِنِّيْنَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ
السَّمَآءِ مَلَكًا رَّسُوْلًا ﴿٩٦﴾

97. Say, ‘Sufficient is Allāh for a Witness between me and you; surely, He knows and sees His servants full well.’

قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَ بَيْنَكُمْ ؕ
إِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًا بَصِيْرًا ﴿٩٧﴾

98. And he whom Allāh guides, is the *only* one rightly guided; but *as for* those whom He allows to perish, thou wilt find for them no helpers beside Him. And on the Day of Resurrection We shall gather them together on their faces, blind, dumb and deaf. Their abode will be Hell; every time it abates, We shall increase for them the flame.

وَ مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَ مَنْ
يُّضْلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَآءَ مِنْ دُوْنِهٖ ؕ
وَ نَحْشُرُهُمْ يَوْمَ الْقِيٰمَةِ عَلٰى
وُجُوْهِهِمْ عُمْيًا وَّ بُكْمًا وَّ صُمًّا ؕ
مَأْوٰىهُمْ جَهَنَّمُ ؕ كُلَّمَا خَبَتْ زِدْنٰهُمْ
سَعِيْرًا ﴿٩٨﴾ النصف

99. That is their recompense, because they rejected Our Signs and said, ‘What! when we are reduced to bones and broken particles, shall we really be raised up as a new creation?’

ذٰلِكَ جَزَآؤُهُمْ بِأَنَّهُمْ كَفَرُوْا
بِاٰيٰتِنَا وَ قَالُوْٓا ءَ إِذَا كُنَّا عِظَامًا وَّ
رُفَاتًا ءَ إِنَّا لَمَبْعُوْثُوْنَ خَلْقًا
جَدِيْدًا ﴿٩٩﴾

100. Have they not seen that Allāh Who created the heavens and the earth has the power to create the like

أَوَ لَمْ يَرَوْا أَنَّ اللّٰهَ الَّذِيْ خَلَقَ
السَّمٰوٰتِ وَ الْأَرْضَ قَادِرٌ عَلٰٓى أَنْ

of them? And He has appointed for them a term; there is no doubt about it. But the wrongdoers would reject everything but disbelief.

يَّخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ اَجَلًا
لَّا رَيْبَ فِيْهِ ۭ فَاَبَى الظّٰلِمُوْنَ اِلَّا
كُفُوْرًا ١٠٠

101. Say, 'Even if you possessed the treasures of the mercy of my Lord, you would surely hold them back for fear of spending, for man is niggardly.'

قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآئِنَ رَحْمَةِ
رَبِّيْۤ اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ ۭ
وَكَانَ الْاِنْسَانُ قَتُوْرًا ١٠١

R. 12.

102. And of a truth We gave Moses nine manifest Signs. So ask *then* the children of Israel. When he came to them, Pharaoh said to him, 'I do think thee, O Moses, to be a victim of deception.'

وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍۭ
بَيِّنٰتٍ فَسْئَلْ بَنِيْۤ اِسْرَآءِيْلَ اِذْ
جَآءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ اِنِّيْ لَاَظُنُّكَ
يٰمُوْسٰى مَسْحُوْرًا ١٠٢

103. He said, 'Thou knowest well *that* none has sent down these *Signs* but the Lord of the heavens and the earth as *so many* evidences; and I certainly think thee, O Pharaoh, to be *a* ruined *man*.'

قَالَ لَقَدْ عَلِمْتَ مَاۤ اَنْزَلَ هٰۤؤُلَآءِ اِلَّا
رَبُّ السَّمٰوٰتِ وَالْاَرْضِ بَصَآئِرَ ۚ وَاِنِّيْ
لَاَظُنُّكَ يٰفِرْعَوْنُ مَثْبُوْرًا ١٠٣

104. So he resolved to remove them from the land; but We drowned him and those who were with him, all together.

فَاَرَادَ اَنْ يَّسْتَفِزَّهُمْ مِّنَ الْاَرْضِ
فَاَغْرَقْنٰهُ وَمَنْ مَّعَهٗ جَمِيْعًا ١٠٤

*105. And after him We said to the children of Israel, 'Dwell ye in the land; and when *the time of* the promise of the latter days comes, We shall bring you together *out of various peoples*.'

وَّقُلْنَا مِنْۢ بَعْدِهٖ لِبَنِيْۤ اِسْرَآءِيْلَ
اسْكُنُوا الْاَرْضَ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ
جِئْنَا بِكُمْ لَفِيْفًا ١٠٥

106. And in truth have We sent it down and with truth has it descended. And We have sent thee only as a bearer of good tidings and a Warner.

وَبِالْحَقِّ اَنْزَلْنٰهُ وَبِالْحَقِّ نَزَلَ ۭ وَمَاۤ
اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّنَذِيْرًا ١٠٦

*107. And the Qur'ān We have revealed in pieces that thou mayest read it to mankind at intervals, and We have sent it down piecemeal.

وَقُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهٗ عَلَى النَّاسِ
عَلٰى مُكْثٍ وَّنَزَّلْنٰهُ تَنْزِيْلًا ١٠٧

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*105. And after him We said to the children of Israel, 'Dwell **you** in the land; and when *the time of* the promise of the latter days comes, We shall bring you together **once again**.

*107. **And We divided the Qur'ān into parts** that **you may** read it to mankind at intervals, and We have sent it down **gradually**.

108. Say, “Whether you believe therein or believe not, those to whom knowledge has been given before it, do fall down prostrate on their faces when it is recited to them,

قُلْ اٰمِنُوْا بِهٖٓ اَوْ لَا تُؤْمِنُوْا ؕ اِنَّ الَّذِيْنَ
اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖٓ اِذَا يُتْلٰى
عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ۙ﴿۱۰۸﴾

109. “And say, ‘Holy is our Lord. Surely, the promise of our Lord is bound to be fulfilled.’ ”

وَّ يَقُوْلُوْنَ سُبْحٰنَ رَبِّنَآ اِنْ كَانَ وَعْدُ
رَبِّنَا لَمَفْعُوْلًا ﴿۱۰۹﴾

110. They fall down on their faces weeping, and it increases humility in them.

وَ يَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَ
يَزِيْدُهُمْ خُشُوْعًا ۩ ﴿۱۱۰﴾

*111. Say, ‘Call upon Allāh or call upon Raḥmān; *by* whichever name you call *Him*, His are the most beautiful names.’ And utter not thy prayer aloud, nor utter it *too* low, but seek a way between.

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ
اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ
وَ لَا تَجْهَرْ بِصَلَاتِكَ وَ لَا تُخَافِتْ بِهَا
وَ ابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ﴿۱۱۱﴾

112. And say, ‘All praise belongs to Allāh Who has taken unto Himself no son, and Who has no partner in *His* Kingdom, nor has He anyone to help *Him* on account of weakness.’ And extol His glory with all glorification.

وَ قُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ
وَلَدًا وَّ لَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ
وَ لَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَ كَبِّرْهُ
تَكْبِيْرًا ﴿۱۱۲﴾ ع ۱۲

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* 111. Say, **‘Call Allāh or call Raḥmān;** *by* **whichever name you pray** *to Him*, His are the most beautiful names.’ and utter not thy prayer aloud, nor utter it *too* low, but seek a way between.

آياتها ١١١ سُوْرَةُ الْكَهْفِ مَكِّيَّةٌ ١٨ ركوعاتها ١٢

AL-KAHF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

*2. All praise belongs to Allāh Who has sent down the Book to His servant and has not put therein any crookedness.

اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ٢

3. *He has made it* a guardian, that it may give warning of a grievous chastisement from Him, and that it may give the believers who do good deeds the glad tidings that they shall have a good reward,

قَيِّمًا لِّيُنْذِرَ بَاْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًا ٣

4. Wherein they shall abide for ever;

مّٰكِثِيْنَ فِيْهِ اَبَدًا ٤

5. And that it may warn those who say, ‘ Allāh has taken unto Himself a son.’

وَّيُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ٥

6. No knowledge have they thereof, nor *had* their fathers. Grievous is the word that comes from their mouths. They speak naught but a lie.

مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّلَا لِاٰبَآئِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ اِنْ يَّقُوْلُوْنَ اِلَّا كَذِبًا ٦

7. So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse.

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰٓى اٰثَارِهِمْ اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا الْحَدِيْثِ اَسَفًا ٧

8. Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct.

اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ٨

9. And We shall make all that is thereon a barren soil.

وَاِنَّا لَجٰعِلُوْنَ مَا عَلَيْهَا صَعِيْدًا جُرُزًا ٩

10. Dost thou think that the People of the Cave and the Inscription were a wonder among Our Signs?

اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَالرَّقِيْمِ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا ١٠

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*2. All praise belongs to Allāh Who has sent down the Book to His servant and **He employed no crookedness in his or in its making**.
Note: The pronoun *hū* (ہٗ) in *lahū* (لَهٗ) equally applies to the servant of Allāh—the recipient of the Book—and the Book itself. Hence it cannot be translated into English using a pronoun simultaneously applicable to both. If one translates this as ‘God has not placed any crookedness in it,’ it will exclude the Holy Prophet (may peace and blessings of Allāh be upon him) from this promise of purity. If one translates it as, ‘He has not placed any crookedness in him,’ then the Book is left out of this sanctity. To resolve this problem we have translated the verse in a different style keeping absolutely loyal to the spirit rather than overemphasising the letter.

11. When the young men betook themselves for refuge to the Cave and said, 'Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affair.'

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا
رَبَّنَآ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّهَيِّئْ
لَنَا مِنْ أَمْرِنَا رَشَدًا ١١

* 12. So We sealed up their ears in the Cave for a number of years.

فَضَرَبْنَا عَلٰٓى اٰذَانِهِمْ فِي الْكَهْفِ
سِنِيْنَ عَدَدًا ١٢

13. Then We raised them up that We might know which of the two parties would better reckon the time that they had tarried.

ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَيُّ الْحِزْبَيْنِ
اَحْصٰى لِمَا لَبِثُوْٓا اَمَدًا ١٣

R. 2.

14. We will relate to thee their story with truth: They were young men who believed in their Lord, and We increased them in guidance.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَاَهُمْ بِالْحَقِّ ؕ
اِنَّهُمْ فِتْيَةٌ اٰمَنُوْا بِرَبِّهِمْ وَزِدْنٰهُمْ
هُدًى ١٤

15. And We strengthened their hearts, when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never shall we call upon any god beside Him; *if we did*, we should indeed have uttered an enormity.

وَّرَبَطْنَا عَلٰى قُلُوْبِهِمْ اِذْ قَامُوْا
فَقَالُوْا رَبُّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ
لَنْ نَّدْعُوَا۠ مِنْ دُوْنِهٖٓ اِلٰهًا لَّقَدْ
قُلْنَآ اِذًا شَطَطًا ١٥

16. 'These, our people, have taken *for worship other* gods beside Him. Wherefore do they not bring a clear authority for them? And who is more unjust than he who invents a lie concerning Allāh?

هٰٓؤُلَآءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖٓ
اٰلِهَةً ؕ لَوْلَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۭ
بَيِّنٍ ؕ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى
اللّٰهِ كَذِبًا ١٦

17. 'And *now* when you have withdrawn from them and from that which they worship beside Allāh, then seek refuge in the Cave; your Lord will unfold for you His mercy and will provide for you comfort in *this* affair of yours.'

وَاِذِ اعْتَزَلْتُمُوْهُمْ وَمَا يَعْبُدُوْنَ اِلَّا
اللّٰهَ فَاْوٗٓا اِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ
مِّنْ رَّحْمَتِهٖ وَيُهَيِّئْ لَكُمْ مِّنْ اَمْرِكُمْ
مِّرْفَقًا ١٧

* 18. And thou couldst see the sun, as it rose, move away from their Cave on the right, and when it set, turn away from them on the left; and they were in the spacious hollow thereof.

وَتَرَى الشَّمْسَ اِذَا طَلَعَتْ تَّزٰوَرُ عَنْ
كَهْفِهِمْ ذَاتَ الْيَمِيْنِ وَاِذَا غَرَبَتْ
تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِيْ

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* 12. So **We prevented them from hearing in the Cave** *the news of the outside world* **for a few years.**

* 18. And **you could** see the sun, as it rose, move away from their Cave on the right, and when it set, **move across them to the left**, and they were in the specious hollow thereof. This is among the Signs of Allāh. He whom Allāh guides is rightly guided; but he whom He adjudges astray, for him **you will** find no helper *or* guide.

This is among the Signs of Allāh. He whom Allāh guides is rightly guided; but he whom He adjudges astray, for him thou wilt find no helper *or* guide.

فَجْوَةٍ مِّنْهُ ؕ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ ؕ مَنْ
يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُّضْلِلْ فَلَنْ
تَجِدَ لَهٗ وَلِيًّا مُّرْشِدًا ﴿١٨﴾ ٢ ع ١٣

R. 3.

19. Thou mightest deem them awake, whilst they are asleep; and We shall cause them to turn over to the right and to the left, their dog stretching out his forelegs on the threshold. If thou hadst had a look at them, thou wouldst surely have turned away from them in fright, and wouldst surely have been filled with awe of them.

وَتَحْسَبُهُمْ اَيْقَاظًا وَّهُمْ رُقُوْدٌ ۖۗ وَّ
نُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَذَاتَ
الشِّمَالِ ۖۗ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ
بِالْوَصِيْدِ ؕ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ
مِنْهُمْ فِرَارًا وَّلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٩﴾

20. And so We raised them up that they might question one another. One of them said, 'How long have you tarried?' They said, 'We have tarried a day or part of a day.' *Others* said, 'Your Lord knows best *the time* you have tarried. Now send one of you with these silver coins of yours to the city; and let him see which of its *inhabitants* has the purest food, and let him bring you provisions thereof. And let him be courteous and let him not inform anyone about you.'

وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ؕ
قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ؕ قَالُوْا
لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالُوْا
رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ؕ فَابْعَثُوْٓا
اَحَدَكُمْ بِوَرِقِكُمْ هٰذِهٖٓ اِلَى الْمَدِيْنَةِ
فَلْيَنْظُرْ اَيُّهَآ اَزْكٰى طَعَامًا فَلْيَاْتِكُمْ
بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بِكُمْ اَحَدًا ﴿٢٠﴾

*21. 'For, if they should come to know of you, they would stone you or make you return to their religion and then will you never prosper.'

اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ يَرْجُمُوْكُمْ
اَوْ يُعِيْدُوْكُمْ فِيْ مِلَّتِهِمْ وَلَنْ تُفْلِحُوْٓا
اِذًا اَبَدًا ﴿٢١﴾

22. And thus did We disclose them *to the people* that they might know that the promise of Allāh was true, and that, as to the Hour, there was no *doubt about it. *And remember the time* when people disputed among

وَكَذٰلِكَ اَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوْٓا اَنَّ
وَعْدَ اللّٰهِ حَقٌّ وَّاَنَّ السَّاعَةَ لَا رَيْبَ
فِيْهَا ۚ اِذْ يَتَنَازَعُوْنَ بَيْنَهُمْ اَمْرَهُمْ
فَقَالُوا ابْنُوْا عَلَيْهِمْ بُنْيَانًا ؕ رَبُّهُمْ

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*21. 'For, if they **overcome you**, they would stone you or make you return to their religion and then will you never prosper.'

*22. *And remember the time* when people disputed among themselves concerning them, **and *some* said, 'Erect a building over them.'**

Note: 'Erect a building over them' means to build a memorial at the site of their caves.

اَعْلَمُ بِهِمْ ؕ قَالَ الَّذِيْنَ غَلَبُوْا عَلٰۤى
اَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ﴿۲۲﴾

themselves concerning them, and said, 'Build over them a building.' Their Lord knew them best. Those who won their point said, 'We will, surely, build a place of worship over them.'

سَيَقُوْلُوْنَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ ۚ
وَيَقُوْلُوْنَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ
رَجْمًا بِالْغَيْبِ ۚ وَيَقُوْلُوْنَ سَبْعَةٌ
وَّثَامِنُهُمْ كَلْبُهُمْ ؕ قُلْ رَّبِّيْۤ اَعْلَمُ
بِعِدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ ۬ فَلَا
تُمَارِ فِيْهِمْ اِلَّا مِرَآءً ظَاهِرًا ۠ وَّلَا
تَسْتَفْتِ فِيْهِمْ مِّنْهُمْ اَحَدًا ﴿۲۳﴾ ع ۳ ۱۵

23. *Some* say, 'They were three, the fourth was their dog,' and *others* say, 'They were five, the sixth was their dog,' guessing at random. And *yet others* say, 'They were seven, * the eighth was their dog.' Say, 'My Lord knows best their number. None knows them except a few.' So argue not concerning them except with arguing *that is* overpowering, nor seek information about them from any one of them.

R. 4.

وَلَا تَقُوْلَنَّ لِشَايْءٍ اِنِّيْ فَاعِلٌ ذٰلِكَ
غَدًا ﴿۲۴﴾

24. And say not of anything, 'I am going to do it tomorrow,'

اِلَّاۤ اَنْ يَّشَآءَ اللّٰهُ ؗ وَاذْكُرْ رَّبَّكَ اِذَا
نَسِيْتَ وَقُلْ عَسٰۤى اَنْ يَّهْدِيَنِ رَبِّيْ
لِاَقْرَبَ مِنْ هٰذَا رَشَدًا ﴿۲۵﴾

25. Unless Allāh should will. And remember thy Lord when thou forgettest, and say, 'I hope my Lord will guide me to what is even nearer than this to the right path.'

وَلَبِثُوْا فِيْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ
وَازْدَادُوْا تِسْعًا ﴿۲۶﴾

26. And they stayed in their Cave three hundred years, and added nine more.

قُلِ اللّٰهُ اَعْلَمُ بِمَا لَبِثُوْا ۚ لَهٗ غَيْبُ
السَّمٰوٰتِ وَالْاَرْضِ ؕ اَبْصِرْ بِهٖ وَاَسْمِعْ ؕ
مَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ ؗ وَّلَا يُشْرِكُ
فِيْ حُكْمِهٖۤ اَحَدًا ﴿۲۷﴾

* 27. Say, 'Allāh knows best how long they tarried.' To Him belong the secrets of the heavens and the earth. How Seeing is He! and how Hearing! They have no helper beside Him, and He does not let anyone share in His government.

وَاتْلُ مَاۤ اُوْحِيَ اِلَيْكَ مِنْ كِتَابِ
رَبِّكَ ۚ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَلَنْ
تَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ﴿۲۸﴾

28. And recite what has been revealed to thee of the Book of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.

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* 23. Say, 'My Lord knows best **what their real number was. Very few are those who know regarding them. So do not argue concerning them except for a casual discussion**, nor seek information about them from any one of them.'

* 27. Say, 'Allāh knows best how long they tarried ***therein*.' To Him belongs the unseen of the heavens and the earth. What a sight He has and what a hearing! There is no friend for them other than He and He does not permit anyone to have a share in His authority.**

29. And keep thyself attached to those who call on their Lord, morning and evening, seeking His pleasure; and let not thy eyes pass beyond them, seeking the adornment of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case exceeds all bounds.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ
رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ
وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ
تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ
مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ
هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ۝٢٩

30. And say, '*It is* the truth from your Lord; wherefore let him who will, believe, and let him who will, disbelieve.' Verily, We have prepared for the wrongdoers a fire whose *flaming* canopy shall enclose them. And if they cry for help, they will be helped with water like molten lead which will burn the faces. How dreadful the drink, and how evil is *the Fire as* a resting place!

وَقُلِ الْحَقُّ مِنْ رَّبِّكُمْ ۫ فَمَنْ شَآءَ
فَلْيُؤْمِنْ وَّمَنْ شَآءَ فَلْيَكْفُرْ ۙ اِنَّآ
اَعْتَدْنَا لِلظّٰلِمِيْنَ نَارًا ۙ اَحَاطَ بِهِمْ
سُرَادِقُهَا ۭ وَاِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا
بِمَآءٍ كَالْمُهْلِ يَشْوِي الْوُجُوْهَ ۭ
بِئْسَ الشَّرَابُ ۭ وَسَآءَتْ مُرْتَفَقًا ۝٣٠

31. Verily, those who believe and do good works—surely, We suffer not the reward of those who do good works to be lost.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اِنَّا
لَا نُضِيْعُ اَجْرَ مَنْ اَحْسَنَ عَمَلًا ۝٣١

32. It is these who will have Gardens of Eternity beneath which streams shall flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein upon raised couches. How good the reward and how excellent the place of rest!

اُولٰٓئِكَ لَهُمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ
تَحْتِهِمُ الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ
اَسَاوِرَ مِنْ ذَهَبٍ وَّيَلْبَسُوْنَ ثِيَابًا
خُضْرًا مِّنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ
مُّتَّكِـِٔيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۭ نِعْمَ
الثَّوَابُ ۭ وَحَسُنَتْ مُرْتَفَقًا ۝٣٢

R. 5.

33. And set forth to them the parable of two men: one of them We provided with two gardens of grapes, and surrounded them with date-palms, and between the two We placed corn-fields.

وَاضْرِبْ لَهُمْ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا
لِاَحَدِهِمَا جَنَّتَيْنِ مِنْ اَعْنَابٍ وَّ
حَفَفْنٰهُمَا بِنَخْلٍ وَّجَعَلْنَا بَيْنَهُمَا
زَرْعًا ۝٣٣

34. Each of the gardens yielded its fruit *in abundance*, and failed not the least therein. And in between the two We caused a stream to flow.

كِلْتَا الْجَنَّتَيْنِ اٰتَتْ اُكُلَهَا وَلَمْ تَظْلِمْ
مِّنْهُ شَيْـًٔا ۙ وَّفَجَّرْنَا خِلٰلَهُمَا نَهَرًا ۝٣٤

35. And he had fruit *in abundance.* And he said to his companion, arguing *boastfully* with him, 'I am richer than thou in wealth and stronger in respect of men.'

وَّكَانَ لَهٗ ثَمَرٌ ۚ فَقَالَ لِصَاحِبِهٖ وَهُوَ يُحَاوِرُهٗٓ اَنَا اَكْثَرُ مِنْكَ مَالًا وَّاَعَزُّ نَفَرًا ٣٥

36. And he entered his garden while he was wronging his soul. He said, 'I do not think this will ever perish;

وَدَخَلَ جَنَّتَهٗ وَهُوَ ظَالِمٌ لِّنَفْسِهٖ ۚ قَالَ مَآ اَظُنُّ اَنْ تَبِيْدَ هٰذِهٖٓ اَبَدًا ٣٦

37. 'And I do not think the Hour will *ever* come. And even if I am ever brought back to my Lord, I shall, surely, find a better resort than this.'

وَّمَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّلَئِنْ رُّدِدْتُّ اِلٰى رَبِّيْ لَاَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ٣٧

*38. His companion said to him, while he was arguing with him, "Dost thou disbelieve in Him Who created thee from dust, then from a sperm-drop, then fashioned thee into a *perfect* man?

قَالَ لَهٗ صَاحِبُهٗ وَهُوَ يُحَاوِرُهٗٓ اَكَفَرْتَ بِالَّذِيْ خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوّٰىكَ رَجُلًا ٣٨

39. "But *as for me*, I *believe that* Allāh alone is my Lord, and I will not associate anyone with my Lord.

لٰكِنَّا۠ هُوَ اللّٰهُ رَبِّيْ وَلَآ اُشْرِكُ بِرَبِّيْٓ اَحَدًا ٣٩

40. "And why didst thou not say when thou didst enter thy garden: '*Only* that which Allāh wills *comes to pass.* There is no power save in Allāh?' if thou seest me as less than thee in riches and offspring.

وَلَوْلَآ اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللّٰهُ ۙ لَا قُوَّةَ اِلَّا بِاللّٰهِ ۚ اِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَالًا وَّوَلَدًا ٤٠

41. "Perhaps my Lord will give me something better than thy garden, and will send on it (thy garden) a thunderbolt from heaven so that it will become a bare slippery ground.

فَعَسٰى رَبِّيْٓ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيْدًا زَلَقًا ٤١

42. "Or its water will become sunk *in the earth* so that thou wilt not be able to find it."

اَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيْعَ لَهٗ طَلَبًا ٤٢

43. And his fruit was *actually* destroyed, and he began to wring his hands for what he had spent on it, and it had *all* fallen down on its trellises. And he said, 'Would that I had not associated anyone with my Lord!'

وَاُحِيْطَ بِثَمَرِهٖ فَاَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلٰى مَآ اَنْفَقَ فِيْهَا وَهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَيَقُوْلُ يٰلَيْتَنِيْ لَمْ اُشْرِكْ بِرَبِّيْٓ اَحَدًا ٤٣

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* 38. His companion said to him, while he was **conversing** with him, **'Do you** disbelieve in Him Who created you from dust,

44. And he had no party to help him against Allāh, nor was he able to defend himself.

وَلَمْ تَكُنْ لَّهٗ فِئَةٌ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ
اللّٰهِ وَمَا كَانَ مُنْتَصِرًا ﴿٤٤﴾

*45. In such a case protection *comes only* from Allāh, the True. He is the Best in respect of reward, and the Best in respect of consequence.

هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ ؕ هُوَ خَيْرٌ
ثَوَابًا وَّخَيْرٌ عُقْبًا ﴿٤٥﴾

R. 6.

46. And set forth to them the similitude of the life of this world: it is like the water which We send down from the sky, and the vegetation of the earth is mingled with it, and then it becomes dry grass broken into pieces which the winds scatter. And Allāh has power over every thing.

وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا
كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ
نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ
الرِّيٰحُ ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٦﴾

*47. Wealth and children are an ornament of the life of this world. But enduring good works are better in the sight of thy Lord in respect of *immediate* reward, and better in respect of *future* hope.

اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ
وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَّخَيْرٌ اَمَلًا ﴿٤٧﴾

48. And *bethink of* the day when We shall remove the mountains, and thou wilt see the *nations of the* earth march forth *against one another* and We shall gather them together and shall not leave any one of them behind.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْاَرْضَ
بَارِزَةً ۙ وَّحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ
اَحَدًا ﴿٤٨﴾

49. And they will be presented to thy Lord, *standing* in rows: 'Now have you come to Us as We created you at first. But you thought that We would fix no time for the fulfilment of *Our* promise to you.'

وَعُرِضُوْا عَلٰى رَبِّكَ صَفًّا ؕ لَقَدْ جِئْتُمُوْنَا
كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ ۫ بَلْ زَعَمْتُمْ اَلَّنْ
نَّجْعَلَ لَكُمْ مَّوْعِدًا ﴿٤٩﴾

50. And the Book will be placed *before them*, and thou wilt see the guilty fearful of that which is therein; and they will say, 'O woe to us! What kind of a Book is this! It leaves out nothing small or great but has recorded it.' And they will find all that they did confronting *them*, and thy Lord does not wrong anyone.

وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ
مِمَّا فِيْهِ وَيَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا
الْكِتٰبِ لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّآ
اَحْصٰهَا ۚ وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا ؕ
وَلَا يَظْلِمُ رَبُّكَ اَحَدًا ﴿٥٠﴾

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*45. **At such times the support** *comes only* from Allāh, the True.
*47. Wealth and children are an **adornment** of the life of this world.

R. 7.

51. And *remember the time* when We said to the angels, ‘Submit to Adam,’ and they *all* submitted, except Iblīs. He was *one* of the Jinn; and he disobeyed the command of * his Lord. Will you then take him and his offspring for friends instead of Me while they are your enemies? Evil is the exchange for the wrongdoers.

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّهٖ ؕ اَفَتَتَّخِذُوْنَهٗ وَذُرِّيَّتَهٗٓ اَوْلِيَآءَ مِنْ دُوْنِيْ وَهُمْ لَكُمْ عَدُوٌّ ؕ بِئْسَ لِلظّٰلِمِيْنَ بَدَلًا ﴿٥١﴾

52. I did not make them witness the creation of the heavens and the earth, nor their own creation; nor could I take as helpers those who lead *people* astray.

مَآ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ وَلَا خَلْقَ اَنْفُسِهِمْ ص وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ عَضُدًا ﴿٥٢﴾

53. And *remember* the day when He will say, ‘Call those whom you deemed to be My partners.’ Then they will call on them, but they will not answer them; and We shall place a barrier between them.

وَيَوْمَ يَقُوْلُ نَادُوْا شُرَكَآءِيَ الَّذِيْنَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَّوْبِقًا ﴿٥٣﴾

54. And the guilty shall see the Fire and realize that they are going to fall therein; and they shall find no way of escape therefrom.

وَرَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْٓا اَنَّهُمْ مُّوَاقِعُوْهَا وَلَمْ يَجِدُوْا عَنْهَا مَصْرِفًا ﴿٥٤﴾

R. 8.

55. And, surely, We have explained in various ways in this Qur’ān, for *the good of* mankind, all *kinds of* similitudes, but of all things man is most contentious.

وَلَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ؕ وَكَانَ الْاِنْسَانُ اَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٥﴾

*56. And nothing hinders people from believing when the guidance comes to them, and from asking forgiveness of their Lord, except *that they wait* that there should happen to them the precedent of the ancients or that punishment should come upon them face to face.

وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ الْهُدٰى وَيَسْتَغْفِرُوْا رَبَّهُمْ اِلَّآ اَنْ تَاْتِيَهُمْ سُنَّةُ الْاَوَّلِيْنَ اَوْ يَاْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٦﴾

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*51. Will you then take him and his **progeny** for friends instead of Me while they are your enemies?

*56. And nothing **prevented** people from believing **and seeking** forgiveness of their Lord, when guidance **came** to them, except *that they* **chose to follow the course of the earlier people** ***with the same consequences*** **or awaited the punishment** ***of Allāh*** **to take them head on.**

57. And We send not the Messengers but as bearers of glad tidings and as Warners. And those who disbelieve contend by means of falsehood so that they may rebut the truth thereby. And they take My Signs and what they are warned of *only* as a jest.

وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ وَيُجَادِلُ الَّذِيْنَ كَفَرُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ وَاتَّخَذُوْٓا اٰيٰتِيْ وَمَآ اُنْذِرُوْا هُزُوًا ﴿٥٧﴾

58. And who is more unjust than he who is reminded of the Signs of his Lord, but turns away from them, and forgets what his hands have sent forward? Verily, We have placed veils over their hearts that they understand it not, and in their ears a deafness. And if thou call them to guidance, they will never accept it.

وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ فَاَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدٰهُ ؕ اِنَّا جَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ؕ وَاِنْ تَدْعُهُمْ اِلَى الْهُدٰى فَلَنْ يَّهْتَدُوْٓا اِذًا اَبَدًا ﴿٥٨﴾

59. And thy Lord is Most Forgiving, full of mercy. If He were to seize them for what they have earned, then surely He would have hastened the punishment for them. But they have an appointed time from which they will find no refuge.

وَرَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ ؕ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ الْعَذَابَ ؕ بَلْ لَّهُمْ مَّوْعِدٌ لَّنْ يَّجِدُوْا مِنْ دُوْنِهٖ مَوْئِلًا ﴿٥٩﴾

60. And these towns—We destroyed them when they committed iniquities. And We appointed a fixed time for their destruction.

وَتِلْكَ الْقُرٰٓى اَهْلَكْنٰهُمْ لَمَّا ظَلَمُوْا وَجَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِدًا ﴿٦٠﴾

R. 9.

61. And *remember the time* when Moses said to his young *companion*, 'I will not stop until I reach the junction of the two seas, or I will journey on for ages.'

وَاِذْ قَالَ مُوْسٰى لِفَتٰىهُ لَآ اَبْرَحُ حَتّٰٓى اَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ اَوْ اَمْضِيَ حُقُبًا ﴿٦١﴾

* 62. But when they reached the place where the two *seas* met, they forgot their fish, and it made its way into the sea *going away* swiftly.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوْتَهُمَا فَاتَّخَذَ سَبِيْلَهٗ فِي الْبَحْرِ سَرَبًا ﴿٦٢﴾

63. And when they had gone further, he said to his young *companion*: 'Bring us our morning meal. Surely, we have suffered much fatigue on account of this journey of ours.'

فَلَمَّا جَاوَزَا قَالَ لِفَتٰىهُ اٰتِنَا غَدَآءَنَا ؗ لَقَدْ لَقِيْنَا مِنْ سَفَرِنَا هٰذَا نَصَبًا ﴿٦٣﴾

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* 62. But when they reached **the junction of** the two *seas*, they forgot their fish, and it made its way into the sea *going away* swiftly.

*64. He replied, ‘Didst thou see, when we betook ourselves to the rock for rest, and I forgot the fish—and none but Satan caused me to forget to mention it *to thee*—it took its way into the sea in a marvellous manner?’

قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى الصَّخْرَةِ فَإِنِّيْ نَسِيْتُ الْحُوْتَ ز وَمَآ أَنْسٰنِيْهُ إِلَّا الشَّيْطٰنُ أَنْ أَذْكُرَهٗ ج وَاتَّخَذَ سَبِيْلَهٗ فِي الْبَحْرِ ۖ عَجَبًا ٦٤

65. He said, ‘That is what we have been seeking.’ So they both returned, retracing their footsteps.

قَالَ ذٰلِكَ مَا كُنَّا نَبْغِ ۖ فَارْتَدَّا عَلٰٓى اٰثَارِهِمَا قَصَصًا ٦٥

66. Then found they one of Our servants upon whom We had bestowed Our mercy, and whom We had taught knowledge from Ourself.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ اٰتَيْنٰهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ٦٦

67. Moses said to him, ‘May I follow thee on condition that thou teach me of the guidance which thou hast been taught?’

قَالَ لَهٗ مُوْسٰى هَلْ أَتَّبِعُكَ عَلٰٓى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ٦٧

68. He replied, ‘Thou canst not keep company with me in patience.

قَالَ إِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ٦٨

69. ‘And how canst thou be patient about things the knowledge of which thou comprehendest not?’

وَكَيْفَ تَصْبِرُ عَلٰى مَا لَمْ تُحِطْ بِهٖ خُبْرًا ٦٩

*70. He said, ‘Thou wilt find me, if Allāh please, patient and I shall not disobey any command of thine.’

قَالَ سَتَجِدُنِيْٓ إِنْ شَآءَ اللّٰهُ صَابِرًا وَّلَآ أَعْصِيْ لَكَ أَمْرًا ٧٠

71. He said, ‘Well, if thou wouldst follow me, then ask me no questions about anything till I myself speak to thee concerning it.’

قَالَ فَإِنِ اتَّبَعْتَنِيْ فَلَا تَسْـَٔلْنِيْ عَنْ شَيْءٍ حَتّٰٓى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ٧١ ع ٩ ٢١

R. 10.

72. So they both set out till, when they embarked in a boat, he staved it in. *Moses* said, ‘Hast thou staved it in to drown those who are in it? Surely, thou hast done an evil thing.’

فَانْطَلَقَا ۖ حَتّٰٓى إِذَا رَكِبَا فِي السَّفِيْنَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا ج لَقَدْ جِئْتَ شَيْئًا إِمْرًا ٧٢

73. He replied, ‘Did I not tell *thee* that thou wouldst not be able to keep company with me in patience?’

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ٧٣

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*64. He replied, ‘**Did you** see, when we betook ourselves to the rock for rest, and I forgot the fish—and none but Satan caused me to forget to mention it *to you*—it took its way **to** the sea in a **strange** manner.

*70. He said, ‘**You will** find me, if Allāh please, patient and I shall not disobey **you in anything**.’

74. *Moses* Said, 'Take me not to task at my forgetting and be not hard on me for this *lapse* of mine.'

قَالَ لَا تُؤَاخِذْنِيْ بِمَا نَسِيْتُ وَ لَا
تُرْهِقْنِيْ مِنْ اَمْرِيْ عُسْرًا ﴿٧٤﴾

75. So they journeyed on till, when they met a young boy, he slew him. *Moses* said, 'Hast thou slain an innocent person without *his having slain* any one? Surely, thou hast done a hideous thing!'

فَانْطَلَقَا حَتّٰۤى اِذَا لَقِيَا غُلٰمًا فَقَتَلَهٗ قَالَ
اَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ ؕ لَقَدْ
جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٥﴾

Part 16 76. He replied, 'Did I not tell thee that thou wouldst not be able to keep company with me in patience?'

قَالَ اَلَمْ اَقُلْ لَّكَ اِنَّكَ لَنْ تَسْتَطِيْعَ
مَعِيَ صَبْرًا ﴿٧٦﴾

77. *Moses* said, 'If I ask thee concerning anything after this, keep me not in thy company, for *then* thou shalt have got sufficient excuse from me.'

قَالَ اِنْ سَاَلْتُكَ عَنْ شَيْءٍۭ بَعْدَهَا
فَلَا تُصٰحِبْنِيْ ۚ قَدْ بَلَغْتَ مِنْ لَّدُنِّيْ
عُذْرًا ﴿٧٧﴾

78. So they went on till, when they came to the people of a town, they asked its people for food, but they refused to make them *their* guests. And they found therein a wall which was about to fall, and he repaired it. *Moses* said, 'If thou hadst desired, thou couldst have taken payment for it.'

فَانْطَلَقَا حَتّٰۤى اِذَاۤ اَتَيَاۤ اَهْلَ قَرْيَةِ
ِۨاسْتَطْعَمَاۤ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا
فَوَجَدَا فِيْهَا جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ
فَاَقَامَهٗ ؕ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ
اَجْرًا ﴿٧٨﴾

79. He said, 'This is the parting *of ways* between me and thee. I will now tell thee the meaning of that which thou wast not able to bear with patience:

قَالَ هٰذَا فِرَاقُ بَيْنِيْ وَبَيْنِكَ ۚ سَاُنَبِّئُكَ
بِتَاْوِيْلِ مَا لَمْ تَسْتَطِعْ عَّلَيْهِ صَبْرًا ﴿٧٩﴾

80. 'As for the boat, it belonged to *certain* poor people who worked on the sea; and I desired to damage it, for there was behind them a king, who seized every boat by force.

اَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ يَعْمَلُوْنَ
فِي الْبَحْرِ فَاَرَدْتُّ اَنْ اَعِيْبَهَا وَكَانَ وَرَآءَهُمْ
مَّلِكٌ يَّاْخُذُ كُلَّ سَفِيْنَةٍ غَصْبًا ﴿٨٠﴾

81. 'And as for the youth, his parents were believers, and we feared lest he should cause them trouble through rebellion and disbelief.

وَ اَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَيْنِ
فَخَشِيْنَاۤ اَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّكُفْرًا ﴿٨١﴾

82. 'So we desired that their Lord should give them in exchange *a child* better than him in purity and closer in *filial* affection.

فَاَرَدْنَاۤ اَنْ يُّبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ
زَكٰوةً وَّاَقْرَبَ رُحْمًا ﴿٨٢﴾

83. 'And as for the wall, it belonged to two orphan boys in the town, and beneath it was a treasure belonging to them, and their father had been *a* righteous *man*, so thy Lord desired that they should reach their *age of* full strength and take out their treasure, as a mercy from thy Lord; and I did it not of my own accord. This is the explanation of that which thou wast not able to bear with patience.'

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَيْنِ يَتِيْمَيْنِ فِي
الْمَدِيْنَةِ وَكَانَ تَحْتَهٗ كَنْزٌ لَّهُمَا وَ
كَانَ أَبُوْهُمَا صَالِحًا ۚ فَأَرَادَ رَبُّكَ أَنْ
يَّبْلُغَآ أَشُدَّهُمَا وَ يَسْتَخْرِجَا
كَنْزَهُمَا ۖ رَحْمَةً مِّنْ رَّبِّكَ ۚ وَمَا
فَعَلْتُهٗ عَنْ أَمْرِيْ ۗ ذٰلِكَ تَأْوِيْلُ مَا لَمْ
تَسْطِعْ عَّلَيْهِ صَبْرًا ٨٣

١٠ ع ١٢ ١

R. 11.

84. And they ask thee about Dhu'l Qarnain. Say, 'I will certainly recite to you *something* of his story.'

وَيَسْـَٔلُوْنَكَ عَنْ ذِي الْقَرْنَيْنِ ۗ قُلْ
سَأَتْلُوْا عَلَيْكُمْ مِّنْهُ ذِكْرًا ٨٤

85. We established him in the earth and gave him the means to *accomplish* everything.

إِنَّا مَكَّنَّا لَهٗ فِي الْأَرْضِ وَآتَيْنٰهُ مِنْ كُلِّ
شَيْءٍ سَبَبًا ٨٥

86. Then he followed a *certain* way

فَأَتْبَعَ سَبَبًا ٨٦

87. Until, when he reached the setting of the sun, he found it setting in a pool of murky water, and near it he found a people. We said, 'O Dhu'l Qarnain, either punish them, or treat them with kindness.'

حَتّٰىٓ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا
تَغْرُبُ فِيْ عَيْنٍ حَمِئَةٍ وَّوَجَدَ عِنْدَهَا
قَوْمًا ۬ قُلْنَا يٰذَا الْقَرْنَيْنِ إِمَّآ أَنْ تُعَذِّبَ
وَإِمَّآ أَنْ تَتَّخِذَ فِيْهِمْ حُسْنًا ٨٧

88. He said, 'As for him who does wrong, we shall certainly punish him; then shall he be brought back to his Lord, Who will punish him with a dreadful punishment.'

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ
يُرَدُّ إِلٰى رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا ٨٨

89. But as for him who believes and acts righteously, he will have a good reward, and We shall speak to him easy *words* of Our command.

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهٗ
جَزَآءَ ۨالْحُسْنٰى ۚ وَسَنَقُوْلُ لَهٗ مِنْ أَمْرِنَا
يُسْرًا ٨٩

90. Then *indeed* he followed *another* way

ثُمَّ أَتْبَعَ سَبَبًا ٩٠

91. Until, when he reached the rising of the sun, he found it rising on a people for whom We had made no shelter against it.

حَتّٰىٓ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا
تَطْلُعُ عَلٰى قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِّنْ
دُوْنِهَا سِتْرًا ٩١

92. Thus *indeed it was*. Verily, We encompassed with Our knowledge *all* that was with him.

كَذٰلِكَ ۗ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ
خُبْرًا ٩٢

93. Then he followed *another* way

ثُمَّ اَتۡبَعَ سَبَبًا ﴿۹۳﴾

94. Until, when he reached the place between the two mountains, he found beneath them a people who would scarcely understand a word.

حَتّٰۤی اِذَا بَلَغَ بَیۡنَ السَّدَّیۡنِ وَجَدَ مِنۡ دُوۡنِہِمَا قَوۡمًا ۙ لَّا یَکَادُوۡنَ یَفۡقَہُوۡنَ قَوۡلًا ﴿۹۴﴾

95. They said, ‘O Dhu’l Qarnain, verily, Gog and Magog are creating disorder in the earth; shall we then pay thee tribute on condition that thou set up a barrier between us and them?’

قَالُوۡا یٰذَا الۡقَرۡنَیۡنِ اِنَّ یَاۡجُوۡجَ وَ مَاۡجُوۡجَ مُفۡسِدُوۡنَ فِی الۡاَرۡضِ فَہَلۡ نَجۡعَلُ لَکَ خَرۡجًا عَلٰۤی اَنۡ تَجۡعَلَ بَیۡنَنَا وَ بَیۡنَہُمۡ سَدًّا ﴿۹۵﴾

96. He replied, ‘The power with which my Lord has endowed me about this is better, but you may help me with physical strength; I will set up between you and them a rampart.

قَالَ مَا مَکَّنِّیۡ فِیۡہِ رَبِّیۡ خَیۡرٌ فَاَعِیۡنُوۡنِیۡ بِقُوَّۃٍ اَجۡعَلۡ بَیۡنَکُمۡ وَ بَیۡنَہُمۡ رَدۡمًا ﴿۹۶﴾

97. ‘Bring me blocks of iron.’ *They did so* till, when he had levelled up the space between the two mountain sides, he said, ‘*Now* blow *with your bellows*.’ *They blew* till, when he had made it *red as* fire, he said, ‘Bring me molten copper that I may pour it thereon.’

اٰتُوۡنِیۡ زُبَرَ الۡحَدِیۡدِ ؕ حَتّٰۤی اِذَا سَاوٰی بَیۡنَ الصَّدَفَیۡنِ قَالَ انۡفُخُوۡا ؕ حَتّٰۤی اِذَا جَعَلَہٗ نَارًا ۙ قَالَ اٰتُوۡنِیۡۤ اُفۡرِغۡ عَلَیۡہِ قِطۡرًا ﴿ؕ۹۷﴾

98. So they (Gog and Magog) were not able to scale it, nor were they able to dig through it.

فَمَا اسۡطَاعُوۡۤا اَنۡ یَّظۡہَرُوۡہُ وَ مَا اسۡتَطَاعُوۡا لَہٗ نَقۡبًا ﴿۹۸﴾

99. *Thereupon* he said, ‘This is a mercy from my Lord. But when the promise of my Lord shall come to pass, He will break it into pieces. And the promise of my Lord is *certainly* true.’

قَالَ ہٰذَا رَحۡمَۃٌ مِّنۡ رَّبِّیۡ ۚ فَاِذَا جَآءَ وَعۡدُ رَبِّیۡ جَعَلَہٗ دَکَّآءَ ۚ وَ کَانَ وَعۡدُ رَبِّیۡ حَقًّا ﴿ؕ۹۹﴾

100. And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together.

وَ تَرَکۡنَا بَعۡضَہُمۡ یَوۡمَئِذٍ یَّمُوۡجُ فِیۡ بَعۡضٍ وَّ نُفِخَ فِی الصُّوۡرِ فَجَمَعۡنٰہُمۡ جَمۡعًا ﴿ۙ۱۰۰﴾

101. And on that day We shall present Hell, face to face, to the disbelievers—

وَّ عَرَضۡنَا جَہَنَّمَ یَوۡمَئِذٍ لِّلۡکٰفِرِیۡنَ عَرۡضَا ﴿ۙ۱۰۱﴾

102. Whose eyes were under a veil *so as not* to *heed* My warning, and they could not even hear.

الَّذِیۡنَ کَانَتۡ اَعۡیُنُہُمۡ فِیۡ غِطَآءٍ عَنۡ ذِکۡرِیۡ وَ کَانُوۡا لَا یَسۡتَطِیۡعُوۡنَ سَمۡعًا ﴿۱۰۲﴾

R. 12.

103. Do the disbelievers think that they can take My servants as protectors instead of Me? Surely, We have prepared Hell as an entertainment for the disbelievers.

اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا
عِبَادِيْ مِنْ دُوْنِيْٓ اَوْلِيَآءَ ؕ اِنَّآ اَعْتَدْنَا
جَهَنَّمَ لِلْكٰفِرِيْنَ نُزُلًا ۱۰۳

* 104. Say, 'Shall We tell you of those who are the greatest losers in respect of their works?—

قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ؕ ۱۰۴

105. 'Those whose labour is *all* lost in *search after things pertaining to* the life of this world, and they think that they are doing good works.'

اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا
وَهُمْ يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ۱۰۵

106. Those are they who disbelieve in the Signs of their Lord and in the meeting with Him. So their works are vain, and on the Day of Resurrection We shall give them no weight.

اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ
وَلِقَآئِهٖ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيْمُ
لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ۱۰۶

107. That is their reward—Hell; because they disbelieved, and made a jest of My Signs and My Messengers.

ذٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا وَ
اتَّخَذُوْٓا اٰيٰتِيْ وَرُسُلِيْ هُزُوًا ۱۰۷

108. Surely, those who believe and do good deeds, will have Gardens of Paradise for an abode,

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ۙ ۱۰۸

109. Wherein they will abide; they will not desire any change therefrom.

خٰلِدِيْنَ فِيْهَا لَا يَبْغُوْنَ عَنْهَا حِوَلًا ۱۰۹

110. Say, 'If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as *further* help.'

قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ
رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ
رَبِّيْ وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا ۱۱۰

111. Say, 'I am only a man like yourselves; *but* I have received the revelation that your God is only One God. So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord.'

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ
اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوْا
لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّ
لَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ۱۱۱ ۱۲ ع

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* 104. Say, 'Shall We tell you of those who are the **worst losers with regard to their deeds?**

رکوعاتها ٦ سُوۡرَةُ مَرۡیَمَ مَکِّیَّةٌ ١٩ اٰیاتها ٩٩

MARYAM

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ١

2. Kāf Hā Yā ‘Aīn Ṣād.†

کٓہٰیٰعٓصٓ ٢

3. *This is* an account of the mercy of thy Lord *shown* to His servant, Zachariah.

ذِکۡرُ رَحۡمَتِ رَبِّکَ عَبۡدَہٗ زَکَرِیَّا ٣

4. When he called upon his Lord, a secret calling,

اِذۡ نَادٰی رَبَّہٗ نِدَآءً خَفِیًّا ٤

5. He said, ‘My Lord, the bones have indeed waxed feeble in me, and the head glistens with hoariness, but never, my Lord, have I been unblessed in my prayer to Thee.

قَالَ رَبِّ اِنِّیۡ وَہَنَ الۡعَظۡمُ مِنِّیۡ وَ
اشۡتَعَلَ الرَّاۡسُ شَیۡبًا وَّ لَمۡ اَکُنۡۢ
بِدُعَآئِکَ رَبِّ شَقِیًّا ٥

6. ‘And I fear my relations after me, and my wife is barren. Grant me, therefore, a successor from Thyself,

وَ اِنِّیۡ خِفۡتُ الۡمَوَالِیَ مِنۡ وَّرَآءِیۡ
وَ کَانَتِ امۡرَاَتِیۡ عَاقِرًا فَہَبۡ لِیۡ مِنۡ
لَّدُنۡکَ وَلِیًّا ٦

7. ‘That he may be heir to me and to the House of Jacob. And make him, my Lord, well-pleasing to Thee.’

یَّرِثُنِیۡ وَ یَرِثُ مِنۡ اٰلِ یَعۡقُوۡبَ ٭ۖ وَ
اجۡعَلۡہُ رَبِّ رَضِیًّا ٧

8. ‘O Zachariah, We give thee glad tidings of a son whose name *shall* be Yaḥyā‡. We have not made any one before him of that name.’

یٰزَکَرِیَّاۤ اِنَّا نُبَشِّرُکَ بِغُلٰمِۣ اسۡمُہٗ یَحۡیٰی ۙ
لَمۡ نَجۡعَلۡ لَّہٗ مِنۡ قَبۡلُ سَمِیًّا ٨

9. He said, ‘My Lord, how shall I have a son when my wife is barren and I have reached *the* extreme *limit of* old age?’

قَالَ رَبِّ اَنّٰی یَکُوۡنُ لِیۡ غُلٰمٌ وَّ کَانَتِ
امۡرَاَتِیۡ عَاقِرًا وَّ قَدۡ بَلَغۡتُ مِنَ الۡکِبَرِ
عِتِیًّا ٩

10. He said, ‘So it is.’ But thy Lord says, ‘It is easy for Me, and indeed I created thee before, when thou wast nothing.’

قَالَ کَذٰلِکَ ۚ قَالَ رَبُّکَ ہُوَ عَلَیَّ ہَیِّنٌ
وَّ قَدۡ خَلَقۡتُکَ مِنۡ قَبۡلُ وَ لَمۡ تَکُ شَیۡئًا ١٠

11. He said, ‘My Lord, appoint for me a token.’ *God* said, ‘Thy token is that thou shalt not speak to anyone for three full *days and* nights.’

قَالَ رَبِّ اجۡعَلۡ لِّیۡۤ اٰیَۃً ؕ قَالَ اٰیَتُکَ
اَلَّا تُکَلِّمَ النَّاسَ ثَلٰثَ لَیَالٍ سَوِیًّا ١١

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† Thou art sufficient for all and Thou art the True Guide. O All-Knowing, Truthful God!

‡ John.

12. Then he came forth unto his people from the chamber and asked them by signs to glorify *God* in the morning and in the evening.

فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰۤى
اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّ عَشِيًّا ﴿١٢﴾

13. 'O Yaḥyā, hold fast the Book.' And We gave him wisdom while yet a child,

يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ؕ وَ اٰتَيْنٰهُ
الْحُكْمَ صَبِيًّا ﴿١٣﴾

14. And tenderness *of heart* from Ourself, and purity. And he was pious

وَّ حَنَانًا مِّنْ لَّدُنَّا وَ زَكٰوةً ؕ وَ كَانَ تَقِيًّا ﴿١٤﴾

15. And dutiful toward his parents. And he was not haughty *and* rebellious.

وَّ بَرًّۢا بِوَالِدَيْهِ وَ لَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٥﴾

16. And peace was on him the day he was born, and the day he died, and *peace there will be on him* the day he will be raised up to life *again.*

وَ سَلٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوْتُ وَ
يَوْمَ يُبْعَثُ حَيًّا ﴿١٦﴾

R. 2.

17. And relate *the story of* Mary *as mentioned* in the Book. When she withdrew from her people to a place to the east,

وَ اذْكُرْ فِى الْكِتٰبِ مَرْيَمَ ۘ اِذِ انْتَبَذَتْ
مِنْ اَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٧﴾

18. And screened herself off from them, then We sent Our angel to her, and he appeared to her in the form of a perfect man.

فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا قف
فَاَرْسَلْنَاۤ اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا
بَشَرًا سَوِيًّا ﴿١٨﴾

19. She said, 'I seek refuge with the Gracious *God* from thee if indeed thou dost fear *Him.*'

قَالَتْ اِنِّىْۤ اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ
كُنْتَ تَقِيًّا ﴿١٩﴾

20. He replied, 'I am only a Messenger of thy Lord, that I may bestow on thee a righteous son.'

قَالَ اِنَّمَاۤ اَنَا رَسُوْلُ رَبِّكِ ۖ لِاَهَبَ
لَكِ غُلٰمًا زَكِيًّا ﴿٢٠﴾

21. She said, 'How can I have a son when no man has touched me, neither have I been unchaste?'

قَالَتْ اَنّٰى يَكُوْنُ لِىْ غُلٰمٌ وَّ لَمْ يَمْسَسْنِىْ
بَشَرٌ وَّ لَمْ اَكُ بَغِيًّا ﴿٢١﴾

22. He replied, 'Thus it is.' But says thy Lord, 'It is easy for Me; and *We shall do so* that We may make him a Sign unto men, and a mercy from Us, and it is a thing decreed.'

قَالَ كَذٰلِكِ ۚ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ ۚ
وَ لِنَجْعَلَهٗۤ اٰيَةً لِّلنَّاسِ وَ رَحْمَةً مِّنَّا ۚ وَ
كَانَ اَمْرًا مَّقْضِيًّا ﴿٢٢﴾

23. So she conceived him, and withdrew with him to a remote place.

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهٖ مَكَانًا
قَصِيًّا ﴿٢٣﴾

∗ 24. And the pains of childbirth drove her unto the trunk of a palm-tree. She said, 'O! would that I had died before this and had become a thing quite forgotten!'

فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ ۚ
قَالَتْ يٰلَيْتَنِيْ مِتُّ قَبْلَ هٰذَا وَ كُنْتُ
نَسْيًا مَّنْسِيًّا ٢٣

25. Then he called her from beneath her, *saying*, "Grieve not. Thy Lord has placed a rivulet below thee;

فَنَادٰىهَا مِنْ تَحْتِهَآ اَلَّا تَحْزَنِيْ قَدْ
جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ٢٤

26. "And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee.

وَ هُزِّيْٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ
عَلَيْكِ رُطَبًا جَنِيًّا ٢٥

27. "So eat and drink, and cool *thy* eye. And if thou seest any man, say, 'I have vowed a fast to the Gracious *God*; I will therefore not speak this day to any human being.' "

فَكُلِيْ وَ اشْرَبِيْ وَ قَرِّيْ عَيْنًا ۚ فَاِمَّا
تَرَيِنَّ مِنَ الْبَشَرِ اَحَدًا ۙ فَقُوْلِيْٓ اِنِّيْ
نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ
الْيَوْمَ اِنْسِيًّا ٢٦

28. Then she brought him to her people, carrying him. They said, 'O Mary, thou hast brought forth a strange thing.

فَاَتَتْ بِهٖ قَوْمَهَا تَحْمِلُهٗ ؕ قَالُوْا
يٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ٢٧

29. 'O sister of Aaron, thy father was not a wicked man nor was thy mother an unchaste woman!'

يٰٓاُخْتَ هٰرُوْنَ مَا كَانَ اَبُوْكِ امْرَاَ سَوْءٍ
وَّ مَا كَانَتْ اُمُّكِ بَغِيًّا ٢٨

30. Then she pointed to him. They said, 'How can we talk to one who is a child in the cradle?'

فَاَشَارَتْ اِلَيْهِ ؕ قَالُوْا كَيْفَ نُكَلِّمُ مَنْ
كَانَ فِي الْمَهْدِ صَبِيًّا ٢٩

31. He said, 'I am a servant of Allāh. He has given me the Book, and made me a Prophet;

قَالَ اِنِّيْ عَبْدُ اللّٰهِ ۛؕ اٰتٰنِيَ الْكِتٰبَ وَ
جَعَلَنِيْ نَبِيًّا ٣٠

32. 'And He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live;

وَّ جَعَلَنِيْ مُبٰرَكًا اَيْنَ مَا كُنْتُ ۪ وَ
اَوْصٰنِيْ بِالصَّلٰوةِ وَ الزَّكٰوةِ مَا دُمْتُ
حَيًّا ٣١

33. 'And *He has made me* dutiful toward my mother, and He has not made me haughty *and* unblessed.

وَّ بَرًّۢا بِوَالِدَتِيْ ۫ وَ لَمْ يَجْعَلْنِيْ جَبَّارًا
شَقِيًّا ٣٢

34. 'And peace was on me the day I was born, and *peace there will be on me* the day I shall die, and the day I shall be raised up to life *again*.'

وَ السَّلٰمُ عَلَيَّ يَوْمَ وُلِدْتُّ وَ يَوْمَ اَمُوْتُ وَ
يَوْمَ اُبْعَثُ حَيًّا ٣٣

∗ 24. And the pains of childbirth drove her to the trunk of a **date-palm**.

35. Such was Jesus, son of Mary. *This is* a statement of the truth about which they doubt.	ذٰلِكَ عِيْسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِيْ فِيْهِ يَمْتَرُوْنَ ٣٥	
*36. It does not befit *the Majesty of* Allāh to take unto Himself a son. Holy is He. When He decrees a thing, He says to it, 'Be!', and it is.	مَا كَانَ لِلّٰهِ اَنْ يَّتَّخِذَ مِنْ وَّلَدٍ ۙ سُبْحٰنَهٗ ؕ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ٣٦	
37. *Said Jesus*: 'Surely, Allāh is my Lord, and your Lord. So worship Him *alone*; this is the right path.'	وَاِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ٣٧	
38. But the parties differed among themselves; so woe to those who disbelieve because of the meeting of the great day.	فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ مَّشْهَدِ يَوْمٍ عَظِيْمٍ ٣٨	
39. How wonderful will their hearing and seeing be on the day when they will come to Us! But today the wrongdoers are in manifest error.	اَسْمِعْ بِهِمْ وَاَبْصِرْ ۙ يَوْمَ يَاْتُوْنَنَا لٰكِنِ الظّٰلِمُوْنَ الْيَوْمَ فِيْ ضَلٰلٍ مُّبِيْنٍ ٣٩	
40. And warn them of the day of grief when the matter will be decided. But now they are in *a state of* carelessness, so they do not believe.	وَاَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ اِذْ قُضِيَ الْاَمْرُ ۘ وَهُمْ فِيْ غَفْلَةٍ وَّهُمْ لَا يُؤْمِنُوْنَ ٤٠	وقف لازم
41. It is We Who will inherit the earth and *all* who are thereon; and to Us will they *all* be returned.	اِنَّا نَحْنُ نَرِثُ الْاَرْضَ وَمَنْ عَلَيْهَا وَاِلَيْنَا يُرْجَعُوْنَ ٤١	ع ٢ ٥ ٥
R. 3. 42. And relate *the story of* Abraham *as mentioned* in the Book. He was *a* truthful *man and* a Prophet.	وَاذْكُرْ فِي الْكِتٰبِ اِبْرٰهِيْمَ ۬ؕ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ٤٢	
43. When he said to his father, 'O my father, why dost thou worship that which hears not, nor sees, nor can avail thee aught?	اِذْ قَالَ لِاَبِيْهِ يٰۤاَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِيْ عَنْكَ شَيْـًٔا ٤٣	
44. 'O my father, there has indeed come to me knowledge such as has not come to thee; so follow me, I will guide thee to an even path.	يٰۤاَبَتِ اِنِّيْ قَدْ جَآءَنِيْ مِنَ الْعِلْمِ مَا لَمْ يَاْتِكَ فَاتَّبِعْنِيْۤ اَهْدِكَ صِرَاطًا سَوِيًّا ٤٤	
45. 'O my father, serve not Satan; surely, Satan is a rebel against the Gracious *God*.	يٰۤاَبَتِ لَا تَعْبُدِ الشَّيْطٰنَ ؕ اِنَّ الشَّيْطٰنَ كَانَ لِلرَّحْمٰنِ عَصِيًّا ٤٥	

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*36. See the explanation of كُنْ فَيَكُوْنُ (Be! And it is) at page 59 under 3:48. (Publisher)

46. 'O my father, indeed, I fear lest a punishment from the Gracious *God* seize thee, and thou become a comrade of Satan.'

يٰۤاَبَتِ اِنِّيۡۤ اَخَافُ اَنۡ يَّمَسَّكَ عَذَابٌ مِّنَ الرَّحۡمٰنِ فَتَكُوۡنَ لِلشَّيۡطٰنِ وَلِيًّا ﴿۴۶﴾

47. He replied, 'Dost thou turn away from my gods, O Abraham? If thou cease not, I shall surely cut off all relations with thee. Now leave me alone for a long while.'

قَالَ اَرَاغِبٌ اَنۡتَ عَنۡ اٰلِهَتِيۡ يٰۤاِبۡرٰهِيۡمُ ۚ لَئِنۡ لَّمۡ تَنۡتَهِ لَاَرۡجُمَنَّكَ وَاهۡجُرۡنِيۡ مَلِيًّا ﴿۴۷﴾

48. *Abraham* said, 'Peace be on thee.' I will ask forgiveness of my Lord for thee. He is indeed gracious to me.

قَالَ سَلٰمٌ عَلَيۡكَ ۚ سَاَسۡتَغۡفِرُ لَكَ رَبِّيۡ ؕ اِنَّهٗ كَانَ بِيۡ حَفِيًّا ﴿۴۸﴾

49. 'And I shall keep away from you and from that which you call upon beside Allāh; and I will pray unto my Lord; it may be that, in praying to my Lord, I shall not be disappointed.'

وَاَعۡتَزِلُكُمۡ وَمَا تَدۡعُوۡنَ مِنۡ دُوۡنِ اللّٰهِ وَاَدۡعُوۡا رَبِّيۡ ۖ عَسٰۤى اَلَّاۤ اَكُوۡنَ بِدُعَآءِ رَبِّيۡ شَقِيًّا ﴿۴۹﴾

50. So when he had separated himself from them and from that which they worshipped beside Allāh, We bestowed on him Isaac and Jacob, and each *of them* We made a Prophet.

فَلَمَّا اعۡتَزَلَهُمۡ وَمَا يَعۡبُدُوۡنَ مِنۡ دُوۡنِ اللّٰهِ ۙ وَهَبۡنَا لَهٗۤ اِسۡحٰقَ وَيَعۡقُوۡبَ ؕ وَكُلًّا جَعَلۡنَا نَبِيًّا ﴿۵۰﴾

51. And We granted them of Our mercy; and We bestowed on them a true renown.

وَوَهَبۡنَا لَهُمۡ مِّنۡ رَّحۡمَتِنَا وَجَعَلۡنَا لَهُمۡ لِسَانَ صِدۡقٍ عَلِيًّا ﴿۵۱﴾

R. 4.

52. And relate *the story of* Moses *as mentioned* in the Book. He was indeed a chosen one; and he was a Messenger, a Prophet.

وَاذۡكُرۡ فِي الۡكِتٰبِ مُوۡسٰۤى ۚ اِنَّهٗ كَانَ مُخۡلَصًا وَّكَانَ رَسُوۡلًا نَّبِيًّا ﴿۵۲﴾

53. And We called him from the right side of the Mount, and made him draw near *to Us* for *special* communion.

وَنَادَيۡنٰهُ مِنۡ جَانِبِ الطُّوۡرِ الۡاَيۡمَنِ وَقَرَّبۡنٰهُ نَجِيًّا ﴿۵۳﴾

54. And We bestowed upon him, out of Our mercy, his brother Aaron as a Prophet.

وَوَهَبۡنَا لَهٗ مِنۡ رَّحۡمَتِنَاۤ اَخَاهُ هٰرُوۡنَ نَبِيًّا ﴿۵۴﴾

55. And relate *the story of* Ishmael *as mentioned* in the Book. He was indeed strict in *keeping his* promise. And he was a Messenger, a Prophet.

وَاذۡكُرۡ فِي الۡكِتٰبِ اِسۡمٰعِيۡلَ ۚ اِنَّهٗ كَانَ صَادِقَ الۡوَعۡدِ وَكَانَ رَسُوۡلًا نَّبِيًّا ﴿۵۵﴾

56. He used to enjoin Prayer and almsgiving on his people, and he was well pleasing to his Lord.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلٰوةِ وَالزَّكٰوةِ ۪
وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٦﴾

57. And relate *the story of* Idrīs *as mentioned* in the Book. He was *a* truthful *man and* a Prophet.

وَاذْكُرْ فِي الْكِتٰبِ إِدْرِيسَ ۫ إِنَّهُ كَانَ
صِدِّيقًا نَّبِيًّا ﴿٥٧﴾

58. And We exalted him to a lofty station.

وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا ﴿٥٨﴾

59. These are the people on whom Allāh bestowed His blessings from among the Prophets, of the posterity of Adam, and of *the posterity of* those whom We carried *in the Ark* with Noah, and of the posterity of Abraham and Israel; and *they are* of those whom We guided and chose. When the Signs of the Gracious *God* were recited unto them, they fell down, prostrating themselves *before God* and weeping.

أُولٰٓئِكَ الَّذِينَ أَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ
النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ ۗ وَمِمَّنْ حَمَلْنَا
مَعَ نُوحٍ ۫ وَّمِنْ ذُرِّيَّةِ إِبْرٰهِيمَ وَ
إِسْرَآءِيلَ ۫ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۭ
إِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُ الرَّحْمٰنِ
۩ خَرُّوا سُجَّدًا وَّبُكِيًّا ﴿٥٩﴾ السجدة

60. Then there came after them descendants who neglected Prayer, and followed evil desires. So they will meet with destruction,

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا
الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ
يَلْقَوْنَ غَيًّا ﴿٦٠﴾

61. Except those who repent and believe and do good deeds. These will enter Heaven, and they will not be wronged in the least—

إِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا
فَأُولٰٓئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا
يُظْلَمُونَ شَيْئًا ﴿٦١﴾

62. Gardens of Eternity, which the Gracious *God* has promised to His servants in the unseen. Surely, His promise must come to pass.

جَنّٰتِ عَدْنِ ۨالَّتِي وَعَدَ الرَّحْمٰنُ
عِبَادَهُ بِالْغَيْبِ ۭ إِنَّهُ كَانَ وَعْدُهُ
مَأْتِيًّا ﴿٦٢﴾

63. They will not hear therein anything vain, but only *greetings of* Peace: and they will have their sustenance therein, morning and evening.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلٰمًا ۭ وَ
لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَّعَشِيًّا ﴿٦٣﴾

64. Such is the Heaven which We give for an inheritance to those of Our servants who are righteous.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا
مَنْ كَانَ تَقِيًّا ﴿٦٤﴾

65. 'And we (angels) do not come down save by the command of thy Lord. To Him belongs all that is

وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۚ لَهُ مَا بَيْنَ
أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذٰلِكَ ۚ

before us and all that is behind us and all that is between; and thy Lord is not forgetful.'

وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٥﴾

66. *He is* the Lord of the heavens and the earth and of all that is between the two. Serve Him, therefore, and be steadfast in His service. Dost thou know any equal of His?

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهٖ ؕ هَلْ تَعْلَمُ لَهٗ سَمِيًّا ﴿٦٦﴾

R. 5.

67. And says man, 'What! when I am dead, shall I be brought forth alive?'

وَيَقُوْلُ الْاِنْسَانُ ءَاِذَا مَا مِتُّ لَسَوْفَ اُخْرَجُ حَيًّا ﴿٦٧﴾

68. Does not man remember that We created him before, when he was naught?

اَوَلَا يَذْكُرُ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٨﴾

69. And, by thy Lord, We shall assuredly gather them together, and the satans *too*; then shall We bring them on their knees around Hell.

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيٰطِيْنَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٩﴾

*70. Then shall We certainly pick out, from every group, those of them who were most stubborn in rebellion against the Gracious *God.*

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ﴿٧٠﴾

71. And surely, We know best those most deserving to be burned therein.

ثُمَّ لَنَحْنُ اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا صِلِيًّا ﴿٧١﴾

72. And there is not one of you but will come to it. This is a fixed decree with thy Lord.

وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧٢﴾

73. Then We shall save the righteous and We shall leave the wrongdoers therein, on their knees.

ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَّنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا ﴿٧٣﴾

74. And when Our manifest Signs are recited unto them, the disbelievers say to the believers, 'Which of the two parties is better in *respect of* position and *makes* a more impressive assembly?'

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْۤا ۙ اَيُّ الْفَرِيْقَيْنِ خَيْرٌ مَّقَامًا وَّاَحْسَنُ نَدِيًّا ﴿٧٤﴾

75. And how many generations have We destroyed before them, who were better off in wealth and better in outward show!

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَحْسَنُ اَثَاثًا وَّرِءْيًا ﴿٧٥﴾

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*70. Then shall We certainly **drag out**, from every group, those of them who were most stubborn in rebellion against the Gracious *God.*

76. Say, 'The Gracious *God* does give those who are in error long respite until, when they will see that with which they are threatened—whether it be punishment or the Hour—they will realize who is worse in respect of position and who is weaker in forces.

قُلْ مَنْ كَانَ فِي الضَّلٰلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمٰنُ مَدًّا ۚ حَتّٰٓى إِذَا رَاَوْا مَا يُوْعَدُوْنَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ ۭ فَسَيَعْلَمُوْنَ مَنْ هُوَ شَرٌّ مَّكَانًا وَّاَضْعَفُ جُنْدًا ﴿٧٦﴾

77. 'And Allāh increases in guidance those who follow guidance. And the good works that endure are best in sight of thy Lord as reward, and best as resort.'

وَيَزِيْدُ اللّٰهُ الَّذِيْنَ اهْتَدَوْا هُدًى ۭ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ مَّرَدًّا ﴿٧٧﴾

78. Hast thou then seen him who disbelieves in Our Signs, and says, 'I shall certainly be given wealth and children?'

اَفَرَءَيْتَ الَّذِيْ كَفَرَ بِاٰيٰتِنَا وَقَالَ لَاُوْتَيَنَّ مَالًا وَّوَلَدًا ﴿٧٨﴾

79. Has he become acquainted with the unseen or has he taken a promise from the Gracious *God*?

اَطَّلَعَ الْغَيْبَ اَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿٧٩﴾

80. Nay! We shall note down what he says and We shall greatly prolong for him the punishment.

كَلَّا ۭ سَنَكْتُبُ مَا يَقُوْلُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٨٠﴾

81. And We shall inherit of him all that of which he talks, and he shall come to Us all alone.

وَّنَرِثُهُ مَا يَقُوْلُ وَيَاْتِيْنَا فَرْدًا ﴿٨١﴾

82. And they have taken *other* gods beside Allāh, that they may be *a source of* power for them.

وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لِّيَكُوْنُوْا لَهُمْ عِزًّا ﴿٨٢﴾

83. Not at all! They will reject their worship, and become their opponents.

كَلَّا ۭ سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَيَكُوْنُوْنَ عَلَيْهِمْ ضِدًّا ﴿٨٣﴾ ع

R. 6.

84. Seest thou not that We have sent satans against the disbelievers goading them on *to acts of disobedience*?

اَلَمْ تَرَ اَنَّآ اَرْسَلْنَا الشَّيٰطِيْنَ عَلَى الْكٰفِرِيْنَ تَؤُزُّهُمْ اَزًّا ﴿٨٤﴾

85. So be not thou in haste with regard to them; We are keeping full account of their *doings*.

فَلَا تَعْجَلْ عَلَيْهِمْ ۭ اِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٥﴾

86. *Remember* the day when We shall gather the righteous before the Gracious *God* as *honoured* guests.

يَوْمَ نَحْشُرُ الْمُتَّقِيْنَ اِلَى الرَّحْمٰنِ وَفْدًا ﴿٨٦﴾

* 87. And We shall drive the guilty to Hell like a herd *of thirsty camels.*

وَّنَسُوْقُ الْمُجْرِمِيْنَ اِلٰى جَهَنَّمَ وِرْدًا ﴿٨٧﴾

88. None will have the power of intercession save he who has received a promise from the Gracious *God.*

لَا يَمْلِكُوْنَ الشَّفَاعَةَ اِلَّا مَنِ اتَّخَذَ عِنْدَ
الرَّحْمٰنِ عَهْدًا ﴿٨٨﴾

89. And they say, 'The Gracious *God* has taken unto Himself a son.'

وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ﴿٨٩﴾

90. Assuredly, you have done a most monstrous thing!

لَقَدْ جِئْتُمْ شَيْـًٔا اِدًّا ﴿٩٠﴾

91. The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces,

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ
الْاَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩١﴾

92. Because they ascribe a son to the Gracious *God.*

اَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ﴿٩٢﴾

93. Whereas it becomes not the Gracious *God* to take unto Himself a son.

وَمَا يَنْۢبَغِيْ لِلرَّحْمٰنِ اَنْ يَّتَّخِذَ وَلَدًا ﴿٩٣﴾

94. There is none in the heavens and the earth but he shall come to the Gracious *God* as a bondman.

اِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ اِلَّآ اٰتِي
الرَّحْمٰنِ عَبْدًا ﴿٩٤﴾

95. Verily, He comprehends them *by His knowledge* and has numbered them all fully.

لَقَدْ اَحْصٰىهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٥﴾

96. And each of them shall come to Him singly on the Day of Resurrection.

وَكُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ﴿٩٦﴾

97. Those who believe and do good deeds—the Gracious *God* will create love in their *hearts.*

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ﴿٩٧﴾

98. So We have made it (the Qur'ān) easy in thy tongue that thou mayest give thereby good tidings to the righteous, and warn thereby a people given to contention.

فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ
الْمُتَّقِيْنَ وَتُنْذِرَ بِهٖ قَوْمًا لُّدًّا ﴿٩٨﴾

99. And how many a generation have We destroyed before them! Canst thou see a single one of them, or hear *even* a whisper of them?

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ ؕ هَلْ
تُحِسُّ مِنْهُمْ مِّنْ اَحَدٍ اَوْ تَسْمَعُ لَهُمْ
رِكْزًا ﴿٩٩﴾

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* 87. And We shall drive the guilty to Hell like a herd **to a watering place**.

رکوعاتها ٨ سُوْرَةُ طٰهٰ مَكِّيَّةٌ ٢٠ اٰياتها ١٣٦

ṬĀ HĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

2. Ṭā Hā .‡

طٰهٰ ۝٢

3. We have not sent down the Qur'ān to thee that thou shouldst be distressed,

مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى ۝٣

4. But as an exhortation for him who fears *God*,

اِلَّا تَذْكِرَةً لِّمَنْ يَّخْشٰى ۝٤

5. *And* a revelation from Him Who created the earth and the high heavens.

تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَالسَّمٰوٰتِ الْعُلٰى ۝٥

6. *He is* the Gracious *God Who* has settled Himself on the Throne.

اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ۝٦

7. To Him belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the moist subsoil.

لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرٰى ۝٧

8. And if thou speakest aloud, *it makes no difference*, for He knows the secret *thought* and *what is yet* more hidden.

وَاِنْ تَجْهَرْ بِالْقَوْلِ فَاِنَّهٗ يَعْلَمُ السِّرَّ وَاَخْفٰى ۝٨

9. Allāh—there is no God but He. His are the most beautiful names.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الْاَسْمَآءُ الْحُسْنٰى ۝٩

10. And has the story of Moses come to thee?

وقف لازم وَهَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ۝١٠

11. When he saw a fire, he said to his family, 'Tarry ye, I perceive a fire; perhaps I may bring you a brand therefrom or find guidance at the fire.'

اِذْ رَاٰ نَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْٓا اِنِّىْٓ اٰنَسْتُ نَارًا لَّعَلِّىْٓ اٰتِيْكُمْ مِّنْهَا بِقَبَسٍ اَوْ اَجِدُ عَلَى النَّارِ هُدًى ۝١١

* 12. And when he came to it, he was called *by a voice*, 'O Moses,

فَلَمَّآ اَتٰىهَا نُوْدِىَ يٰمُوْسٰى ۝١٢

13. 'Verily, I am thy Lord. So take off thy shoes; for thou art in the sacred Valley of Ṭuwā.

اِنِّىْٓ اَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ج اِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝١٣

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‡ O Perfect Man!

* 12. And when he came to it, **it was announced**, 'O, Moses,

14. ‘And I have chosen thee; so hearken to what is revealed.	وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحٰى ١٤
15. ‘Verily, I am Allāh; there is no God beside Me. So serve Me, and observe Prayer for My remembrance.	إِنَّنِيٓ أَنَا اللّٰهُ لَآ إِلٰهَ إِلَّآ أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلٰوةَ لِذِكْرِي ١٥
* 16. ‘Surely, the Hour is coming; I am going to manifest it, that every soul may be recompensed for its endeavour.	إِنَّ السَّاعَةَ اٰتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزٰى كُلُّ نَفْسٍ بِمَا تَسْعٰى ١٦
17. ‘So let not him who believes not therein and follows his own evil inclinations, turn thee away therefrom, lest thou perish.	فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوٰىهُ فَتَرْدٰى ١٧
18. ‘And what is that in thy right hand, O Moses?’	وَمَا تِلْكَ بِيَمِينِكَ يٰمُوسٰى ١٨
19. He replied, ‘This is my rod, I lean on it, and beat down therewith leaves for my sheep, and I have *also* other uses for it.’	قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلٰى غَنَمِي وَلِيَ فِيهَا مَاٰرِبُ أُخْرٰى ١٩
20. He said, ‘Cast it down, O Moses.’	قَالَ أَلْقِهَا يٰمُوسٰى ٢٠
21. So he cast it down, and behold! it was a serpent running.	فَأَلْقٰىهَا فَإِذَا هِيَ حَيَّةٌ تَسْعٰى ٢١
22. *God* said, ‘Catch hold of it, and fear not. We shall restore it to its former condition.	قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولٰى ٢٢
* 23. ‘And draw thy hand close under thy armpit. It shall come forth white, without any disease—another Sign,	وَاضْمُمْ يَدَكَ إِلٰى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ اٰيَةً أُخْرٰى ٢٣
24. ‘That We may show thee some of Our greater Signs.	لِنُرِيَكَ مِنْ اٰيٰتِنَا الْكُبْرٰى ٢٤
25. ‘Go thou to Pharaoh; he has indeed exceeded *all* bounds.’	اِذْهَبْ إِلٰى فِرْعَوْنَ إِنَّهُ طَغٰى ٢٥
R. 2. * 26. *Moses* said, ‘My Lord, open out for me my breast,	قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ٢٦
27. ‘And ease for me my task,	وَيَسِّرْ لِيٓ أَمْرِي ٢٧

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* 16. Surely, the Hour **will come; I may reveal it**, that every soul may be recompensed for its endeavour.

* 23. **And press your hand close to your side.** It shall come forth white, without **blemish**—another Sign,

* 26. **He** said, ‘My Lord! **Open up** for me my **heart.**

*28. ‘And loose the knot of my tongue,

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ ٢٨

29. ‘That they may understand my speech,

يَفْقَهُوْا قَوْلِيْ ٢٩

30. ‘And grant me a helper from my family—

وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ ٣٠

31. ‘Aaron, my brother;

هٰرُوْنَ اَخِي ٣١

32. ‘Increase my strength with him,

اشْدُدْ بِهٖٓ اَزْرِيْ ٣٢

33. ‘And make him share my task,

وَاَشْرِكْهُ فِيْٓ اَمْرِيْ ٣٣

34. ‘That we may glorify Thee much,

كَيْ نُسَبِّحَكَ كَثِيْرًا ٣٤

35. ‘And remember Thee much.

وَّنَذْكُرَكَ كَثِيْرًا ٣٥

36. ‘Thou possessest full knowledge of us.’

اِنَّكَ كُنْتَ بِنَا بَصِيْرًا ٣٦

37. *God* said, “Granted is thy prayer, O Moses!

قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى ٣٧

38. “And We did indeed confer a favour upon thee at another time *also*,

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰٓى ٣٨

39. “When We revealed to thy mother what was an *important* revelation, *saying*,

اِذْ اَوْحَيْنَآ اِلٰٓى اُمِّكَ مَا يُوْحٰٓى ٣٩

40. “ ‘Put him in the ark, and throw it into the river, then the river will cast it on to the bank, *and one who is* an enemy to Me and also an enemy to him will take him up.’ And I wrapped thee with love from Me; and *this I did* that thou mightest be reared before My eye.

اَنِ اقْذِفِيْهِ فِي التَّابُوْتِ فَاقْذِفِيْهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّيْ وَعَدُوٌّ لَّهٗ ؕ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ ۚ وَلِتُصْنَعَ عَلٰى عَيْنِيْ ٤٠

وقف لازم

41. “When thy sister walked along and said, ‘Shall I guide you to one who will take charge of him?’ So We restored thee to thy mother that her eye might be cooled and she might not grieve. And thou didst kill a man, but We delivered thee from sorrow. Then We proved thee in various ways. And thou didst tarry several years among the people of Midian. Then thou camest up to the standard, O Moses.

اِذْ تَمْشِيْٓ اُخْتُكَ فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰى مَنْ يَّكْفُلُهٗ ؕ فَرَجَعْنٰكَ اِلٰٓى اُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ؕ وَقَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ وَفَتَنّٰكَ فُتُوْنًا ۟ فَلَبِثْتَ سِنِيْنَ فِيْٓ اَهْلِ مَدْيَنَ ۙ ثُمَّ جِئْتَ عَلٰى قَدَرٍ يّٰمُوْسٰى ٤١

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* 28. ‘And **untie** the knot of my tongue.’

42. "And I have chosen thee for Myself.

وَاصْطَنَعْتُكَ لِنَفْسِيْ ﴿۴۲﴾

43. "Go, thou and thy brother, with My Signs, and slacken not in remembering Me.

اِذْهَبْ اَنْتَ وَاَخُوْكَ بِاٰيٰتِيْ وَلَا تَنِيَا فِيْ ذِكْرِيْ ﴿۴۳﴾

44. "Go, both of you, to Pharaoh, for he has transgressed *all* bounds.

اِذْهَبَآ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿۴۴﴾

*45. "But speak to him a gentle speech that he might possibly heed or fear."

فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشٰى ﴿۴۵﴾

46. They replied, 'Our Lord, we fear lest he commit some excess against us, or exceed *all* bounds in transgression.'

قَالَا رَبَّنَآ اِنَّنَا نَخَافُ اَنْ يَّفْرُطَ عَلَيْنَآ اَوْ اَنْ يَّطْغٰى ﴿۴۶﴾

47. *God* said, "Fear not; for I am with you both. I hear and I see.

قَالَ لَا تَخَافَآ اِنَّنِيْ مَعَكُمَآ اَسْمَعُ وَاَرٰى ﴿۴۷﴾

48. "So go ye both to him and say, 'We are the Messengers of thy Lord; so let the children of Israel go with us; and afflict them not. We have indeed brought thee a Sign from thy Lord; and peace shall be on him who follows the guidance;

فَاْتِيٰهُ فَقُوْلَآ اِنَّا رَسُوْلَا رَبِّكَ فَاَرْسِلْ مَعَنَا بَنِيْٓ اِسْرَآءِيْلَ ۙ۬ وَلَا تُعَذِّبْهُمْ ؕ قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ ؕ وَالسَّلٰمُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى ﴿۴۸﴾

49. 'It has indeed been revealed to us that punishment shall come on him who rejects and turns away.' "

اِنَّا قَدْ اُوْحِيَ اِلَيْنَآ اَنَّ الْعَذَابَ عَلٰى مَنْ كَذَّبَ وَتَوَلّٰى ﴿۴۹﴾

50. *Pharaoh* said, 'Who then is the Lord of you two, O Moses?'

قَالَ فَمَنْ رَّبُّكُمَا يٰمُوْسٰى ﴿۵۰﴾

51. He said, 'Our Lord is He Who gave unto everything its *proper* form *and* then guided *it to its proper function.*'

قَالَ رَبُّنَا الَّذِيْٓ اَعْطٰى كُلَّ شَيْءٍ خَلْقَهٗ ثُمَّ هَدٰى ﴿۵۱﴾

52. *Pharaoh* said, 'What then will be the fate of the former generations?'

قَالَ فَمَا بَالُ الْقُرُوْنِ الْاُوْلٰى ﴿۵۲﴾

53. He said, 'The knowledge thereof is with my Lord *recorded* in a Book. My Lord neither errs nor forgets.'

قَالَ عِلْمُهَا عِنْدَ رَبِّيْ فِيْ كِتٰبٍ ۚ لَا يَضِلُّ رَبِّيْ وَلَا يَنْسَى ﴿۵۳﴾

54. *It is He* Who has made the earth for you a cradle, and has caused pathways for you to run through it; and Who sends down rain from the sky, and thereby We bring forth various kinds of vegetation.

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّسَلَكَ لَكُمْ فِيْهَا سُبُلًا وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً ؕ فَاَخْرَجْنَا بِهٖٓ اَزْوَاجًا مِّنْ نَّبَاتٍ شَتّٰى ﴿۵۴﴾

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*45. '**And address him both of you, with gentle words** that he might possibly heed or fear.'

55. Eat ye and pasture your cattle. Verily, in this are Signs for those who are endued with reason.	كُلُوْا وَ ارْعَوْا اَنْعَامَكُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّاُولِي النُّهٰى ﴿۵۵﴾ ع
R. 3.	
56. From it have We created you, and into it shall We cause you to return, and from it shall We bring you forth once more.	مِنْهَا خَلَقْنٰكُمْ وَ فِيْهَا نُعِيْدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى ﴿۵۶﴾
57. And We did show him (Pharaoh) Our Signs, all of them; but he rejected *them* and refused *to believe*.	وَ لَقَدْ اَرَيْنٰهُ اٰيٰتِنَا كُلَّهَا فَكَذَّبَ وَ اَبٰى ﴿۵۷﴾
58. He said, 'Hast thou come to us, O Moses, to drive us out of our land by thy magic?	قَالَ اَجِئْتَنَا لِتُخْرِجَنَا مِنْ اَرْضِنَا بِسِحْرِكَ يٰمُوْسٰى ﴿۵۸﴾
59. 'But we shall assuredly bring thee magic the like thereof; so make an appointment between us and thyself which we shall not fail to keep—neither we nor thou—at a place alike *for us both*.'	فَلَنَاْتِيَنَّكَ بِسِحْرٍ مِّثْلِهٖ فَاجْعَلْ بَيْنَنَا وَ بَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهٗ نَحْنُ وَ لَاۤ اَنْتَ مَكَانًا سُوًى ﴿۵۹﴾
60. Moses said, 'Your appointment shall be for the day of the Festival, and let the people be assembled when the sun is risen high.'	قَالَ مَوْعِدُكُمْ يَوْمُ الزِّيْنَةِ وَ اَنْ يُّحْشَرَ النَّاسُ ضُحًى ﴿۶۰﴾
*61. Then Pharaoh withdrew and concerted his plan and then came *to the place of appointment*.	فَتَوَلّٰى فِرْعَوْنُ فَجَمَعَ كَيْدَهٗ ثُمَّ اَتٰى ﴿۶۱﴾
62. Moses said to them, 'Woe to you; forge not a lie against Allāh, lest He destroy you by some punishment; and surely, he who forges a lie shall perish.'	قَالَ لَهُمْ مُّوْسٰى وَيْلَكُمْ لَا تَفْتَرُوْا عَلَى اللّٰهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَ قَدْ خَابَ مَنِ افْتَرٰى ﴿۶۲﴾
63. Then they argued their affair among themselves and conferred in secret.	فَتَنَازَعُوْۤا اَمْرَهُمْ بَيْنَهُمْ وَ اَسَرُّوا النَّجْوٰى ﴿۶۳﴾
64. They said, 'Certainly these two are magicians, who desire to drive you out from your land by their magic and to destroy your best traditions.	قَالُوْۤا اِنْ هٰذٰىنِ لَسٰحِرٰنِ يُرِيْدٰنِ اَنْ يُّخْرِجٰكُمْ مِّنْ اَرْضِكُمْ بِسِحْرِهِمَا وَ يَذْهَبَا بِطَرِيْقَتِكُمُ الْمُثْلٰى ﴿۶۴﴾
65. 'Concert, therefore, your plan and then come forward arrayed. And, surely, he who gains ascendancy this day shall prosper.'	فَاَجْمِعُوْا كَيْدَكُمْ ثُمَّ ائْتُوْا صَفًّا ۚ وَ قَدْ اَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلٰى ﴿۶۵﴾

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* 61. Then Pharaoh **turned away and mustered all his tricks, then he came *in keeping with the appointment*.**

66. They said, 'O Moses, either do thou throw *first*, or we shall be the first to throw.'

قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَ اِمَّآ اَنْ
نَّكُوْنَ اَوَّلَ مَنْ اَلْقٰى ﴿٦٦﴾

67. He said, 'Nay, throw ye.' Then lo! their cords and their staves appeared to him, by their magic, as though they ran *about*.

قَالَ بَلْ اَلْقُوْا ۚ فَاِذَا حِبَالُهُمْ وَ عِصِيُّهُمْ
يُخَيَّلُ اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا
تَسْعٰى ﴿٦٧﴾

68. And Moses conceived a fear in his mind.

فَاَوْجَسَ فِيْ نَفْسِهٖ خِيْفَةً مُّوْسٰى ﴿٦٨﴾

69. We said, 'Fear not, for thou wilt have the upper hand.

قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى ﴿٦٩﴾

70. 'And throw that which is in thy right hand; it will swallow that which they have wrought, for that which they have wrought is only a magician's trick. And a magician shall not thrive, come where he may.'

وَ اَلْقِ مَا فِيْ يَمِيْنِكَ تَلْقَفْ مَا صَنَعُوْا ؕ
اِنَّمَا صَنَعُوْا كَيْدُ سٰحِرٍ ؕ وَ لَا يُفْلِحُ
السّٰحِرُ حَيْثُ اَتٰى ﴿٧٠﴾

71. Then the magicians were made to fall down prostrate. They said, 'We believe in the Lord of Aaron and Moses.'

فَاُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوْٓا اٰمَنَّا بِرَبِّ
هٰرُوْنَ وَ مُوْسٰى ﴿٧١﴾

72. *Pharaoh* said, 'Do you believe in him before I give you leave? He must be your chief who has taught you magic. I will therefore surely cut off your hands and your feet alternately, and I will surely crucify you on the trunks of palm-trees; and you shall know which of us is severer and more abiding in punishment.'

قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ؕ اِنَّهٗ
لَكَبِيْرُكُمُ الَّذِيْ عَلَّمَكُمُ السِّحْرَ ۚ
فَلَاُقَطِّعَنَّ اَيْدِيَكُمْ وَ اَرْجُلَكُمْ مِّنْ
خِلَافٍ وَّ لَاُصَلِّبَنَّكُمْ فِيْ جُذُوْعِ
النَّخْلِ ۫ وَ لَتَعْلَمُنَّ اَيُّنَآ اَشَدُّ عَذَابًا وَّ
اَبْقٰى ﴿٧٢﴾

73. They said, 'We shall not prefer thee to the manifest Signs that have come to us, nor *shall we prefer thee* to Him Who has created us. So decree what thou wilt decree; thou canst only decree concerning this present life.

قَالُوْا لَنْ نُّؤْثِرَكَ عَلٰى مَا جَآءَنَا مِنَ
الْبَيِّنٰتِ وَ الَّذِيْ فَطَرَنَا فَاقْضِ مَآ
اَنْتَ قَاضٍ ؕ اِنَّمَا تَقْضِيْ هٰذِهِ
الْحَيٰوةَ الدُّنْيَا ﴿٧٣﴾

74. 'Surely we have believed in our Lord that He may forgive us our sins and *forgive us* the magic which thou didst force us *to use*. And Allāh is the Best and the Most Abiding.'

اِنَّآ اٰمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطٰيٰنَا وَ
مَآ اَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ؕ وَ اللّٰهُ
خَيْرٌ وَّ اَبْقٰى ﴿٧٤﴾

75. Verily, he who comes to his Lord a sinner—for him is Hell; he shall neither die therein nor live.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ ۭ لَا يَمُوتُ فِيهَا وَلَا يَحْيٰى ﴿٧٥﴾

76. But he who comes to Him as a believer having done good deeds, for such are the highest ranks—

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ فَأُولٰٓئِكَ لَهُمُ الدَّرَجٰتُ الْعُلٰى ﴿٧٦﴾

77. Gardens of Eternity, beneath which rivers flow; they will abide therein *for ever*. And that is the recompense of those who keep themselves pure.

جَنّٰتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَا ۭ وَذٰلِكَ جَزٰٓؤُا مَنْ تَزَكّٰى ﴿٧٧﴾

R. 4.

78. And We sent a revelation to Moses, *saying*, 'Take away My servants by night, and strike for them a dry path through the sea. Thou wilt not be afraid of being overtaken, nor wilt thou have *any other* fear.'

وَلَقَدْ أَوْحَيْنَآ إِلٰى مُوسٰٓى ۙ أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا ۙ لَا تَخٰفُ دَرَكًا وَلَا تَخْشٰى ﴿٧٨﴾

79. Then Pharaoh pursued them with his hosts, and there overwhelmed them of the waters of the sea that which overwhelmed them.

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ۭ ﴿٧٩﴾

80. And Pharaoh led his people astray and did not guide them aright.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدٰى ﴿٨٠﴾

81. 'O children of Israel, We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down on you Manna and Salwā.

يٰبَنِيٓ إِسْرَآءِيلَ قَدْ أَنْجَيْنٰكُمْ مِنْ عَدُوِّكُمْ وَوٰعَدْنٰكُمْ جَانِبَ الطُّورِ الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ﴿٨١﴾

82. 'Eat of the good things that We have provided for you, and transgress not therein, lest My wrath descend upon you; and he on whom My wrath descends shall perish;

كُلُوا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۚ وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوٰى ﴿٨٢﴾

83. 'But surely I am forgiving to those who repent and believe and do good deeds, and then stick to guidance.

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰى ﴿٨٣﴾

84. 'And what has hastened thee away from thy people, O Moses?'

وَمَآ أَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوسٰى ﴿٨٤﴾

*85. He said, 'They are *closely*

قَالَ هُمْ أُولَآءِ عَلٰٓى أَثَرِي وَعَجِلْتُ إِلَيْكَ

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* 85. He said, 'They are ***close upon*** **my tracks** and I have hastened to **You**, my Lord, that **You may** be pleased.'

following in my footsteps and I have hastened to Thee, my Lord, that Thou mightest be pleased.'

رَبِّ لِتَرْضٰى ﴿۸۵﴾

86. *God* said, 'We have tried thy people in thy absence, and the Sāmirī has led them astray.'

قَالَ فَاِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْۢ بَعْدِكَ وَاَضَلَّهُمُ السَّامِرِيُّ ﴿۸۶﴾

87. So Moses returned to his people indignant and sad. He said, 'O my people, did not your Lord promise you a gracious promise? Did, then, the appointed time appear too long to you, or did you desire that wrath should descend upon you from your Lord, that you broke *your* promise to me?'

فَرَجَعَ مُوْسٰٓى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۚ قَالَ يٰقَوْمِ اَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۬ اَفَطَالَ عَلَيْكُمُ الْعَهْدُ اَمْ اَرَدْتُّمْ اَنْ يَّحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَّبِّكُمْ فَاَخْلَفْتُمْ مَّوْعِدِيْ ﴿۸۷﴾

88. They said, 'We have not broken *our* promise to thee of our own accord; but we were laden with loads of people's ornaments and we threw them away, and likewise did the Sāmirī cast.'

قَالُوْا مَآ اَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلٰكِنَّا حُمِّلْنَآ اَوْزَارًا مِّنْ زِيْنَةِ الْقَوْمِ فَقَذَفْنٰهَا فَكَذٰلِكَ اَلْقَى السَّامِرِيُّ ﴿۸۸﴾

*89. Then he produced for them a calf—an image producing a lowing sound. And they said, 'This is your God, and the God of Moses.' So he gave up *the religion of Moses*.

فَاَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ فَقَالُوْا هٰذَآ اِلٰهُكُمْ وَاِلٰهُ مُوْسٰى ۬ فَنَسِيَ ﴿۸۹﴾

90. Could they not see that it returned to them no answer, and had no power to do them either harm or good?

اَفَلَا يَرَوْنَ اَلَّا يَرْجِعُ اِلَيْهِمْ قَوْلًا ۙ وَّلَا يَمْلِكُ لَهُمْ ضَرًّا وَّلَا نَفْعًا ﴿۹۰﴾ ع ۴ ۱۲

R. 5.

91. And Aaron had said to them before this, 'O my people, you have only been tried by means of it (the calf). And surely, the Gracious *God* is your Lord; so follow me and obey my command.'

وَلَقَدْ قَالَ لَهُمْ هٰرُوْنُ مِنْ قَبْلُ يٰقَوْمِ اِنَّمَا فُتِنْتُمْ بِهٖ ۚ وَاِنَّ رَبَّكُمُ الرَّحْمٰنُ فَاتَّبِعُوْنِيْ وَاَطِيْعُوْٓا اَمْرِيْ ﴿۹۱﴾

92. They replied, 'We shall not cease to worship it until Moses return to us.'

قَالُوْا لَنْ نَّبْرَحَ عَلَيْهِ عٰكِفِيْنَ حَتّٰى يَرْجِعَ اِلَيْنَا مُوْسٰى ﴿۹۲﴾

93. *Moses* said, "O Aaron, what hindered thee, when thou didst see them gone astray,

قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ اِذْ رَاَيْتَهُمْ ضَلُّوْٓا ﴿۹۳﴾

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* 89. Then he produced for them a calf—**a mere body which emitted** a lowing sound. **Then *he and his companions* said, 'This is your god, and the god of Moses but he forgot *to mention it to you.*'**

94. ‘From following me? Hast thou then disobeyed my command?’

أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِي ﴿٩٤﴾

95. He answered, “O son of my *mother seize me not by my beard, nor by *the hair of* my head. I feared lest thou shouldst say, ‘Thou hast caused a division among the children of Israel, and didst not wait for my word.’ ”

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۖ
إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ
بَنِي إِسْرَاءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٥﴾

96. *Moses* said, ‘And what hast thou to say, O Sāmirī?’

قَالَ فَمَا خَطْبُكَ يَسَامِرِيُّ ﴿٩٦﴾

97. He said, ‘I perceived what they perceived not. I *only* partly received the impress of the Messenger, but that *too* I cast away. Thus it is that my mind commended to me.’

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ
فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ
فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٧﴾

98. *Moses* said, “Go away. It shall be thine to say throughout thy life, ‘Touch *me* not;’ and there is a promise of *punishment* for thee which shall not fail to be fulfilled about thee. Now look at thy god of which thou hast become a devoted worshipper. We will certainly burn it and then scatter it away into the sea.”

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَوٰةِ أَنْ
تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّنْ
تُخْلَفَهُ ۚ وَانْظُرْ إِلَىٰ إِلَٰهِكَ الَّذِي ظَلْتَ
عَلَيْهِ عَاكِفًا ۖ لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ
فِي الْيَمِّ نَسْفًا ﴿٩٨﴾

99. Your God is only Allāh, beside Whom there is no God. He embraces all things in *his* knowledge.

إِنَّمَا إِلَٰهُكُمُ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ
وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٩﴾

100. Thus do We relate to thee the tidings of what has happened before. And We have given thee from Us a Reminder.

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ
سَبَقَ ۚ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿١٠٠﴾

101. Whoso turns away from it will surely bear a *heavy* burden on the Day of Resurrection,

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ
الْقِيَامَةِ وِزْرًا ﴿١٠١﴾

102. Abiding thereunder; and evil will the burden be to them on the Day of Resurrection,

خَالِدِينَ فِيهِ ۖ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ
حِمْلًا ﴿١٠٢﴾

103. The day when the trumpet will be blown. And on that day We shall gather the sinful together, blue-eyed.

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ
يَوْمَئِذٍ زُرْقًا ﴿١٠٣﴾

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* 95. **Note:** The expression ‘seize me not by my beard, nor by (the hair of) my head’ should not be taken literally. It may simply mean: **do not humiliate me.**

104. They will talk to one another in a low tone *saying*: 'You tarried only ten *days*'—

يَتَخَافَتُونَ بَيْنَهُمْ إِنْ لَّبِثْتُمْ إِلَّا
عَشْرًا ﴿١٠٣﴾

105. We know best what they will say—when the one possessing the best way of life among them will say, 'You have tarried only a day.'

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ
أَمْثَلُهُمْ طَرِيقَةً إِنْ لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ ع

R. 6.

106. And they ask thee concerning the mountains. Say, 'My lord will break them into pieces and scatter them as dust.

وَيَسْـَٔلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي
نَسْفًا ﴿١٠٥﴾

107. 'And He will leave them as a barren, level plain,

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾

108. 'Wherein thou wilt see no depression, or elevation.'

لَا تَرٰى فِيهَا عِوَجًا وَّلَا أَمْتًا ﴿١٠٧﴾

* 109. On that day they will follow the Caller *straight*, there being no deviation therefrom; and *all* voices shall be hushed before the Gracious *God* and thou shalt not hear but a subdued sound of footsteps.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهٗ ۚ وَ
خَشَعَتِ الْأَصْوَاتُ لِلرَّحْمٰنِ فَلَا تَسْمَعُ
إِلَّا هَمْسًا ﴿١٠٨﴾

110. On that day intercession shall not avail *any person* save him in whose case the Gracious *God* grants permission and with whose word *of faith* He is pleased.

يَوْمَئِذٍ لَّا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ
لَهُ الرَّحْمٰنُ وَرَضِيَ لَهٗ قَوْلًا ﴿١٠٩﴾

111. He knows *all* that is before them and *all* that is behind them, but they cannot compass it with *their* knowledge.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِهٖ عِلْمًا ﴿١١٠﴾

112. And *all* faces shall humble themselves before the Living, the Self-Subsisting and All-Sustaining *God*. And he shall indeed perish who bears *the burden of* iniquity.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ
مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

113. But he who does good works, being a believer, will have no fear of injustice or loss.

وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ
فَلَا يَخٰفُ ظُلْمًا وَّلَا هَضْمًا ﴿١١٢﴾

* 114. And thus have We sent it down—the Qur'ān in Arabic—and

وَكَذٰلِكَ أَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا وَّ

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* 109. On that day **shall they follow the summoner who is *upright* with no crookedness in him**; and *all* voices shall be hushed before the Gracious *God* and **you will** not hear but a subdued sound of footsteps.

* 114.And thus have We sent it down—the Qur'ān in Arabic—and We have explained therein certain warnings, that they may fear God or that it may **generate in them *divine* remembrance.**

صَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ
يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿۱۱۴﴾

We have explained therein certain warnings, that they may fear God or that it may give birth to *divine* remembrance in them.

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ
بِالْقُرْاٰنِ مِنْ قَبْلِ اَنْ يُّقْضٰٓى اِلَيْكَ
وَحْيُهٗ ۫ وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا ﴿۱۱۵﴾

115. Exalted then is Allāh, the True King! And be not impatient for the Qur'ān ere its revelation is completed unto thee, but *only* say, 'O my Lord, increase me in knowledge.'

وَلَقَدْ عَهِدْنَآ اِلٰٓى اٰدَمَ مِنْ قَبْلُ فَنَسِيَ
وَلَمْ نَجِدْ لَهٗ عَزْمًا ﴿۱۱۶﴾ ع

116. And verily, We had made a covenant with Adam beforehand, but he forgot, and We found in him no determination *to disobey*.

R. 7.

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا
اِلَّآ اِبْلِيْسَ ؕ اَبٰى ﴿۱۱۷﴾

117. And when We said to the angels, 'Submit to Adam,' and they all submitted. But Iblīs *did not.* He refused.

فَقُلْنَا يٰٓاٰدَمُ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَ
لِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ
فَتَشْقٰى ﴿۱۱۸﴾

118. Then We said, 'O Adam, this is an enemy to thee, and to thy wife; so let him not drive you both out of the garden, lest thou come to grief.

اِنَّ لَكَ اَلَّا تَجُوْعَ فِيْهَا وَلَا تَعْرٰى ﴿۱۱۹﴾

119. 'It is *provided* for thee that thou wilt not hunger therein, nor wilt thou be naked.

وَاَنَّكَ لَا تَظْمَؤُا فِيْهَا وَلَا تَضْحٰى ﴿۱۲۰﴾

120. 'And that thou wilt not thirst therein, nor wilt thou be exposed to the sun.'

فَوَسْوَسَ اِلَيْهِ الشَّيْطٰنُ قَالَ يٰٓاٰدَمُ هَلْ
اَدُلُّكَ عَلٰى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلٰى ﴿۱۲۱﴾

121. But Satan whispered evil suggestions to him; he said, 'O Adam, shall I lead thee to the tree of eternity and to a kingdom that never decays?'

فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا وَ

* 122. Then they both ate thereof, so that their shame became manifest to

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* 122. They both ate thereof, **so their inherent weakness became exposed to them. So they started covering themselves with the leaves from the garden. And Adam disobeyed his Lord and deviated from the path.**

Note: Most translators have taken the scenario too literally while there is enough evidence within the text to rule out a literal application. The sin referred to is obviously related to an internal faltering as indicated by the part of the verse which declares that سَوْاٰتُهُمَا *sauātuhumā* (their weakness) became known to them. If it was a bodily nakedness how could they have remained unaware of their nakedness from the time of their birth to the time of the said incident?

It is evident, therefore, that a literal meaning is wrongfully attributed to the Holy Qur'ān. The word *sau'ā* (سوء) primarily applies to acts of shame and evil propensities. At the time of faltering the falterer discovers to his horror his own hidden weaknesses. This them, and they began to stick the leaves of the garden together over themselves. And Adam observed not the commandment of his Lord, so his life became miserable.

طَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۫ وَ عَصٰٓى اٰدَمُ رَبَّهٗ فَغَوٰى ﴿۱۲۲﴾

123. Then his Lord chose him *for His grace*, and turned to him with mercy and guided *him*.

ثُمَّ اجْتَبٰهُ رَبُّهٗ فَتَابَ عَلَيْهِ وَ هَدٰى ﴿۱۲۳﴾

124. He said, ‘Go forth, both of you, from here, some of you being enemies of others. And if there comes to you guidance from Me, then whoso will follow My guidance, he will not go astray, nor will he come to grief.

قَالَ اهْبِطَا مِنْهَا جَمِيْعًۢا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى ۙ۬ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَ لَا يَشْقٰى ﴿۱۲۴﴾

125. ‘But whosoever will turn away from My Reminder, his will be a strait life, and on the Day of Resurrection We shall raise him up blind.’

وَ مَنْ اَعْرَضَ عَنْ ذِكْرِيْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّ نَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى ﴿۱۲۵﴾

126. He will say, ‘My Lord, why hast Thou raised me up blind, while I possessed sight *before*?’

قَالَ رَبِّ لِمَ حَشَرْتَنِيْٓ اَعْمٰى وَ قَدْ كُنْتُ بَصِيْرًا ﴿۱۲۶﴾

127. *God* will say, ‘Thus *it was to be*; Our Signs came to thee and thou didst disregard them; and in like manner wilt thou be disregarded this day.’

قَالَ كَذٰلِكَ اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا ۚ وَ كَذٰلِكَ الْيَوْمَ تُنْسٰى ﴿۱۲۷﴾

128. And thus do We recompense him who is extravagant and believes not in the Signs of his Lord; and the punishment of the Hereafter is surely severer and more lasting.

وَ كَذٰلِكَ نَجْزِيْ مَنْ اَسْرَفَ وَ لَمْ يُؤْمِنْۢ بِاٰيٰتِ رَبِّهٖ ؕ وَ لَعَذَابُ الْاٰخِرَةِ اَشَدُّ وَ اَبْقٰى ﴿۱۲۸﴾

129. Does it not afford guidance to them how many generations We destroyed before them, in whose dwellings they *now* walk? Therein verily are Signs for those who are endued with reason.

اَفَلَمْ يَهْدِ لَهُمْ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ يَمْشُوْنَ فِيْ مَسٰكِنِهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّاُولِي النُّهٰى ﴿۱۲۹﴾ ع ۷ ۱۳ ۱۶

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weakness is psychological and internal, related to mind and heart, and cannot be covered and concealed by sticking leaves over one’s body. So in the context of this error, whatever it was, which Adam and Eve committed, coverage can only mean seeking forgiveness from Allāh and (seeking protection from Allāh). As such leaves of ‘*jannah*’ جنّة (garden) must be understood metaphorically to mean seeking shelter under Allāh’s forgiveness and that is exactly what Adam did according to the Qur’ān where it is clearly mentioned that God Himself taught him those words which would rid him of the effects of his error and in response to those words God turned to him with mercy and forgiveness.

R. 8.

* 130. And had it not been for a word already gone forth from thy Lord, and a term *already* fixed, *immediate punishment* would have been inevitable.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَكَانَ لِزَامًا وَّاَجَلٌ مُّسَمًّى ﴿١٣٠﴾

131. Bear patiently then what they say, and glorify thy Lord with *His* praise before the rising of the sun and before its setting; and glorify *Him* in the hours of the night and at the sides of the day, that thou mayest find *true* happiness.

فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَ قَبْلَ غُرُوْبِهَا ۚ وَ مِنْ اٰنَآئِ الَّيْلِ فَسَبِّحْ وَ اَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ﴿١٣١﴾

132. And strain not thy eyes after what We have bestowed on some classes of them to enjoy *for a short time*—the splendour of the present world—that We may try them thereby. And the provision of thy Lord is better and more lasting.

وَ لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا ۙ۬ لِنَفْتِنَهُمْ فِيْهِ ؕ وَ رِزْقُ رَبِّكَ خَيْرٌ وَّ اَبْقٰى ﴿١٣٢﴾

133. And enjoin Prayer on thy people, and be constant therein. We ask thee not for provision; it is We that provide for thee. And the end is for righteousness.

وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ؕ لَا نَسْـَٔلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ وَالْعَاقِبَةُ لِلتَّقْوٰى ﴿١٣٣﴾

* 134. And they say, 'Why does he not bring us a Sign from his Lord?' Has there not come to them the clear evidence in what is *contained* in the former Books?

وَ قَالُوْا لَوْلَا يَاْتِيْنَا بِاٰيَةٍ مِّنْ رَّبِّهٖ ؕ اَوَ لَمْ تَاْتِهِمْ بَيِّنَةُ مَا فِي الصُّحُفِ الْاُوْلٰى ﴿١٣٤﴾

135. And if We had destroyed them with a punishment before it they would have surely said, 'Our Lord, wherefore didst Thou not send to us a Messenger that we might have followed Thy commandments before we were humbled and disgraced?'

وَلَوْ اَنَّاۤ اَهْلَكْنٰهُمْ بِعَذَابٍ مِّنْ قَبْلِهٖ لَقَالُوْا رَبَّنَا لَوْلَاۤ اَرْسَلْتَ اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ مِنْ قَبْلِ اَنْ نَّذِلَّ وَ نَخْزٰى ﴿١٣٥﴾

136. Say, 'Each one is waiting; wait ye, therefore, and you will know who are the people of the right path and who follow *true* guidance.'

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوْا ۚ فَسَتَعْلَمُوْنَ مَنْ اَصْحٰبُ الصِّرَاطِ السَّوِيِّ وَ مَنِ اهْتَدٰى ﴿١٣٦﴾

ع ١٤

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* 130. And had it not been for a word already gone forth from **your** Lord, and a term *already* fixed, ***their punishment*** **would have been abiding**.

* 134. And they say, 'Why does he not bring us a Sign from his Lord?' Has there not come to them the clear evidence in what is *contained* in the former **Scriptures**?

آياتها ١١٣ سُوْرَةُ الْاَنْبِيَآءِ مَكِّيَّةٌ ٢١ رکوعاتها ٧

AL-ANBIYĀ'

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

Part 17

2. Nigh has drawn for men their reckoning, yet they turn away in heedlessness.

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَ هُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ ﴿٢﴾

3. There comes not to them any new admonition from their Lord, but they listen to it while they make sport *of it.*

مَا يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنْ رَّبِّهِمْ مُّحْدَثٍ اِلَّا اسْتَمَعُوْهُ وَ هُمْ يَلْعَبُوْنَ ﴿٣﴾

*4. *And* their hearts are forgetful. And they keep their counsels secret—those who act wrongfully, *then say*, 'Is this *man* aught but a human being like ourselves? Will you then accede to magic while you see *it*?'

لَاهِيَةً قُلُوْبُهُمْ ؕ وَ اَسَرُّوا النَّجْوَى ۖ الَّذِيْنَ ظَلَمُوْا ۖ هَلْ هٰذَاۤ اِلَّا بَشَرٌ مِّثْلُكُمْ ۚ اَفَتَاْتُوْنَ السِّحْرَ وَ اَنْتُمْ تُبْصِرُوْنَ ﴿٤﴾

5. *God* said *to the Prophet*, "*Say*, 'My Lord knows what is spoken in the heaven and the earth. And He is the All-Hearing, the All-Knowing,' "

قٰلَ رَبِّيْ يَعْلَمُ الْقَوْلَ فِي السَّمَآءِ وَ الْاَرْضِ ۫ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٥﴾

6. Nay, they say, '*These are but* confused dreams; nay, he has forged it; nay, he is *but* a poet. Let him then bring us a Sign just as the former *Prophets* were sent *with Sign*.'

بَلْ قَالُوْۤا اَضْغَاثُ اَحْلَامٍۭ بَلِ افْتَرٰىهُ بَلْ هُوَ شَاعِرٌ ۚۖ فَلْيَاْتِنَا بِاٰيَةٍ كَمَاۤ اُرْسِلَ الْاَوَّلُوْنَ ﴿٦﴾

7. No township, before them, which We destroyed, ever believed. Would they then believe?

مَاۤ اٰمَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا ۚ اَفَهُمْ يُؤْمِنُوْنَ ﴿٧﴾

*8. And We sent none *as Messengers* before thee but men to whom We sent revelations. So ask the people of the Reminder, if you know not.

وَ مَاۤ اَرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوْحِيْۤ اِلَيْهِمْ فَسْـَٔلُوْۤا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٨﴾

9. And We did not give them bodies that ate no food, nor were they to live for ever.

وَ مَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ وَ مَا كَانُوْا خٰلِدِيْنَ ﴿٩﴾

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*4. *And* their hearts are forgetful. And they keep their counsels secret—those who act wrongfully, *then say*, 'Is this *man* **anything** but a human being like **yourselves**? Will you then accede to magic while you see *it* ?'

*8. And We sent none *as Messengers* before **you** but men to whom We sent revelations. So ask **those who are well versed in** ***scriptures***, if you know not.

10. Then We fulfilled to them *Our* promise; and We saved them and those whom We pleased; and We destroyed the transgressors.

ثُمَّ صَدَقْنٰهُمُ الْوَعْدَ فَاَنْجَيْنٰهُمْ وَمَنْ
نَّشَآءُ وَاَهْلَكْنَا الْمُسْرِفِيْنَ ١٠

* 11. We have now sent down to you a Book wherein lies your *glory and* eminence; will you not then understand?

لَقَدْ اَنْزَلْنَآ اِلَيْكُمْ كِتٰبًا فِيْهِ ذِكْرُكُمْ ۚ
اَفَلَا تَعْقِلُوْنَ ١١

R. 2.

12. And how many a township that acted wrongfully have We utterly destroyed, and raised up after it another people!

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ
ظَالِمَةً وَّاَنْشَاْنَا بَعْدَهَا قَوْمًا
اٰخَرِيْنَ ١٢

13. And when they felt Our punishment, lo, they began to flee from it.

فَلَمَّآ اَحَسُّوْا بَاْسَنَآ اِذَا هُمْ مِّنْهَا
يَرْكُضُوْنَ ١٣

* 14. 'Flee not, but return to the comforts in which you exulted, and to your dwellings that you might be *approached and* consulted *as before*.'

لَا تَرْكُضُوْا وَارْجِعُوْٓا اِلٰى مَآ اُتْرِفْتُمْ
فِيْهِ وَمَسٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُوْنَ ١٤

15. They said, 'Alas for us, we were indeed wrongdoers!'

قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ١٥

16. And this ceased not to be their cry till We mowed them down, reduced to ashes.

فَمَا زَالَتْ تِّلْكَ دَعْوٰىهُمْ حَتّٰى
جَعَلْنٰهُمْ حَصِيْدًا خٰمِدِيْنَ ١٦

17. And We created not the heaven and the earth and all that is between the two in play.

وَمَا خَلَقْنَا السَّمَآءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا
لٰعِبِيْنَ ١٧

18. If We had wished to find a pastime, We would surely have found it in what is with Us if at all We were to do *such a thing*.

لَوْ اَرَدْنَآ اَنْ نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنٰهُ
مِنْ لَّدُنَّآ ۖ اِنْ كُنَّا فٰعِلِيْنَ ١٨

19. Nay, We hurl the truth at falsehood, and it breaks its head, and lo, it perishes. And woe be to you for that which you ascribe *to God*.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ
فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌ ۚ وَلَكُمُ
الْوَيْلُ مِمَّا تَصِفُوْنَ ١٩

20. To Him belongs whosoever is in the heavens and the earth. And those who are in His presence do not disdain to worship Him, nor do they weary;

وَلَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَ
مَنْ عِنْدَهٗ لَا يَسْتَكْبِرُوْنَ عَنْ
عِبَادَتِهٖ وَلَا يَسْتَحْسِرُوْنَ ٢٠

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* 11. We have now sent down to you a Book wherein lies ***all that you may need for* your admonition**; will you not then understand?

* 14. 'Flee not, but return to the comforts in which you exulted, and to your dwellings that you might be **brought to account**.

21. They glorify *Him* night and day; *and* they flag not.	يُسَبِّحُوْنَ الَّيْلَ وَالنَّهَارَ لَا يَفْتُرُوْنَ ٢١
22. Have they taken gods from the earth who raise the dead?	اَمِ اتَّخَذُوْٓا اٰلِهَةً مِّنَ الْاَرْضِ هُمْ يُنْشِرُوْنَ ٢٢
*23. If there had been in them (the heavens and the earth) other gods beside Allāh, then surely both would have gone to ruin. Glorified then be Allāh, the Lord of the Throne, above what they attribute.	لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ٢٣
24. He cannot be questioned as to what He does, but they will be questioned.	لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُوْنَ ٢٤
25. Have they taken gods beside Him? Say, 'Bring forth your proof. Here is the Book of those with me, and the Book of those before me.' Nay, most of them know not the truth, and so they turn away.	اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ ۚ هٰذَا ذِكْرُ مَنْ مَّعِيَ وَذِكْرُ مَنْ قَبْلِيْ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۙ الْحَقَّ فَهُمْ مُّعْرِضُوْنَ ٢٥
26. And We sent no Messenger before thee but We revealed to him, *saying*, 'There is no God but I; so worship Me *alone*.'	وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِيْٓ اِلَيْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ ٢٦
27. And they say, 'The Gracious *God* has taken to Himself a son.' Holy is He. Nay, they are *only* honoured servants.	وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ عِبَادٌ مُّكْرَمُوْنَ ٢٧
28. They speak not before He speaks, and they act *only* by His command.	لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ وَهُمْ بِاَمْرِهٖ يَعْمَلُوْنَ ٢٨
29. He knows what is before them and what is behind them, and they intercede not except for him whom He approves, and they act cautiously for fear of Him.	يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُوْنَ ۙ اِلَّا لِمَنِ ارْتَضٰى وَهُمْ مِّنْ خَشْيَتِهٖ مُشْفِقُوْنَ ٢٩
30. And whosoever of them should say, 'I am a God beside Him,' him shall We requite with Hell. Thus do We requite the wrongdoers.	وَمَنْ يَّقُلْ مِنْهُمْ اِنِّيْٓ اِلٰهٌ مِّنْ دُوْنِهٖ فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ ؕ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ٣٠ ع

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*23. If there had been in **both *the heaven and the earth* gods other than Allāh, then both *the heaven and the earth* would have ended up in chaos.**

R. 3.

31. Do not the disbelievers see that the heavens and the earth were *a* closed-up *mass*, then We opened them out? And We made from water every living thing. Will they not then believe?

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمٰوٰتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ٣١

*32. And We have made in the earth firm mountains lest it should quake with them; and We have made therein wide pathways, that they may be rightly guided.

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ ۠ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ٣٢

33. And We have made the heaven a roof, well protected; yet they turn away from its Signs.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۚ وَهُمْ عَنْ اٰيٰتِهَا مُعْرِضُونَ ٣٣

34. And He it is Who created the night and the day, and the sun and the moon, each gliding along in *its* orbit.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ٣٤

35. We granted not everlasting life to any human being before thee. If then thou shouldst die, shall they live *here* for ever?

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۖ أَفَإِنْ مِتَّ فَهُمُ الْخٰلِدُونَ ٣٥

36. Every soul shall taste of death; and We prove you with evil and good by way of trial. And to Us shall you be returned.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ٣٦

37. And when the disbelievers see thee, they only make a jest of thee. *They say*: 'Is this the one who makes *an evil* mention of your gods?' While it is they themselves who reject *with disdain* the mention of the Gracious *God*.

وَإِذَا رَاٰكَ الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا ۖ أَهٰذَا الَّذِي يَذْكُرُ اٰلِهَتَكُمْ ۚ وَهُمْ بِذِكْرِ الرَّحْمٰنِ هُمْ كٰفِرُونَ ٣٧

38. Man is made of haste. I will *certainly* show you My Signs but ask Me not to hasten.

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۖ سَأُورِيكُمْ اٰيٰتِي فَلَا تَسْتَعْجِلُونِ ٣٨

39. And they say, 'When will this promise *be fulfilled*, if you are truthful?'

وَيَقُولُونَ مَتٰى هٰذَا الْوَعْدُ إِنْ كُنْتُمْ صٰدِقِينَ ٣٩

40. If only the disbelievers knew the time when they will not be able to keep off the fire from their faces nor from their backs, and they will not be helped!

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنْصَرُونَ ٤٠

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*32. See alternative translation of أَنْ تَمِيدَ بِكُمْ under 16:16 and the note to it, p 300. (publisher)

41. Nay, it will come upon them unawares so that it will utterly confound them; and they will not be able to repel it, nor will they be given respite.

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ٤١

42. And Messengers have indeed been mocked at before thee, but that whereat they mocked encompassed those of them who scoffed.

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ
فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَّا
كَانُوا بِهِ يَسْتَهْزِئُونَ ٤٢

ع

R. 4.

43. Say, 'Who can protect you by night and by day from the Gracious *God*?' Yet they turn away from the remembrance of their Lord.

قُلْ مَنْ يَّكْلَؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ
مِنَ الرَّحْمٰنِ ۗ بَلْ هُمْ عَنْ ذِكْرِ
رَبِّهِمْ مُّعْرِضُونَ ٤٣

44. Have they any gods that can protect them beside Us? They cannot help themselves, nor can they be befriended *by any one* against Us.

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِّنْ دُونِنَا ۗ
لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ
مِّنَّا يُصْحَبُونَ ٤٤

45. Nay, We provided those and their fathers *with the good things of this world* till life grew long for them. Do they not see that We are visiting the land, reducing it from its outlying borders? Can they even then be victors?

بَلْ مَتَّعْنَا هٰؤُلَاءِ وَآبَاءَهُمْ
حَتّٰى طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا
يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
أَطْرَافِهَا ۗ أَفَهُمُ الْغٰلِبُونَ ٤٥

46. Say, 'I warn you not but according to *divine* revelation.' But the deaf cannot hear the call when they are warned.

قُلْ إِنَّمَا أُنْذِرُكُمْ بِالْوَحْيِ ۖ وَلَا
يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا
يُنْذَرُونَ ٤٦

47. And if even a breath of thy Lord's punishment touch them, they will surely cry out, 'Woe to us! we were indeed wrongdoers.'

وَلَئِنْ مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ
رَبِّكَ لَيَقُولُنَّ يٰوَيْلَنَا إِنَّا كُنَّا
ظٰلِمِينَ ٤٧

48. And We shall set up *accurate* scales of justice for the Day of Resurrection so that no soul will be wronged in aught. And even if it were the weight of a grain of mustard seed, We would bring it forth. And sufficient are We as reckoners.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ
الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۗ وَإِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَ
كَفٰى بِنَا حٰسِبِينَ ٤٨

49. And We gave Moses and Aaron the Discrimination and a Light and a Reminder for the righteous,

وَلَقَدْ آتَيْنَا مُوسٰى وَهٰرُونَ الْفُرْقَانَ
وَضِيَاءً وَّذِكْرًا لِّلْمُتَّقِينَ ٤٩

50. Those who fear their Lord in secret, and who dread the Hour *of Judgment*.

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ
هُم مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٥٠﴾

51. And this is a blessed Reminder that We have sent down; will you then reject it?

وَهٰذَا ذِكْرٌ مُّبٰرَكٌ أَنزَلْنٰهُ ؕ أَفَأَنتُمْ
لَهُ مُنكِرُونَ ﴿٥١﴾

R. 5.

52. And before *this* We gave Abraham his guidance and We knew him well.

وَلَقَدْ اٰتَيْنَا إِبْرٰهِيمَ رُشْدَهُ مِن
قَبْلُ وَكُنَّا بِهِ عٰلِمِينَ ﴿٥٢﴾

53. When he said to his father and his people, 'What are these images to which you are so devoted?'

إِذْ قَالَ لِأَبِيهِ وَ قَوْمِهِ مَا هٰذِهِ
التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا
عٰكِفُونَ ﴿٥٣﴾

54. They replied, 'We found our fathers worshipping them.'

قَالُوا وَجَدْنَا اٰبَاءَنَا لَهَا عٰبِدِينَ ﴿٥٤﴾

55. He said, 'Indeed, you yourselves as well as your fathers have been in manifest error.'

قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَ اٰبَاؤُكُمْ
فِي ضَلٰلٍ مُّبِينٍ ﴿٥٥﴾

56. They said, 'Is it *really* the truth that thou hast brought us, or art thou one of those who jest?'

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنتَ مِنَ
اللّٰعِبِينَ ﴿٥٦﴾

57. He replied, 'Nay, your Lord is the Lord of the heavens and the earth, He Who made them; and I am one of those who bear witness to that.

قَالَ بَل رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَ
الْأَرْضِ الَّذِي فَطَرَهُنَّ ۖ وَ أَنَا عَلٰى
ذٰلِكُم مِّنَ الشّٰهِدِينَ ﴿٥٧﴾

58. 'And, by Allāh, I will certainly plan against your idols after you have gone away *and* turned your backs.'

وَ تَاللّٰهِ لَأَكِيدَنَّ أَصْنَامَكُم
بَعْدَ أَن تُوَلُّوا مُدْبِرِينَ ﴿٥٨﴾

59. So he broke them to pieces, *all* except the chief of them, that they might return to it *for enquiry*.

فَجَعَلَهُمْ جُذٰذًا إِلَّا كَبِيرًا لَّهُمْ
لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٩﴾

60. They said, 'Who has done this to our gods? Surely, he must be a wrongdoer.'

قَالُوا مَن فَعَلَ هٰذَا بِاٰلِهَتِنَا إِنَّهُ
لَمِنَ الظّٰلِمِينَ ﴿٦٠﴾

61. They said, 'We heard a young man speak *ill* of them; he is called Abraham.'

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ
لَهُ إِبْرٰهِيمُ ﴿٦١﴾

62. They said, 'Then bring him before the eyes of the people, that they may bear witness.'

قَالُوا فَأْتُوا بِهِ عَلٰى أَعْيُنِ النَّاسِ
لَعَلَّهُمْ يَشْهَدُونَ ﴿٦٢﴾

63. *Then* they said *to Abraham*, 'Is it thou who hast done this to our gods, O Abraham?'

قَالُوْٓا ءَاَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يٰٓاِبْرٰهِيْمُ ﴿٦٣﴾

∗64. He replied, 'Aye, somebody has surely done this. Here is their chief. But ask them if they can speak.'

قَالَ بَلْ فَعَلَهٗ ۖ كَبِيْرُهُمْ هٰذَا فَسْـَٔلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ ﴿٦٤﴾

65. Then they turned towards one another and said, 'You yourselves are surely in the wrong.'

فَرَجَعُوْٓا اِلٰٓى اَنْفُسِهِمْ فَقَالُوْٓا اِنَّكُمْ اَنْتُمُ الظّٰلِمُوْنَ ﴿٦٥﴾

66. And their heads were made to hang low *for shame and they said*, 'Certainly thou knowest well that these do not speak.'

ثُمَّ نُكِسُوْا عَلٰى رُءُوْسِهِمْ ۚ لَقَدْ عَلِمْتَ مَا هٰٓؤُلَآءِ يَنْطِقُوْنَ ﴿٦٦﴾

67. He said, 'Do you then worship instead of Allāh that which cannot profit you at all, nor harm you?

قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْـًٔا وَّلَا يَضُرُّكُمْ ﴿٦٧﴾

68. 'Fie on you and on that which you worship instead of Allāh! Will you not then understand?'

اُفٍّ لَّكُمْ وَلِمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۭ اَفَلَا تَعْقِلُوْنَ ﴿٦٨﴾

69. They said, 'Burn him and help your gods, if *at all* you *mean to* do *anything*.'

قَالُوْا حَرِّقُوْهُ وَانْصُرُوْٓا اٰلِهَتَكُمْ اِنْ كُنْتُمْ فٰعِلِيْنَ ﴿٦٩﴾

∗70. We said, 'O fire, be thou cold and a *means of* safety for Abraham!'

قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّسَلٰمًا عَلٰٓى اِبْرٰهِيْمَ ﴿٧٠﴾

71. And they had sought to do evil to him, but We made them the worst losers.

وَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ﴿٧١﴾

72. And We saved him and Lot *and brought them* to the land which We blessed for the peoples.

وَنَجَّيْنٰهُ وَلُوْطًا اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا لِلْعٰلَمِيْنَ ﴿٧٢﴾

∗64. He replied, 'Aye, somebody has surely done this. Here is the chief ***suspect***. Ask them if they **are capable of speaking**.'

Note: Some translators avoid literal translation of this verse fearing that this would present Abraham as a liar. Obviously it was not the big idols who had smashed the smaller ones but it was Abraham himself who had done it. Therefore attributing the statement to Abraham that 'here is their chief,' would be tantamount to attributing an obvious lie to Abraham. It should be noted, however, that it was not a misstatement but a powerful style of argument. Sometimes a thing is too obvious for anybody to believe and a statement to that effect is never understood as a wilful attempt to mislead others but considered an exposition of the inherent absurdity of a situation. We believe that Abraham did make that statement without the slightest intention of misleading them but only by way of a powerful argument against the falsity of their belief. This is exactly how they took it. Having heard Abraham, none of them retorted by calling him a liar. But according to the Holy Qur'ān they were introspectively forced to realise the folly of their belief. This is made clear in the following verses (see verses 65 to 68). Again, it should be remembered that before this incident Abraham himself had mentioned in public his resolve to smash their idols (see verse 58).

∗70. We said, **'Turn cold, O Fire, and be a source of peace for Abraham.'**

73. And We bestowed upon him Isaac, and as a grandson, Jacob, and We made all *of them* righteous.

وَوَهَبْنَا لَهٗٓ اِسْحٰقَ ؕ وَيَعْقُوْبَ نَافِلَةً ؕ وَكُلًّا جَعَلْنَا صٰلِحِيْنَ ﴿۷۳﴾

74. And We made them leaders who guided *people* by Our command, and We sent revelation to them *enjoining* the doing of good works, and the observing of Prayer, and the giving of alms. And they were worshippers of Us *alone*.

وَجَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا وَاَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ الزَّكٰوةِ ۚ وَكَانُوْا لَنَا عٰبِدِيْنَ ﴿۷۴﴾

75. And to Lot We gave wisdom and knowledge. And We saved him from the city which practised abominations. They were indeed a wicked *and* rebellious people.

وَلُوْطًا اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا وَّنَجَّيْنٰهُ مِنَ الْقَرْيَةِ الَّتِيْ كَانَتْ تَّعْمَلُ الْخَبٰٓئِثَ ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فٰسِقِيْنَ ﴿۷۵﴾

76. And We admitted him to Our mercy; surely he was *one* of the righteous.

وَاَدْخَلْنٰهُ فِيْ رَحْمَتِنَا ؕ اِنَّهٗ مِنَ الصّٰلِحِيْنَ ﴿۷۶﴾ ع

R. 6.

77. And *remember* Noah when he cried *to Us* aforetime, and We heard his prayer and delivered him and his family from the great distress.

وَنُوْحًا اِذْ نَادٰى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ فَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ﴿۷۷﴾

78. And We helped him against the people who rejected Our Signs. They were surely a wicked people; so We drowned them all.

وَنَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ ﴿۷۸﴾

79. And *remember* David and Solomon when they exercised their *respective* judgements concerning the crop when the sheep of *certain* people strayed therein *by night*; and We were witness to their judgment.

وَدَاوٗدَ وَسُلَيْمٰنَ اِذْ يَحْكُمٰنِ فِي الْحَرْثِ اِذْ نَفَشَتْ فِيْهِ غَنَمُ الْقَوْمِ ۚ وَكُنَّا لِحُكْمِهِمْ شٰهِدِيْنَ ﴿۷۹﴾

80. We gave Solomon the *right* understanding of *the matter* and to each of them gave We wisdom and knowledge. And We subjected the mountains and the birds to celebrate *God's* praises with David. And it is We Who do *all such things*.

فَفَهَّمْنٰهَا سُلَيْمٰنَ ۚ وَكُلًّا اٰتَيْنَا حُكْمًا وَّعِلْمًا ز وَّسَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ؕ وَكُنَّا فٰعِلِيْنَ ﴿۸۰﴾

81. And We taught him the making of coats of mail for you, that they might protect you from each other's violence. Will you then be thankful?

وَعَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّنْۢ بَاْسِكُمْ ۚ فَهَلْ اَنْتُمْ شٰكِرُوْنَ ﴿۸۱﴾

82. And *We subjected* to Solomon the violent wind. It blew, at his bidding, toward the land which We had blessed. And We have knowledge of all things.

وَلِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِيْ
بِأَمْرِهٖٓ إِلَى الْأَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا ؕ
وَكُنَّا بِكُلِّ شَيْءٍ عٰلِمِيْنَ ﴿٨٢﴾

83. And *We subjected to him* deep divers who dived for him, and did other work beside that; and it was We Who guarded them.

وَمِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ وَ
يَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ ۚ وَكُنَّا لَهُمْ
حٰفِظِيْنَ ﴿٨٣﴾

84. And *remember* Job when he cried to his Lord, *saying*, 'Affliction has touched me, and Thou art the Most Merciful of all who show mercy.'

وَأَيُّوْبَ إِذْ نَادٰى رَبَّهٗٓ أَنِّيْ مَسَّنِيَ
الضُّرُّ وَأَنْتَ أَرْحَمُ الرّٰحِمِيْنَ ﴿٨٤﴾

85. So We heard his prayer and removed the distress from which he suffered, and We gave him his family and the like thereof with them, as a mercy from Us, and as a reminder for the worshippers.

فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ
ضُرٍّ وَّاٰتَيْنٰهُ أَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ
رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرٰى لِلْعٰبِدِيْنَ ﴿٨٥﴾

86. And *remember* Ishmael, and Idrīs, and Dha'l-Kifl. All were of the steadfast.

وَإِسْمٰعِيْلَ وَإِدْرِيْسَ وَذَا الْكِفْلِ ؕ
كُلٌّ مِّنَ الصّٰبِرِيْنَ ﴿٨٦﴾

87. And We admitted them to Our mercy. Surely, they were of the righteous.

وَأَدْخَلْنٰهُمْ فِيْ رَحْمَتِنَا ؕ إِنَّهُمْ مِّنَ
الصّٰلِحِيْنَ ﴿٨٧﴾

* 88. And *remember* Dha'l-Nūn, when he went away in anger, and he thought that We would never cause him distress and he cried out in *depths of* darkness, *saying*, 'There is no God but Thou, Holy art Thou. I have indeed been of the wrongdoers.'

وَذَا النُّوْنِ إِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ
أَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِي
الظُّلُمٰتِ أَنْ لَّآ إِلٰهَ إِلَّآ أَنْتَ
سُبْحٰنَكَ ۖ إِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ﴿٨٨﴾

89. So We heard his prayer and delivered him from the distress. And thus do We deliver the believers.

فَاسْتَجَبْنَا لَهٗ ۙ وَنَجَّيْنٰهُ مِنَ الْغَمِّ ؕ وَ
كَذٰلِكَ نُـْۨجِي الْمُؤْمِنِيْنَ ﴿٨٩﴾

90. And *remember* Zachariah when he cried to his Lord, *saying*, 'My Lord, leave me not childless, and Thou art the Best of inheritors.'

وَزَكَرِيَّآ إِذْ نَادٰى رَبَّهٗ رَبِّ لَا تَذَرْنِيْ
فَرْدًا وَّأَنْتَ خَيْرُ الْوٰرِثِيْنَ ﴿٩٠﴾

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* 88. And *remember* Dhun-Nūn, when he went away in anger. **And** thought that **We would not bear heavily on him. Then from the** *depths of* darkness **he cried out:** 'There is no God but **You**, Holy are **You**. I have indeed been of the wrongdoers.'

91. So We heard his prayer and bestowed upon him John and cured his wife for him. They used to vie with one another in good works and they called on Us in hope and in fear, and they humbled themselves before Us.

فَاسْتَجَبْنَا لَهٗ ۫ وَوَهَبْنَا لَهٗ يَحْيٰى
وَاَصْلَحْنَا لَهٗ زَوْجَهٗ ؕ اِنَّهُمْ كَانُوْا
يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَيَدْعُوْنَنَا
رَغَبًا وَّرَهَبًا ؕ وَكَانُوْا لَنَا خٰشِعِيْنَ ﴿۹۱﴾

*92. And *remember* her who preserved her chastity; so We breathed into her of Our word and We made her and her son a Sign for peoples.

وَالَّتِىْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا
فِيْهَا مِنْ رُّوْحِنَا وَجَعَلْنٰهَا وَ
ابْنَهَآ اٰيَةً لِّلْعٰلَمِيْنَ ﴿۹۲﴾

93. Verily, this is your people— one people; and I am your Lord, so worship Me.

اِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً ۖۗ وَّاَنَا
رَبُّكُمْ فَاعْبُدُوْنِ ﴿۹۳﴾

94. But they have become divided among themselves in their affair; and all will return to Us.

وَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ ؕ كُلٌّ
اِلَيْنَا رٰجِعُوْنَ ﴿۹۴﴾

R. 7.

*95. So whoever does good works and is a believer, his effort will not be disregarded and We shall surely record it.

فَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ
مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهٖ ۚ وَاِنَّا
لَهٗ كٰتِبُوْنَ ﴿۹۵﴾

96. And it is an inviolable law for a township which We have destroyed that they shall not return.

وَحَرٰمٌ عَلٰى قَرْيَةٍ اَهْلَكْنٰهَآ اَنَّهُمْ
لَا يَرْجِعُوْنَ ﴿۹۶﴾

97. *It shall be so* even when Gog and Magog are let loose and they shall hasten forth from every height.

حَتّٰٓى اِذَا فُتِحَتْ يَاْجُوْجُ وَمَاْجُوْجُ وَ
هُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ ﴿۹۷﴾

98. And the true promise draws nigh; then behold, the eyes of those who disbelieve will fixedly stare *and they will say*, 'Alas for us! we were indeed heedless of this; nay, we were wrongdoers!'

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِىَ
شَاخِصَةٌ اَبْصَارُ الَّذِيْنَ كَفَرُوْا ؕ
يٰوَيْلَنَا قَدْ كُنَّا فِىْ غَفْلَةٍ مِّنْ هٰذَا
بَلْ كُنَّا ظٰلِمِيْنَ ﴿۹۸﴾

99. 'Surely, you and that which you worship beside Allāh are the fuel of Hell. To it shall you *all* come.'

اِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
حَصَبُ جَهَنَّمَ ؕ اَنْتُمْ لَهَا
وٰرِدُوْنَ ﴿۹۹﴾

100. If these had been gods, they would not have come to it; and all will abide therein.

لَوْ كَانَ هٰٓؤُلَآءِ اٰلِهَةً مَّا وَرَدُوْهَا ؕ
وَكُلٌّ فِيْهَا خٰلِدُوْنَ ﴿۱۰۰﴾

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* 92. And *remember* her who **guarded** her chastity; so We breathed into her of Our word and We made her and her son a Sign for peoples.

* 95. So whoever does good works and is a believer, his effort will not **go unappreciated** and We shall surely record it.

101. Therein, groaning will be their *lot* and they will not hear therein *anything else*.

لَهُمْ فِيهَا زَفِيرٌ وَّهُمْ فِيهَا لَا
يَسْمَعُونَ ١٠١

102. *But* as for those for whom *the promise of* a good reward has already gone forth from Us, these will be removed far from it.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِّنَّا
الْحُسْنٰىٓ ۙ أُولٰٓئِكَ عَنْهَا مُبْعَدُونَ ١٠٢

103. They will not hear the slightest sound thereof; and they shall abide in that which their souls desire.

لَا يَسْمَعُونَ حَسِيسَهَا ۚ وَهُمْ فِي مَا
اشْتَهَتْ أَنْفُسُهُمْ خٰلِدُونَ ١٠٣

104. The Great Terror will not grieve them, and the angels will meet them, *saying*, ‘This is your day which you were promised.’

لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ
تَتَلَقّٰىهُمُ الْمَلٰٓئِكَةُ ؕ هٰذَا يَوْمُكُمُ
الَّذِي كُنْتُمْ تُوعَدُونَ ١٠٤

105. *Remember* the day when We shall roll up the heavens like the rolling up of written scrolls by a scribe. As We began the first creation, so shall We repeat it—a promise *binding* upon Us; We shall certainly perform it.

يَوْمَ نَطْوِي السَّمَآءَ كَطَيِّ السِّجِلِّ
لِلْكُتُبِ ؕ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهٗ ؕ
وَعْدًا عَلَيْنَا ؕ إِنَّا كُنَّا فٰعِلِينَ ١٠٥

* 106. And already have We written in the Book *of David*, after the exhortation, that My righteous servants shall inherit the land.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ
الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ
الصّٰلِحُونَ ١٠٦

* 107. Herein, surely, is a message for people who worship *God*.

إِنَّ فِي هٰذَا لَبَلٰغًا لِّقَوْمٍ عٰبِدِينَ ١٠٧

108. And We have sent thee not but as a mercy for all peoples.

وَمَآ أَرْسَلْنٰكَ إِلَّا رَحْمَةً لِّلْعٰلَمِينَ ١٠٨

109. Say, ‘Surely it has been revealed to me that your God is but One God. Will you then submit?’

قُلْ إِنَّمَا يُوحٰٓى إِلَيَّ أَنَّمَآ إِلٰهُكُمْ إِلٰهٌ
وَّاحِدٌ ۚ فَهَلْ أَنْتُمْ مُّسْلِمُونَ ١٠٩

110. But if they turn back, say, ‘I have warned you all alike and I know not whether that which you are promised is near or distant.

فَإِنْ تَوَلَّوْا فَقُلْ اٰذَنْتُكُمْ عَلٰى سَوَآءٍ ؕ
وَإِنْ أَدْرِيْٓ أَقَرِيبٌ أَمْ بَعِيدٌ مَّا
تُوعَدُونَ ١١٠

111. ‘Verily, He knows what is open in speech, and He knows that which you conceal.

إِنَّهٗ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ
مَا تَكْتُمُونَ ١١١

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* 106. And already have We written in **the Psalms** *of David*, after the exhortation, that My righteous servants shall inherit the land.

* 107. Herein, surely, is **an important** message for people who worship *God*.

112. ‘And I know not but that it may be a trial for you, and *only* an enjoyment for a while.’

وَإِنْ أَدْرِيْ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَ
مَتَاعٌ إِلٰى حِيْنٍ ﴿١١٢﴾

113. He *also* said, ‘My Lord, judge Thou with truth. Our Lord is the Gracious *God* Whose help is to be sought against that which you assert.’

قٰلَ رَبِّ احْكُمْ بِالْحَقِّ ؕ وَ رَبُّنَا
الرَّحْمٰنُ الْمُسْتَعَانُ عَلٰى مَا
تَصِفُوْنَ ﴿١١٣﴾ ع

ركوعاتها ١٠ سُوۡرَةُ الۡحَجِّ مَدَنِيَّةٌ ٢٢ اٰياتها ٧٩

AL-ḤAJJ

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ١

*2. O people, fear your Lord; verily the earthquake of the Hour is a tremendous thing—

يٰۤاَيُّهَا النَّاسُ اتَّقُوۡا رَبَّكُمۡ ۚ اِنَّ
زَلۡزَلَةَ السَّاعَةِ شَيۡءٌ عَظِيۡمٌ ٢

*3. The day when you see it, every woman giving suck shall forget her suckling and every pregnant woman shall cast her burden; and thou shalt see men as drunken while they will not be drunken, but severe will indeed be the punishment of Allāh.

يَوۡمَ تَرَوۡنَهَا تَذۡهَلُ كُلُّ مُرۡضِعَةٍ
عَمَّاۤ اَرۡضَعَتۡ وَ تَضَعُ كُلُّ ذَاتِ
حَمۡلٍ حَمۡلَهَا وَ تَرَى النَّاسَ سُكٰرٰى
وَ مَا هُمۡ بِسُكٰرٰى وَ لٰكِنَّ عَذَابَ اللّٰهِ
شَدِيۡدٌ ٣

4. And among men there are some who dispute concerning Allāh without knowledge, and follow every rebellious satan,

وَ مِنَ النَّاسِ مَنۡ يُّجَادِلُ فِي اللّٰهِ
بِغَيۡرِ عِلۡمٍ وَّ يَتَّبِعُ كُلَّ شَيۡطٰنٍ
مَّرِيۡدٍ ٤

5. For whom it is decreed that whosoever makes friends with him, him he will lead astray and will guide him to the punishment of the Fire.

كُتِبَ عَلَيۡهِ اَنَّهٗ مَنۡ تَوَلَّاهُ فَاَنَّهٗ
يُضِلُّهٗ وَ يَهۡدِيۡهِ اِلٰى عَذَابِ
السَّعِيۡرِ ٥

6. O people, if you are in doubt concerning the Resurrection, *then consider that* We have indeed created you from dust, then from a sperm-drop, then from clotted blood, then from a lump of flesh, partly formed and partly unformed, in order that We may make *Our power* manifest to you. And We cause what We will to remain in the wombs for an *appointed term; then We bring you forth as babes; then *We rear you* that

يٰۤاَيُّهَا النَّاسُ اِنۡ كُنۡتُمۡ فِيۡ رَيۡبٍ مِّنَ
الۡبَعۡثِ فَاِنَّا خَلَقۡنٰكُمۡ مِّنۡ تُرَابٍ
ثُمَّ مِنۡ نُّطۡفَةٍ ثُمَّ مِنۡ عَلَقَةٍ ثُمَّ مِنۡ
مُّضۡغَةٍ مُّخَلَّقَةٍ وَّ غَيۡرِ مُخَلَّقَةٍ
لِّنُبَيِّنَ لَكُمۡ ؕ وَ نُقِرُّ فِي الۡاَرۡحَامِ
مَا نَشَآءُ اِلٰۤى اَجَلٍ مُّسَمًّى ثُمَّ
نُخۡرِجُكُمۡ طِفۡلًا ثُمَّ لِتَبۡلُغُوۡۤا
اَشُدَّكُمۡ ۚ وَ مِنۡكُمۡ مَّنۡ يُّتَوَفّٰى وَ

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*2. O people, fear your Lord; **surely the quaking at the appointed Hour** is a tremendous thing.

*3. The day when you see it, every **nursing mother will** forget her suckling and every pregnant **female will abort** her burden; and **you will** see men as drunken while they will not be drunken, but severe will indeed be the punishment of Allāh.

*6. We **have delivered you as a child so that *afterwards* you may reach** your age of full **maturity**. And there are **those** among you who **die** and there are others among you who are you may attain to your *age of* full strength. And there are some of you who are caused to die *prematurely*, and there are others among you who are driven to the worst part of life *with the result* that they know nothing after *having had* knowledge. And thou seest the earth lifeless, but when We send down water thereon, it stirs and swells, and grows every kind of beauteous vegetation.

مِنْكُمْ مَّنْ يُّرَدُّ اِلٰٓى اَرْذَلِ الْعُمُرِ
لِكَيْلَا يَعْلَمَ مِنْۢ بَعْدِ عِلْمٍ شَيْـًٔا ؕ وَ
تَرَى الْاَرْضَ هَامِدَةً فَاِذَآ اَنْزَلْنَا
عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ وَ
اَنْۢبَتَتْ مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ ۝٦

7. That is because Allāh is the Truth, and that it is He Who brings the dead to life, and that He has power over all things;

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّهٗ يُحْيِ
الْمَوْتٰى وَاَنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٧

8. And because the Hour will *certainly* come, there is no doubt about it, and because Allāh will raise up those who are in the graves.

وَّاَنَّ السَّاعَةَ اٰتِيَةٌ لَّا رَيْبَ فِيْهَا ۙ وَ
اَنَّ اللّٰهَ يَبْعَثُ مَنْ فِي الْقُبُوْرِ ۝٨

9. And among men there is he who disputes concerning Allāh without knowledge and without guidance and without an enlightening Book,

وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ
بِغَيْرِ عِلْمٍ وَّلَا هُدًى وَّلَا كِتٰبٍ
مُّنِيْرٍ ۝٩

10. Turning his side *disdainfully*, that he may lead *men* astray from the way of Allāh. For him is disgrace in this world; and on the Day of Resurrection We shall make him taste the punishment of burning.

ثَانِيَ عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ
اللّٰهِ ؕ لَهٗ فِي الدُّنْيَا خِزْيٌ وَّ
نُذِيْقُهٗ يَوْمَ الْقِيٰمَةِ عَذَابَ
الْحَرِيْقِ ۝١٠

11. This is because of what thy hands have sent on before, and Allāh is not unjust to *His* servants.

ذٰلِكَ بِمَا قَدَّمَتْ يَدٰكَ وَاَنَّ اللّٰهَ
لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ۝١١

R. 2.

* 12. And among men there is he who serves Allāh, *standing as it were* on the verge. Then if good befall him,

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى
حَرْفٍ ۚ فَاِنْ اَصَابَهٗ خَيْرُ ِۨاطْمَاَنَّ

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made to recede to the age of senility *with the result* that they know nothing after *having had* knowledge.

* **Note:** The word ‘recede’ is used to indicate that as in the beginning the child is helpless and incapable of taking care of himself so also a man at an overly advanced age returns to a similar state. This connotation is supported by the verse ‘*wa man nu‘ammirhu nunakkishu fil khalq*’ وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ؕ (36:69)

* 12. And among men there is he who **worships Allāh on the borderline** ***of belief*****, then if good attends him,** he is content therewith; and if there befall him a trial, **he turns away** ***from Allāh***.

he is content therewith; and if there befall him a trial, he returns to his *former* way. He loses in this world as well as in the Hereafter. That is an evident loss.

بِهِۦ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ
عَلَىٰ وَجْهِهِۦ ۚ خَسِرَ ٱلدُّنْيَا وَٱلْءَاخِرَةَ ۚ
ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١٢﴾

13. He calls beside Allāh on that which can neither harm him, nor benefit him. That is indeed straying far away.

يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا
لَا يَنفَعُهُۥ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٣﴾

14. He calls on him whose harm is nearer than his benefit. Evil indeed is the patron, and evil indeed the associate.

يَدْعُوا۟ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ ۚ
لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٤﴾

15. Verily, Allāh will cause those who believe and do good deeds to enter Gardens beneath which rivers flow; surely Allāh does what He will.

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَ
عَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا
يُرِيدُ ﴿١٥﴾

16. Whoso thinks that Allāh will not help him (the Prophet) in this world and the Hereafter, let him, *if he can*, find a way to heaven, and let him cut off *the divine help*. Then let him see if his device can remove that which enrages *him*.

مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ فَلْيَمْدُدْ
بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ
هَلْ يُذْهِبَنَّ كَيْدُهُۥ مَا يَغِيظُ ﴿١٦﴾

17. And thus have We sent it (the Qur'ān) down as manifest Signs, and surely Allāh guides whom He will.

وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَ
أَنَّ ٱللَّهَ يَهْدِى مَن يُرِيدُ ﴿١٧﴾

18. *As to* those who believe, and the Jews, and the Sabians, and the Christians, and the Magians and the idolaters, verily, Allāh will judge between them on the Day of Resurrection; surely Allāh is Witness over all things.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟
وَٱلصَّٰبِـِٔينَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ
وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ
بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ
كُلِّ شَىْءٍ شَهِيدٌ ﴿١٨﴾

19. Hast thou not seen that to Allāh submits whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many of mankind?

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى
ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَ
ٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ
وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ وَ

But there are many who become deserving of punishment. And whomsoever Allāh disgraces, none can raise him to honour. Verily, Allāh does what He pleases.

كَثِيْرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ
يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ۗ اِنَّ
اللّٰهَ يَفْعَلُ مَا يَشَآءُ ١٩

20. These two are two disputants who dispute concerning their Lord. As for those who disbelieve, garments of fire will be cut out for them; *and* boiling water will be poured down on their heads,

هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ ۫
فَالَّذِيْنَ كَفَرُوْا قُطِّعَتْ لَهُمْ ثِيَابٌ
مِّنْ نَّارٍ ۗ يُصَبُّ مِنْ فَوْقِ رُءُوْسِهِمُ
الْحَمِيْمُ ٢٠

21. Whereby that which is in their bellies, and *their* skins too, will be melted;

يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ ٢١

22. And for them there will be maces of iron *with which to punish them.*

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيْدٍ ٢٢

23. Whenever they will seek to get out of it from anguish, they will be turned back into it: and *it will be said to them*, ‘Taste ye the punishment of burning!’

كُلَّمَآ اَرَادُوْٓا اَنْ يَّخْرُجُوْا مِنْهَا مِنْ
غَمٍّ اُعِيْدُوْا فِيْهَا ۫ وَذُوْقُوْا عَذَابَ
الْحَرِيْقِ ٢٣

R. 3.

24. But Allāh will cause those who believe and do good deeds to enter Gardens beneath which rivers flow. They will be adorned therein with bracelets of gold, and with pearls; and their raiment therein will be of silk.

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَ
عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ
اَسَاوِرَ مِنْ ذَهَبٍ وَّ لُؤْلُؤًا ۗ وَ
لِبَاسُهُمْ فِيْهَا حَرِيْرٌ ٢٤

*25. And they will be guided to pure speech, and they will be guided to the path of the Praiseworthy *God.*

وَهُدُوْٓا اِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ
وَهُدُوْٓا اِلٰى صِرَاطِ الْحَمِيْدِ ٢٥

26. *As to* those who disbelieve, and hinder *men* from the way of Allāh and from the Sacred Mosque, which We have appointed equally for all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein *from the right path*—We shall cause them to taste of a grievous punishment.

اِنَّ الَّذِيْنَ كَفَرُوْا وَيَصُدُّوْنَ عَنْ
سَبِيْلِ اللّٰهِ وَالْمَسْجِدِ الْحَرَامِ
الَّذِيْ جَعَلْنٰهُ لِلنَّاسِ سَوَآءَ ۨالْعَاكِفُ
فِيْهِ وَالْبَادِ ۗ وَمَنْ يُّرِدْ فِيْهِ بِاِلْحَادٍۢ
بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ اَلِيْمٍ ٢٦

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*25. And they will be guided **only to virtuous** speech, and they will be guided to the path of the Praiseworthy *God.*

R. 4.

27. And *remember the time* when We assigned to Abraham the site of the House *and said*, ‘Associate not anything with Me, and keep My House clean for those who perform the circuits, and those who stand up and those who bow down *and* fall prostrate *in Prayers*;

وَإِذْ بَوَّأْنَا لِإِبْرٰهِيْمَ مَكَانَ
الْبَيْتِ أَنْ لَّا تُشْرِكْ بِيْ شَيْـًٔا وَّ
طَهِّرْ بَيْتِيَ لِلطَّآئِفِيْنَ وَالْقَآئِمِيْنَ
وَالرُّكَّعِ السُّجُوْدِ ﴿٢٧﴾

28. ‘And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track,

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوْكَ
رِجَالًا وَّ عَلٰى كُلِّ ضَامِرٍ يَّأْتِيْنَ مِنْ
كُلِّ فَجٍّ عَمِيْقٍ ﴿٢٨﴾

29. ‘That they may witness *its* benefits for them and may mention the name of Allāh, during the appointed days, over the quadrupeds of *the class of* cattle that He has provided for them. Then eat ye thereof and feed the distressed, the needy.

لِّيَشْهَدُوْا مَنَافِعَ لَهُمْ وَيَذْكُرُوا
اسْمَ اللّٰهِ فِيْٓ أَيَّامٍ مَّعْلُوْمٰتٍ عَلٰى مَا
رَزَقَهُمْ مِّنْ بَهِيْمَةِ الْأَنْعَامِ ۚ فَكُلُوْا
مِنْهَا وَأَطْعِمُوا الْبَآئِسَ الْفَقِيْرَ ﴿٢٩﴾

*30. ‘Then let them accomplish their needful acts of cleansing, and fulfill their vows, and go around the Ancient House.’

ثُمَّ لْيَقْضُوْا تَفَثَهُمْ وَلْيُوْفُوْا
نُذُوْرَهُمْ وَلْيَطَّوَّفُوْا بِالْبَيْتِ
الْعَتِيْقِ ﴿٣٠﴾

31. That is *God’s commandment.* And whoso honours the sacred things of Allāh, it will be good for him with his Lord. And cattle are made lawful to you but not that which has been announced to you.
*Shun therefore the abomination of idols, and shun all words of untruth,

ذٰلِكَ ۚ وَمَنْ يُّعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ
خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖ ۗ وَأُحِلَّتْ لَكُمُ
الْأَنْعَامُ إِلَّا مَا يُتْلٰى عَلَيْكُمْ فَاجْتَنِبُوا
الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوْا قَوْلَ
الزُّوْرِ ﴿٣١﴾

32. Remaining ever inclined to Allāh, not associating anything with Him. And whoso associates anything with Allāh, falls, as it were, from a height, and the birds snatch him up, or the wind blows him away to a distant place.

حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ ۗ وَمَنْ
يُّشْرِكْ بِاللّٰهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ
فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِيْ بِهِ
الرِّيْحُ فِيْ مَكَانٍ سَحِيْقٍ ﴿٣٢﴾

33. That *is so*. And whoso respects the sacred Signs of Allāh—that indeed *proceeds* from the righteousness of hearts.

ذٰلِكَ ۚ وَمَنْ يُّعَظِّمْ شَعَآئِرَ اللّٰهِ فَإِنَّهَا
مِنْ تَقْوَى الْقُلُوْبِ ﴿٣٣﴾

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*30. ‘Then let them accomplish **the task of cleansing themselves,** and fulfil their vows, and go around the Ancient House.’

*31. Shun therefore the abomination of idols, **and shun false speech.**

34. In them (offerings) are benefits for you for an appointed term, then their place of sacrifice is at the Ancient House.

لَكُمْ فِيْهَا مَنَافِعُ اِلٰٓى اَجَلٍ مُّسَمًّى
ثُمَّ مَحِلُّهَآ اِلَى الْبَيْتِ الْعَتِيْقِ ۝۳۴

R. 5.

35. And to every people We appointed rites of sacrifice, that they might mention the name of Allāh over the quadrupeds of *the class of* cattle that He has provided for them. So your God is One God; therefore submit ye *all* to Him. And give thou glad tidings to the humble,

وَ لِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا
لِّيَذْكُرُوا اسْمَ اللّٰهِ عَلٰى مَا رَزَقَهُمْ
مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ ؕ فَاِلٰهُكُمْ
اِلٰهٌ وَّاحِدٌ فَلَهٗٓ اَسْلِمُوْا ؕ وَ بَشِّرِ
الْمُخْبِتِيْنَ ۝۳۵

* 36. Whose hearts are filled with fear when Allāh is mentioned, and who patiently endure whatever befalls them, and who observe Prayer, and spend out of what We have provided for them.

الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ
وَالصّٰبِرِيْنَ عَلٰى مَآ اَصَابَهُمْ وَالْمُقِيْمِي
الصَّلٰوةِ ۙ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝۳۶

37. And among the sacred Signs of Allāh We have appointed for you the sacrificial camels. In them there is *much* good for you. So mention the name of Allāh over them as they stand tied up in lines. And when they fall down *dead* on their sides, eat thereof and feed him who is *needy but* contented and him who supplicates. Thus have We subjected them to you, that you may be thankful.

وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآئِرِ
اللّٰهِ لَكُمْ فِيْهَا خَيْرٌ ۖۗ فَاذْكُرُوا
اسْمَ اللّٰهِ عَلَيْهَا صَوَآفَّ ۚ فَاِذَا
وَجَبَتْ جُنُوْبُهَا فَكُلُوْا مِنْهَا وَ
اَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ؕ كَذٰلِكَ
سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ۝۳۷

38. Their flesh reaches not Allāh, nor does their blood, but it is your righteousness that reaches Him. Thus has He subjected them to you, that you may glorify Allāh for His guiding you. And give glad tidings to those who do good.

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَ لَا دِمَآؤُهَا
وَ لٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ
كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللّٰهَ
عَلٰى مَا هَدٰىكُمْ ؕ وَبَشِّرِ الْمُحْسِنِيْنَ ۝۳۸

39. Surely, Allāh defends those who believe. Surely, Allāh loves not any one who is perfidious *or* ungrateful.

اِنَّ اللّٰهَ يُدٰفِعُ عَنِ الَّذِيْنَ اٰمَنُوْا ؕ
اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوْرٍ ۝۳۹

R. 6.

40. Permission *to fight* is given to those against whom war is made, because they have been wronged—and Allāh indeed has power to help them—

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ
وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۝۴۰

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* 36. Whose hearts are filled with **awe** when Allāh is mentioned, and who patiently endure whatever befalls them, and who observe Prayer, and spend out of what We have provided for them.

41. Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allāh'—And if Allāh did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allāh is oft commemorated. And Allāh will surely help one who helps Him. Allāh is indeed Powerful, Mighty—

الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ
حَقٍّ اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ؕ وَلَوْ
لَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَّ
صَلَوٰتٌ وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ
اللّٰهِ كَثِيْرًا ؕ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ
يَّنْصُرُهٗ ؕ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿٤١﴾

42. Those who, if We establish them in the earth, will observe Prayer and pay the Zakāt and enjoin good and forbid evil. And with Allāh rests the final issue of all affairs.

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِي الْاَرْضِ
اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَ
اَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ
الْمُنْكَرِ ؕ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿٤٢﴾

43. And if they accuse thee of falsehood, even so, before them, the people of Noah and *the tribes of* 'Ād and Thamūd *also* accused *their Prophets* of falsehood.

وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ
قَوْمُ نُوْحٍ وَّعَادٌ وَّثَمُوْدُ ﴿٤٣﴾

44. *So did* the people of Abraham and the people of Lot;

وَقَوْمُ اِبْرٰهِيْمَ وَقَوْمُ لُوْطٍ ﴿٤٤﴾

45. And the inhabitants of Midian. And Moses *too* was accused of falsehood. But I gave respite to the disbelievers; then I seized them, and how *terrible* was the change I *effected in them*!

وَّاَصْحٰبُ مَدْيَنَ ۚ وَكُذِّبَ مُوْسٰى
فَاَمْلَيْتُ لِلْكٰفِرِيْنَ ثُمَّ اَخَذْتُهُمْ ۚ
فَكَيْفَ كَانَ نَكِيْرِ ﴿٤٥﴾

46. And how many a city have We destroyed, while it was given to wrongdoing, so that it is fallen down on its roofs; and *how many a* deserted well and lofty castle!

فَكَاَيِّنْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا وَهِيَ
ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَ
بِئْرٍ مُّعَطَّلَةٍ وَّقَصْرٍ مَّشِيْدٍ ﴿٤٦﴾

47. Have they not travelled in the land, so that they may have hearts wherewith to understand, or ears wherewith to hear? But *the fact is that* it is not the eyes that are blind, but it is the hearts which are in the breasts that are blind.

اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَتَكُوْنَ
لَهُمْ قُلُوْبٌ يَّعْقِلُوْنَ بِهَآ اَوْ اٰذَانٌ
يَّسْمَعُوْنَ بِهَا ۚ فَاِنَّهَا لَا تَعْمَى
الْاَبْصَارُ وَلٰكِنْ تَعْمَى الْقُلُوْبُ الَّتِيْ
فِي الصُّدُوْرِ ﴿٤٧﴾

48. And they ask thee to hasten on punishment, but Allāh will never break His promise. And verily, a day with thy Lord is as a thousand years of your reckoning.

وَ يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَ لَنْ
يُّخْلِفَ اللّٰهُ وَعْدَهٗ ؕ وَ اِنَّ يَوْمًا عِنْدَ
رَبِّكَ كَاَلْفِ سَنَةٍ مِّمَّا تَعُدُّوْنَ ﴿۴۸﴾

49. And how many a city there is to which I gave respite, while it was given to wrongdoing. Then I seized it, and unto Me is the return.

وَ كَاَيِّنْ مِّنْ قَرْيَةٍ اَمْلَيْتُ لَهَا وَ
هِيَ ظَالِمَةٌ ثُمَّ اَخَذْتُهَا ۚ وَ اِلَيَّ
الْمَصِيْرُ ﴿۴۹﴾

٦ ع ١٣

R. 7.

50. Say, 'O mankind, I am but a plain Warner to you.'

قُلْ يٰۤاَيُّهَا النَّاسُ اِنَّمَاۤ اَنَا لَكُمْ نَذِيْرٌ
مُّبِيْنٌ ﴿۵۰﴾

51. Those who believe and do good works, for them is forgiveness and an honourable provision.

فَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ
لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ﴿۵۱﴾

52. But those who strive against Our Signs, seeking to frustrate *Our purpose*—these shall be the inmates of the Fire.

وَ الَّذِيْنَ سَعَوْا فِيْۤ اٰيٰتِنَا مُعٰجِزِيْنَ
اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿۵۲﴾

53. Never sent We a Messenger or a Prophet before thee, but when he sought *to attain what he aimed at*, Satan put *obstacles* in *the way of* what he sought after. But Allāh removes *the obstacles* that are placed by Satan. Then Allāh firmly establishes His Signs. And Allāh is All-Knowing, Wise.

وَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ
وَّ لَا نَبِيٍّ اِلَّاۤ اِذَا تَمَنّٰۤى اَلْقَى الشَّيْطٰنُ
فِيْۤ اُمْنِيَّتِهٖ ۚ فَيَنْسَخُ اللّٰهُ مَا يُلْقِي
الشَّيْطٰنُ ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ؕ وَ اللّٰهُ
عَلِيْمٌ حَكِيْمٌ ﴿۵۳﴾

54. *He permits this* that He may make *the obstacles* which Satan puts *in the way of the Prophets* a trial for those in whose hearts is a disease and those whose hearts are hardened—and surely the wrongdoers are gone far *in error*—

لِّيَجْعَلَ مَا يُلْقِي الشَّيْطٰنُ فِتْنَةً
لِّلَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّ
الْقَاسِيَةِ قُلُوْبُهُمْ ؕ وَ اِنَّ الظّٰلِمِيْنَ
لَفِيْ شِقَاقٍۭ بَعِيْدٍ ﴿۵۴﴾

55. And that those to whom knowledge has been given may know that it is the truth from thy Lord, so that they may believe therein and their hearts may become lowly unto Him. And surely Allāh guides those who believe to the right path.

وَّ لِيَعْلَمَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اَنَّهُ
الْحَقُّ مِنْ رَّبِّكَ فَيُؤْمِنُوْا بِهٖ
فَتُخْبِتَ لَهٗ قُلُوْبُهُمْ ؕ وَ اِنَّ اللّٰهَ لَهَادِ
الَّذِيْنَ اٰمَنُوْۤا اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۵۵﴾

56. And those who disbelieve will not cease to be in doubt about it until the Hour comes suddenly upon them or there comes to them the punishment of a destructive day.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ
مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ
يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ ٥٦

57. The kingdom on that day shall be Allāh's. He will judge between them. So those who believe and do good deeds will be in Gardens of Delight.

الْمُلْكُ يَوْمَئِذٍ لِّلَّهِ ط يَحْكُمُ بَيْنَهُمْ ط
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي
جَنَّاتِ النَّعِيمِ ٥٧

58. But those who disbelieve and reject Our Signs, will have an humiliating punishment.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ٥٨

R. 8.

59. And those who leave their homes for the cause of Allāh, and are then slain or die, Allāh will surely provide for them a goodly provision. And surely Allāh is the Best of providers.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ
قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا
حَسَنًا ط وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ٥٩

60. He will surely cause them to enter a place with which they will be well pleased. And Allāh is indeed All-Knowing, Forbearing.

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ ط وَإِنَّ
اللَّهَ لَعَلِيمٌ حَلِيمٌ ٦٠

61. That *shall be so*. And whoso retaliates with the like of that with which he has been afflicted and is then transgressed against, Allāh will surely help him. Allāh is indeed the Effacer of sins *and* is Forgiving.

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ
ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ ط إِنَّ اللَّهَ
لَعَفُوٌّ غَفُورٌ ٦١

62. That is because Allāh causes the night to enter into the day, and causes the day to enter into the night, and because Allāh is All-Hearing, All-Seeing.

ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ
وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ٦٢

63. That is because it is Allāh Who is the Truth, and that which they call on beside Him is falsehood, and because Allāh is the High, the Great.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا
يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ
اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ٦٣

64. Hast thou not seen that Allāh sends down water from the sky and *the earth becomes green? Allāh is indeed the Knower of subtleties, the All-Aware.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ
مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ط إِنَّ
اللَّهَ لَطِيفٌ خَبِيرٌ ٦٤

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*64. Allāh is indeed **Exquisite, All-Aware.**

65. To Him belongs all that is in the heavens and all that is in the earth. And surely Allāh is Self-Sufficient, Praiseworthy.

لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَ
اِنَّ اللّٰهَ لَهُوَ الْغَنِيُّ الْحَمِيْدُ ۶۵ ع ۱۵

R. 9.

66. Hast thou not seen that Allāh has subjected to you whatever is in the earth, and the ships that sail through the sea by His command? And He withholds the rain from falling on the earth save by His leave. Surely, Allāh is Compassionate *and* Merciful to men.*

اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي
الْاَرْضِ وَالْفُلْكَ تَجْرِيْ فِي الْبَحْرِ
بِاَمْرِهٖ ؕ وَيُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى
الْاَرْضِ اِلَّا بِاِذْنِهٖ ؕ اِنَّ اللّٰهَ بِالنَّاسِ
لَرَءُوْفٌ رَّحِيْمٌ ۶۶

67. And He it is Who gave you life, then He will cause you to die, then will He give you life *again*. Surely, man is most ungrateful.

وَهُوَ الَّذِيْٓ اَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ
ثُمَّ يُحْيِيْكُمْ ؕ اِنَّ الْاِنْسَانَ
لَكَفُوْرٌ ۶۷

68. To every people have We appointed ways of worship which they observe; so let them not dispute with thee in the matter; and invite thou to thy Lord, for surely, thou followest the right guidance.

لِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوْهُ
فَلَا يُنَازِعُنَّكَ فِي الْاَمْرِ وَادْعُ اِلٰى رَبِّكَ ؕ
اِنَّكَ لَعَلٰى هُدًى مُّسْتَقِيْمٍ ۶۸

69. And if they contend with thee, say, ‘Allāh knows best what you do.

وَاِنْ جَادَلُوْكَ فَقُلِ اللّٰهُ اَعْلَمُ بِمَا
تَعْمَلُوْنَ ۶۹

70. ‘Allāh will judge between you on the Day of Resurrection concerning that about which you used to differ.’

اَللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ
فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۷۰

71. Dost thou not know that Allāh knows whatsoever is in the heavens and the earth? Surely, it is *all preserved* in a Book, *and* that is easy for Allāh.

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمَآءِ
وَالْاَرْضِ ؕ اِنَّ ذٰلِكَ فِيْ كِتٰبٍ ؕ اِنَّ
ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۷۱

72. And they worship beside Allāh that for which He has sent down no authority, and that of which they have no knowledge. And for those that do wrong there is no helper.

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَمْ يُنَزِّلْ
بِهٖ سُلْطٰنًا وَّمَا لَيْسَ لَهُمْ بِهٖ عِلْمٌ ؕ
وَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ۷۲

73. And when Our clear Signs are recited unto them, thou wilt notice a denial on the faces of those who

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ
تَعْرِفُ فِيْ وُجُوْهِ الَّذِيْنَ كَفَرُوا

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* 66. And **He prevents heavenly bodies from falling upon earth except by His leave.** Surely, Allāh is Compassionate *and* Merciful to men.
Note: It is likely that the word ‘leave’ applies to falling of meteors, and other heavenly bodies which constantly bombard the earth.

disbelieve. They would well-nigh attack those who recite Our Signs to them. Say, ‘Shall I tell you of something worse than that? *It is* the Fire! Allāh has promised it to those who disbelieve. And a vile destination it is!’

الْمُنكَرَ ۖ يَكَادُونَ يَسْطُونَ بِالَّذِينَ
يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ۗ قُلْ أَفَأُنَبِّئُكُم
بِشَرٍّ مِّن ذَٰلِكُمُ ۗ النَّارُ ۗ وَعَدَهَا
اللَّهُ الَّذِينَ كَفَرُوا ۖ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾

R. 10.

74. O men, a similitude is set forth, so listen to it. Surely, those on whom you call instead of Allāh cannot create *even* a fly, though they combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it therefrom. Weak indeed are *both* the seeker and the sought.

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا
لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ
لَن يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ ۖ
وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا
لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ
الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٤﴾

75. They esteem not Allāh with the estimation which is His due. Surely, Allāh is Powerful, Mighty.

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ ﴿٧٥﴾

*76. Allāh chooses *His* Messengers from among angels, and from among men. Surely, Allāh is All-Hearing, All-Seeing.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ
النَّاسِ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٦﴾

*77. He knows what is before them and what is behind them; and to Allāh shall *all* affairs be returned *for decision.*

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَ
إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٧﴾

78. O ye who believe! bow down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper.

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ
اسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا
الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٨﴾ ۩

79. And strive in the cause of Allāh as it behoves you to strive for it. He has chosen you, and has laid no hardship upon you in religion; *so follow* the faith of your father Abraham; He named you Muslims *both* before and in this *Book*, so that the Messenger may be a witness over you, and that you may be

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ
اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ
مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ
هُوَ سَمَّاكُمُ الْمُسْلِمِينَ ۙ مِن قَبْلُ
وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا
عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى

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*76. Allāh chooses **Messengers** from among angels, and from among men.

*77. He knows what is before them and what is behind them; and to Allāh shall ***all*** **affairs be returned.**

witnesses over mankind. Therefore observe Prayer and pay the Zakāt, and hold fast to Allāh. He is your Master. An excellent Master and an excellent Helper!

النَّاسِ ۚ فَاَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا
الزَّكٰوةَ وَ اعْتَصِمُوْا بِاللّٰهِ ؕ هُوَ
مَوْلٰىكُمْ ۚ فَنِعْمَ الْمَوْلٰى وَ نِعْمَ
١٠ ع ١٢ النَّصِيْرُ ﴿٧٩﴾

سُوْرَةُ الْمُؤْمِنُوْنَ مَكِّيَّةٌ ٢٣

اٰيَاتُهَا ١١٩ رُكُوْعَاتُهَا ٦

AL-MU'MINŪN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

Part 18

2. Surely, success does come to the believers,

الجزء ١٨

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ٢

3. Who are humble in their Prayers,

الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ٣

4. And who shun all that which is vain,

وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ٤

5. And who are active in paying the Zakāt,

وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ٥

6. And who guard their chastity—

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ٦

7. Except from their wives or what their right hands possess, for then they are not to be blamed;

اِلَّا عَلٰۤى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ٧

8. But those who seek *anything* beyond that are the transgressors—

فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ٨

9. And who are watchful of their trusts and their covenants,

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ٩

*10. And who are strict in the observance of their Prayers.

وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ ١٠

وقف لازم

11. These are the heirs,

اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ ١١

12. Who will inherit Paradise. They will abide therein.

الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ هُمْ فِيْهَا خٰلِدُوْنَ ١٢

13. Verily, We created man from an extract of clay;

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِيْنٍ ١٣

14. Then We placed him as a drop of sperm in a safe depository;

ثُمَّ جَعَلْنٰهُ نُطْفَةً فِيْ قَرَارٍ مَّكِيْنٍ ١٤

15. Then We fashioned the sperm into a clot; then We fashioned the clot into a *shapeless* lump; then We fashioned bones out of this *shapeless* lump;

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ثُمَّ

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* 10. And who **diligently guard** the observance of their prayers.

then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allāh, the Best of creators.

أَنْشَأْنٰهُ خَلْقًا اٰخَرَ ؕ فَتَبٰرَكَ اللّٰهُ
أَحْسَنُ الْخٰلِقِيْنَ ۝١٥

16. Then after that you must surely die.

ثُمَّ إِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ ؕ ۝١٦

17. Then on the Day of Resurrection will you be raised up.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ۝١٧

18. And We have created above you seven *heavens* lying one above the other, and We are never neglectful of the creation.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ ۖ وَ
مَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ ۝١٨

19. And We sent down water from the sky according to measure, and We caused it to stay in the earth—and surely it is We Who determine its taking away—

وَأَنْزَلْنَا مِنَ السَّمَآءِ مَآءً بِقَدَرٍ
فَأَسْكَنّٰهُ فِي الْأَرْضِ ۖ وَإِنَّا عَلٰى
ذَهَابٍ بِهٖ لَقٰدِرُوْنَ ۝١٩

20. And We produced for you thereby gardens of date-palms and vines; for you therein are abundant fruits; and of them you eat.

فَأَنْشَأْنَا لَكُمْ بِهٖ جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّ
أَعْنَابٍ ۘ لَكُمْ فِيْهَا فَوَاكِهُ كَثِيْرَةٌ وَّ وقف لازم
مِنْهَا تَأْكُلُوْنَ ۝٢٠

*21. And a tree which springs forth from Mount Sinai; it produces oil and a sauce for those who eat.

وَشَجَرَةً تَخْرُجُ مِنْ طُوْرِ سَيْنَآءَ
تَنْۢبُتُ بِالدُّهْنِ وَصِبْغٍ لِّلْاٰكِلِيْنَ ۝٢١

22. And in the cattle *also* there is a lesson for you. We give you to drink of that which is in their bellies and you have in them many benefits, and of them you *also* eat;

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ؕ نُسْقِيْكُمْ
مِّمَّا فِيْ بُطُوْنِهَا وَلَكُمْ فِيْهَا مَنَافِعُ
كَثِيْرَةٌ وَّمِنْهَا تَأْكُلُوْنَ ۝٢٢

23. And on them and on ships you are borne.

ع وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُوْنَ ۝٢٣

R. 2.

24. And We did send Noah to his people, and he said, 'O my people, serve Allāh. You have no God other than Him. Will you not then be righteous?'

وَلَقَدْ أَرْسَلْنَا نُوْحًا إِلٰى قَوْمِهٖ فَقَالَ
يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ إِلٰهٍ
غَيْرُهٗ ؕ أَفَلَا تَتَّقُوْنَ ۝٢٤

25. And the chiefs of his people, who disbelieved, said, 'He is only a man like yourselves; he seeks to *make himself superior to you. And if

فَقَالَ الْمَلَؤُا الَّذِيْنَ كَفَرُوْا مِنْ
قَوْمِهٖ مَا هٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يُرِيْدُ
أَنْ يَّتَفَضَّلَ عَلَيْكُمْ ؕ وَلَوْ شَآءَ اللّٰهُ لَأَنْزَلَ

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*21. And a tree which springs forth from Mount Sinai; it produces oil and ***many* a condiment** for those who eat.

*25. And if Allāh had so willed He could have surely sent down angels. We have never heard of such *a thing* among our forefathers.

Allāh had so willed, He could have surely sent down angels *with him.* We have never heard of such *a thing* among our forefathers.

مَلٰٓئِكَةً ۚۖ مَّا سَمِعْنَا بِهٰذَا فِيْٓ اٰبَآئِنَا
الْاَوَّلِيْنَ ۝۲۵

26. 'He is only a man *stricken* with madness; wait, therefore, concerning him for a while.'

اِنْ هُوَ اِلَّا رَجُلٌۢ بِهٖ جِنَّةٌ فَتَرَبَّصُوْا بِهٖ
حَتّٰى حِيْنٍ ۝۲۶

27. He said, 'O my Lord, help me, for they have treated me as a liar.'

قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ ۝۲۷

28. So We sent revelation to him, *saying,* "Make the Ark under Our eyes and *according to* Our revelation. And when Our command comes, and the fountains *of the earth* gush forth, take thou into it two of every kind, male and female, and thy family, except those of them against whom the word has already gone forth. And address Me not concerning those who have done wrong; they shall be drowned.

فَاَوْحَيْنَآ اِلَيْهِ اَنِ اصْنَعِ الْفُلْكَ بِاَعْيُنِنَا
وَوَحْيِنَا فَاِذَا جَآءَ اَمْرُنَا وَفَارَ التَّنُّوْرُ ۙ
فَاسْلُكْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ
وَاَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ
مِنْهُمْ ۚ وَلَا تُخَاطِبْنِيْ فِي الَّذِيْنَ ظَلَمُوْا ۚ
اِنَّهُمْ مُّغْرَقُوْنَ ۝۲۸

29. "And when thou hast settled on the Ark—thou and those that are with thee—say, 'All praise belongs to Allāh Who has saved us from the unjust people!'

فَاِذَا اسْتَوَيْتَ اَنْتَ وَمَنْ مَّعَكَ عَلَى
الْفُلْكِ فَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ نَجّٰىنَا
مِنَ الْقَوْمِ الظّٰلِمِيْنَ ۝۲۹

30. "And say, 'My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring *men* to land.'"

وَقُلْ رَّبِّ اَنْزِلْنِيْ مُنْزَلًا مُّبٰرَكًا وَّاَنْتَ
خَيْرُ الْمُنْزِلِيْنَ ۝۳۰

*31. Verily, in this there are Signs. Surely, We did try *the people of Noah.*

اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ وَّاِنْ كُنَّا لَمُبْتَلِيْنَ ۝۳۱

32. Then We raised after them another generation.

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ۝۳۲

33. And We sent among them a Messenger from among themselves *who said,* 'Serve Allāh. You have no God other than Him. Will you not then fear God?'

فَاَرْسَلْنَا فِيْهِمْ رَسُوْلًا مِّنْهُمْ اَنِ
اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ۚ اَفَلَا
تَتَّقُوْنَ ۝۳۳ ع

R. 3.

34. And the chiefs of his people, who disbelieved and denied the meeting of the Hereafter and whom

وَقَالَ الْمَلَاُ مِنْ قَوْمِهِ الَّذِيْنَ كَفَرُوْا
وَكَذَّبُوْا بِلِقَآءِ الْاٰخِرَةِ وَاَتْرَفْنٰهُمْ فِي

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*31. Verily, in this there are Signs. **And verily We have always been bringing *people* to trial.**

We had afforded ease and comfort in this life, said, 'This is but a man like yourselves. He eats of that of which you eat, and drinks of that of which you drink.

الْحَيٰوةِ الدُّنْيَا ۙ مَا هٰذَآ اِلَّا بَشَرٌ
مِّثْلُكُمْ ۙ يَاْكُلُ مِمَّا تَاْكُلُوْنَ مِنْهُ وَ
يَشْرَبُ مِمَّا تَشْرَبُوْنَ ﴿٣٤﴾

35. 'And if you obey a man like yourselves, you will then be surely losers.

وَلَئِنْ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ اِنَّكُمْ
اِذًا لَّخٰسِرُوْنَ ﴿٣٥﴾

36. 'Does he promise you that when you are dead and have become dust and bones, you will be brought forth *again*?

اَيَعِدُكُمْ اَنَّكُمْ اِذَا مِتُّمْ وَكُنْتُمْ
تُرَابًا وَّعِظَامًا اَنَّكُمْ مُّخْرَجُوْنَ ﴿٣٦﴾

37. 'Far, far *from truth* is that which you are promised.

هَيْهَاتَ هَيْهَاتَ لِمَا تُوْعَدُوْنَ ﴿٣٧﴾

*38. 'There is no life other than our present life; we were lifeless and *now* we live, but we shall not be raised up again.

اِنْ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ
وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوْثِيْنَ ﴿٣٨﴾

39. 'He is only a man who has forged a lie against Allāh; and we are not going to believe him.'

اِنْ هُوَ اِلَّا رَجُلُ ِۨافْتَرٰى عَلَى اللّٰهِ كَذِبًا
وَّمَا نَحْنُ لَهٗ بِمُؤْمِنِيْنَ ﴿٣٩﴾

40. He said, 'My Lord, help me, for they have treated me as a liar.'

قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ ﴿٤٠﴾

41. *God* said, 'In a little while they will surely become repentant.'

قَالَ عَمَّا قَلِيْلٍ لَّيُصْبِحُنَّ نٰدِمِيْنَ ﴿٤١﴾

42. Then punishment overtook them rightfully, and We made them *as* rubbish. Cursed, then, be the people who do wrong!

فَاَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنٰهُمْ
غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿٤٢﴾

43. Then We raised after them other generations.

ثُمَّ اَنْشَاْنَا مِنْ بَعْدِهِمْ قُرُوْنًا
اٰخَرِيْنَ ﴿٤٣﴾

44. No people can go ahead of their appointed time, nor can they remain behind *it*.

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَمَا
يَسْتَاْخِرُوْنَ ﴿٤٤﴾

45. Then We sent Our Messengers one after another. Every time there came to a people their Messenger, they treated him as a liar. So We made them follow one another *to destruction* and We made them mere tales. Cursed, then, be the people who believe not!

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرَا ؕ كُلَّمَا جَآءَ
اُمَّةً رَّسُوْلُهَا كَذَّبُوْهُ فَاَتْبَعْنَا
بَعْضَهُمْ بَعْضًا وَّجَعَلْنٰهُمْ اَحَادِيْثَ ۚ
فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُوْنَ ﴿٤٥﴾

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*38. **It is only here that we live our life. *Here* we die and *here* we live, and never shall we be raised again.**

46. Then We sent Moses and his brother Aaron, with Our Signs and a clear authority,	ثُمَّ أَرْسَلْنَا مُوْسٰى وَ أَخَاهُ هٰرُوْنَ ۙ بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ۙ ﴿٤٦﴾
47. To Pharaoh and his chiefs; but they behaved arrogantly and they were a haughty people.	اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا عَالِيْنَ ﴿٤٧﴾
48. And they said, 'Shall we believe in two men like ourselves while their people are our servants?'	فَقَالُوْٓا اَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَ قَوْمُهُمَا لَنَا عٰبِدُوْنَ ﴿٤٨﴾
49. So they called them liars, and they were of those who were destroyed.	فَكَذَّبُوْهُمَا فَكَانُوْا مِنَ الْمُهْلَكِيْنَ ﴿٤٩﴾
50. And We gave Moses the Book, that they might be guided.	وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ لَعَلَّهُمْ يَهْتَدُوْنَ ﴿٥٠﴾
*51. And We made the son of Mary and his mother a Sign, and gave them refuge on an elevated land of *green* valleys and springs of running water.	وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ اُمَّهٗٓ اٰيَةً وَّ اٰوَيْنٰهُمَآ اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّ مَعِيْنٍ ﴿٥١﴾
R. 4. 52. O ye Messengers, eat of the things that are pure, and do good works. Verily, I am well aware of what you do.	يٰٓاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَ اعْمَلُوْا صَالِحًا ۭ اِنِّيْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿٥٢﴾
*53. And *know* that this community of yours is one community, and I am your Lord. So take Me as *your* Protector.	وَ اِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّ اَنَا رَبُّكُمْ فَاتَّقُوْنِ ﴿٥٣﴾
*54. But they (the people) have cut up their affairs among themselves *forming themselves into* parties, each group rejoicing in what they have.	فَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۭ كُلُّ حِزْبٍۢ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿٥٤﴾
55. So leave them in their confusion for a time.	فَذَرْهُمْ فِيْ غَمْرَتِهِمْ حَتّٰى حِيْنٍ ﴿٥٥﴾
56. Do they think that by the wealth and children with which We help them,	اَيَحْسَبُوْنَ اَنَّمَا نُمِدُّهُمْ بِهٖ مِنْ مَّالٍ وَّ بَنِيْنَ ۙ ﴿٥٦﴾

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*51. And We made the son of Mary and his mother a Sign, and **We rescued them *and helped them reach* an elevated land, a restful place with springs of running water.**

*53. And *know* that this community of yours is one community, and I am your Lord. So **fear Me *alone*.**

*54. **They split their affairs fragment by fragment among themselves, each party exulting over what they have.**

57. We hasten to do them good? Nay, but they understand not.

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ؕ بَل لَّا يَشْعُرُونَ ﴿٥٧﴾

*58. Verily, those who fear their Lord, *holding Him* in reverence,

إِنَّ الَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ﴿٥٨﴾

59. And those who believe in the Signs of their Lord,

وَالَّذِينَ هُم بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٩﴾

60. And those who ascribe not partners to their Lord,

وَالَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٦٠﴾

61. And those who give what they give while their hearts are full of fear because to their Lord they will return—

وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦١﴾

62. These it is who hasten to do good works, and these it is who are foremost in them.

أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦٢﴾

63. And We burden not any soul beyond its capacity, and with Us is a Book that speaks the truth, and they will not be wronged.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٣﴾

64. Nay, their hearts are utterly heedless of this *Book*, and besides that they have deeds in which they are engaged;

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا عَامِلُونَ ﴿٦٤﴾

65. Until, when We seize those of them who indulge in luxury with punishment, behold, they cry for help.

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ ﴿٦٥﴾

66. 'Cry not for help this day, surely you shall not be helped by Us.

لَا تَجْأَرُوا الْيَوْمَ قف إِنَّكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٦﴾

67. 'Verily, My Signs were recited unto you, but you used to turn back on your heels,

قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰ أَعْقَابِكُمْ تَنكِصُونَ ﴿٦٧﴾

68. 'Big with pride, telling stories about it (the Qur'ān) by night, talking nonsense.'

مُسْتَكْبِرِينَ ۖ بِهِ سَامِرًا تَهْجُرُونَ ﴿٦٨﴾

69. Have they not, then, pondered over the *Divine* Word, or has that come unto them which came not to their fathers of old?

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُم مَّا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٩﴾

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* 58. **Verily, those who, out of fear of their Lord, always stand guard *against sins*.**

70. Or do they not recognize their Messenger, that they *thus* deny him?

أَمْ لَمْ يَعْرِفُوْا رَسُوْلَهُمْ فَهُمْ لَهٗ مُنْكِرُوْنَ ۫ ٧٠

71. Or do they say, there is madness in him? Nay, he has brought them the truth, and most of them hate the truth.

أَمْ يَقُوْلُوْنَ بِهٖ جِنَّةٌ ؕ بَلْ جَآءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كٰرِهُوْنَ ٧١

*72. And if the Truth had followed their desires, verily, the heavens and the earth and whosoever is therein would have been corrupted. Nay, We have brought them their admonition, but from their own admonition they *now* turn aside.

وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَالْأَرْضُ وَمَنْ فِيْهِنَّ ؕ بَلْ أَتَيْنٰهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُّعْرِضُوْنَ ؕ ٧٢

73. Or dost thou ask of them any reward? But the reward of thy Lord is best; and He is the Best of providers.

أَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَّهُوَ خَيْرُ الرّٰزِقِيْنَ ٧٣

74. And most surely thou invitest them to a right path.

وَإِنَّكَ لَتَدْعُوْهُمْ إِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ٧٤ ربع

75. And those who believe not in the Hereafter, are indeed deviating from that path.

وَإِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ عَنِ الصِّرَاطِ لَنٰكِبُوْنَ ٧٥

76. And if We had mercy on them and relieved them of their affliction, they would still persist in their transgression, wandering blindly.

وَلَوْ رَحِمْنٰهُمْ وَكَشَفْنَا مَا بِهِمْ مِّنْ ضُرٍّ لَّلَجُّوْا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ٧٦

77. We did seize them with punishment, but they humbled not themselves to their Lord, nor would they supplicate *in lowliness*.

وَلَقَدْ أَخَذْنٰهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوْا لِرَبِّهِمْ وَمَا يَتَضَرَّعُوْنَ ٧٧

78. Until, when We open on them a gate of severe chastisement, behold, they are in despair thereat.

حَتّٰى إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيْدٍ إِذَا هُمْ فِيْهِ مُبْلِسُوْنَ ٧٨ ۴ ع ۴

R. 5.

79. And He it is Who has created for you ears, and eyes, and hearts; *but* little thanks do you give.

وَهُوَ الَّذِيْ أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ٧٩

80. And He it is Who has multiplied you in the earth, and unto Him shall you be gathered.

وَهُوَ الَّذِيْ ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُوْنَ ٨٠

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*72. **And if the truth were to follow their desires, the heavens and the earth and all that lies therein would have turned into chaos.**

81. And He it is Who gives life and causes death, and in His hands is the alternation of night and day. Will you not then understand?

وَ هُوَ الَّذِيْ يُحْيٖ وَ يُمِيْتُ وَ لَهُ
اخْتِلَافُ الَّيْلِ وَ النَّهَارِ ؕ اَفَلَا
تَعْقِلُوْنَ ٨١

82. But they say like what the former people said.

بَلْ قَالُوْا مِثْلَ مَا قَالَ الْاَوَّلُوْنَ ٨٢

83. They say, 'What! when we are dead and have become *mere* dust and bones, shall we indeed be raised up again?

قَالُوْٓا ءَاِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّ عِظَامًا
ءَاِنَّا لَمَبْعُوْثُوْنَ ٨٣

84. 'This is what we have been promised before, we and our fathers. This is nothing but fables of the ancients.'

لَقَدْ وُعِدْنَا نَحْنُ وَ اٰبَآؤُنَا هٰذَا مِنْ
قَبْلُ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ٨٤

85. Say, 'To whom belongs the earth and whosoever is therein, if you know?'

قُلْ لِّمَنِ الْاَرْضُ وَ مَنْ فِيْهَآ اِنْ
كُنْتُمْ تَعْلَمُوْنَ ٨٥

86. 'To Allāh', they will say. Say, 'Will you not then be admonished?'

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَذَكَّرُوْنَ ٨٦

87. Say, 'Who is the Lord of the seven heavens, and the Lord of the Great Throne?'

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَ رَبُّ الْعَرْشِ
الْعَظِيْمِ ٨٧

*88. They will say, '*They are* Allāh's.' Say, 'Will you not then take *Him* as *your* Protector?'

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَتَّقُوْنَ ٨٨

89. Say, 'In Whose hand is the dominion over all things and Who protects, but against Whom there is not protection, if you know?'

قُلْ مَنْۢ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّ هُوَ
يُجِيْرُ وَ لَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ
تَعْلَمُوْنَ ٨٩

90. They will say, '*All this belongs* to Allāh.' Say, 'How then are you deluded?'

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ فَاَنّٰى تُسْحَرُوْنَ ٩٠

91. Yea, We have brought them the truth, and they are certainly liars.

بَلْ اَتَيْنٰهُمْ بِالْحَقِّ وَ اِنَّهُمْ لَكٰذِبُوْنَ ٩١

92. Allāh has not taken unto Himself any son, nor is there any *other* God along with Him; in that case each god would have taken away what he had created, and some of them would surely have dominated over others. Glorified be Allāh above all that which they attribute *to Him*!

مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ وَّ مَا كَانَ مَعَهٗ
مِنْ اِلٰهٍ اِذًا لَّذَهَبَ كُلُّ اِلٰهٍۭ بِمَا خَلَقَ
وَ لَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ ؕ سُبْحٰنَ اللّٰهِ
عَمَّا يَصِفُوْنَ ٩٢

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* 88. They will say, **'To Allāh they belong.'** Say, 'Will you not then **live in fear?'**

93. Knower of the unseen and of the seen! Exalted therefore is He above *all* that which they associate *with Him*!

عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَتَعٰلٰى عَمَّا
يُشْرِكُوْنَ ﴿۹۳﴾

R. 6.

94. Say, 'My Lord, if Thou wilt show me that with which they are threatened.

قُلْ رَّبِّ اِمَّا تُرِيَنِّيْ مَا يُوْعَدُوْنَ ﴿۹۴﴾

95. 'My Lord, then place me not with the wrongdoing people.'

رَبِّ فَلَا تَجْعَلْنِيْ فِي الْقَوْمِ الظّٰلِمِيْنَ ﴿۹۵﴾

96. And certainly We have the power to show thee that with which We threaten them.

وَ اِنَّا عَلٰۤى اَنْ نُّرِيَكَ مَا نَعِدُهُمْ
لَقٰدِرُوْنَ ﴿۹۶﴾

97. Repel evil with that which is best. We are well acquainted with *the things* they allege.

اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ السَّيِّئَةَ ؕ
نَحْنُ اَعْلَمُ بِمَا يَصِفُوْنَ ﴿۹۷﴾

*98. And say, 'My Lord, I seek refuge in Thee from the incitements of the evil ones.

وَ قُلْ رَّبِّ اَعُوْذُ بِكَ مِنْ هَمَزٰتِ
الشَّيٰطِيْنِ ﴿۹۸﴾

99. 'And I seek refuge in Thee, my Lord, lest they come near me.'

وَ اَعُوْذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ﴿۹۹﴾

100. Until, when death comes to one of them, he says *entreating*, 'My Lord, send me back,

حَتّٰۤى اِذَا جَآءَ اَحَدَهُمُ الْمَوْتُ قَالَ
رَبِّ ارْجِعُوْنِ ﴿۱۰۰﴾

101. 'That I may do righteous *deeds* in *the life* that I have left *behind*.' Never, it is but a word that he utters. And behind them is a barrier until the day when they shall be raised again.

لَعَلِّيْۤ اَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ كَلَّا ؕ
اِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ؕ وَ مِنْ
وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿۱۰۱﴾

102. And when the trumpet is blown, there will be no ties of relationship between them that day, nor will they ask after one another.

فَاِذَا نُفِخَ فِي الصُّوْرِ فَلَاۤ اَنْسَابَ بَيْنَهُمْ
يَوْمَئِذٍ وَّ لَا يَتَسَآءَلُوْنَ ﴿۱۰۲﴾

* 103. Then those whose good works are heavy—these will be prosperous;

فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ
الْمُفْلِحُوْنَ ﴿۱۰۳﴾

104. But those whose good works are light—these are they who ruin their souls; in Hell will they abide.

وَ مَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ
خَسِرُوْۤا اَنْفُسَهُمْ فِيْ جَهَنَّمَ خٰلِدُوْنَ ﴿۱۰۴﴾

* 105. The Fire will burn their faces and they will grin *with fear* therein.

تَلْفَحُ وُجُوْهَهُمُ النَّارُ وَ هُمْ فِيْهَا
كٰلِحُوْنَ ﴿۱۰۵﴾

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* 98. And say, 'My Lord, I seek refuge in **You** from the incitements **of the satans**.

* 103. Then those whose **scales are heavy *in deeds*, it is these who will be prosperous**.

* 105. The Fire will burn their faces and they will grin therein ***in agony***.

106. 'Were not My Signs recited unto you, and you treated them as lies?'

اَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ
بِهَا تُكَذِّبُوْنَ ﴿١٠٦﴾

107. They will say, 'Our Lord, our wickedness overcame us, and we were an erring people.

قَالُوْا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَ
كُنَّا قَوْمًا ضَآلِّيْنَ ﴿١٠٧﴾

108. 'Our Lord, take us out of this, then if we return *to disobedience*, we shall indeed be wrongdoers.

رَبَّنَآ اَخْرِجْنَا مِنْهَا فَاِنْ عُدْنَا فَاِنَّا
ظٰلِمُوْنَ ﴿١٠٨﴾

* 109. *God* will say, "Away with you, despised therein, and speak not unto Me.

قَالَ اخْسَـُٔوْا فِيْهَا وَلَا تُكَلِّمُوْنِ ﴿١٠٩﴾

110. "There was a party from among My servants who said, 'Our Lord, we believe; forgive us therefore *our sins*, and have mercy on us; for Thou art the Best of those who show mercy.'

اِنَّهٗ كَانَ فَرِيْقٌ مِّنْ عِبَادِيْ يَقُوْلُوْنَ
رَبَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ
خَيْرُ الرّٰحِمِيْنَ ﴿١١٠﴾

111. "But you made them a laughingstock until they became the cause of your forgetting My remembrance while you *continued* laughing at them.

فَاتَّخَذْتُمُوْهُمْ سِخْرِيًّا حَتّٰٓى اَنْسَوْكُمْ
ذِكْرِيْ وَكُنْتُمْ مِّنْهُمْ تَضْحَكُوْنَ ﴿١١١﴾

112. "I have rewarded them this day for their steadfastness so that they alone have triumphed."

اِنِّيْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوْٓا ۙ
اَنَّهُمْ هُمُ الْفَآئِزُوْنَ ﴿١١٢﴾

113. *God* will say, 'What number of years did you tarry in the earth?'

قٰلَ كَمْ لَبِثْتُمْ فِي الْاَرْضِ عَدَدَ سِنِيْنَ ﴿١١٣﴾

114. They will say, 'We tarried for a day or part of a day, but ask those who keep count.'

قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ
فَسْـَٔلِ الْعَآدِّيْنَ ﴿١١٤﴾

115. He will say, 'You tarried but a little, if only you knew!

قٰلَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا لَّوْ اَنَّكُمْ
كُنْتُمْ تَعْلَمُوْنَ ﴿١١٥﴾

116. 'Did you then think that We had created you without purpose, and that you would not be brought back to Us?'

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّ
اَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ﴿١١٦﴾

* 117. Exalted then be Allāh, the True King. There is no God but He, the Lord of the Glorious Throne.

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ
رَبُّ الْعَرْشِ الْكَرِيْمِ ﴿١١٧﴾

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* 109. *God* will say, **'Be lost therein and speak not to Me.'**

* 117. Exalted then be Allāh, **the Rightful Sovereign.**

118. And he who calls on another God along with Allāh, for which he has no proof, shall have to render an account to his Lord. Certainly the disbelievers will not prosper.

وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ﴿١١٨﴾

119. And say, 'My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.'

وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿١١٩﴾ ع

اٰيَاتُهَا ٦٥ سُوْرَةُ النُّوْرِ مَدَنِيَّةٌ ٢٤ رُكُوْعَاتُهَا ٩

AN-NŪR

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. *This is* a Sūrah which We have revealed and which We have made obligatory; and We have revealed therein clear Signs, that you may take heed.

3. The adulteress and the adulterer (or the fornicatress and the fornicator)—flog each one of them with a * hundred stripes. And let not pity for the twain take hold of you in *executing* the judgment of Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment.

4. The adulterer (or fornicator) shall not marry but an adulteress (or fornicatress) or an idolatrous woman, and an adulteress (or fornicatress) shall not marry but an adulterer (or fornicator) or an idolatrous man. That indeed is forbidden to the believers.

5. And those who calumniate chaste women but bring not four witnesses—flog them with eighty stripes, and never admit their evidence *thereafter*, and it is they that are the transgressors,

6. Except those who repent thereafter and make amends, for truly Allāh is Most Forgiving, Merciful.

7. And as for those who calumniate their wives, and have not witnesses except themselves—the evidence of any one of such people *shall suffice* if he bears witness four times in the name of Allāh *saying* that he is surely of those who speak the truth.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

سُوْرَةٌ اَنْزَلْنٰهَا وَفَرَضْنٰهَا وَاَنْزَلْنَا فِيْهَآ اٰيٰتٍۭ بَيِّنٰتٍ لَّعَلَّكُمْ تَذَكَّرُوْنَ ٢

اَلزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۪ وَّلَا تَاْخُذْكُمْ بِهِمَا رَاْفَةٌ فِيْ دِيْنِ اللّٰهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِيْنَ ٣

اَلزَّانِيْ لَا يَنْكِحُ اِلَّا زَانِيَةً اَوْ مُشْرِكَةً ۫ وَّالزَّانِيَةُ لَا يَنْكِحُهَآ اِلَّا زَانٍ اَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِيْنَ ٤

وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَاْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ٥

اِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا ۚ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ٦

وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ شُهَدَآءُ اِلَّآ اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ٧

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* 3. And let not pity for the twain take hold of you **regarding the *execution of the* divine law,** if you believe in Allāh and the Last Day.

8. And *his* fifth *oath shall be to say* that Allāh's curse be upon him if he be of the liars.

وَالْخٰمِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ
مِنَ الْكٰذِبِيْنَ ﴿٨﴾

9. But it shall avert the punishment from her if she bears witness four times in the name of Allāh *saying* that he is of the liars.

وَيَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ
شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ ﴿٩﴾

10. And *her* fifth *oath shall be to say* that the wrath of Allāh be upon her if he speaks the truth.

وَالْخٰمِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَيْهَآ اِنْ كَانَ
مِنَ الصّٰدِقِيْنَ ﴿١٠﴾

11. And were it not for Allāh's grace and His mercy upon you, and *the fact* that Allāh is Compassionate *and* Wise, *you would have come to grief.*

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ وَاَنَّ
اللّٰهَ تَوَّابٌ حَكِيْمٌ ﴿١١﴾

R. 2.

12. Verily, those who brought forth the lie are a party from among you. Think it not to be an evil for you; nay, it is good for you. Every one of them shall have *his share of* what he has earned of the sin; and he among them who took the chief part therein shall have a grievous punishment.

اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ
مِّنْكُمْ ؕ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ بَلْ هُوَ
خَيْرٌ لَّكُمْ ؕ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا
اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَالَّذِيْ تَوَلّٰى
كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ﴿١٢﴾

13. Why did not the believing men and believing women, when you heard of it, think well of their own people, and say, 'This is a manifest lie?'

لَوْلَآ اِذْ سَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَ
الْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَيْرًا ۙ وَّقَالُوْا
هٰذَآ اِفْكٌ مُّبِيْنٌ ﴿١٣﴾

14. Why did they not bring four witnesses to *prove* it? Since they have not brought the *required* witnesses, they are indeed liars in the sight of Allāh!

لَوْلَا جَآءُوْ عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ ۚ
فَاِذْ لَمْ يَاْتُوْا بِالشُّهَدَآءِ فَاُولٰٓئِكَ
عِنْدَ اللّٰهِ هُمُ الْكٰذِبُوْنَ ﴿١٤﴾

15. Were it not for the grace of Allāh and His mercy upon you, in this world and the Hereafter, a great punishment would have befallen you for *the slander* into which you plunged.

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ فِي
الدُّنْيَا وَالْاٰخِرَةِ لَمَسَّكُمْ فِيْ مَآ اَفَضْتُمْ
فِيْهِ عَذَابٌ عَظِيْمٌ ﴿١٥﴾

* 16. When you received it *and then talked about it* with your tongues, and you uttered with your mouths

اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ
بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّ

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* 16. **When you pick up the word spread by your tongues and start uttering with your mouths *that* of which you have no real knowledge and consider it to be of no significance, whereas in the sight of Allāh it is an enormity.**

that of which you had no knowledge, and you thought it to be a light matter, while in the sight of Allāh it was *a* grievous *thing*.

تَحْسَبُونَهُ هَيِّنًا ۖ وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ١٦

17. And wherefore did you not say, when you heard of it, 'It is not proper for us to talk about it. Holy art Thou, *O God*, this is a grievous calumny!'

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَٰذَا ۖ سُبْحَانَكَ هَٰذَا بُهْتَانٌ عَظِيمٌ ١٧

18. Allāh admonishes you never to return to the like thereof, if you are believers.

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ١٨

19. And Allāh explains to you the commandments; and Allāh is All-Knowing, Wise.

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ١٩

20. Those who love that immorality should spread among the believers, will have a painful punishment in this world and the Hereafter. And Allāh knows, and you know not.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ ۙ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ٢٠

21. And but for the grace of Allāh and His mercy upon you and *the fact* that Allāh is Compassionate *and* Merciful, *you would have been ruined.*

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ٢١ ع

R. 3.

22. O ye who believe! follow not the footsteps of Satan, and whoso follows the footsteps of Satan *should know that* he surely enjoins immorality and manifest evil. And but for the grace of Allāh and His mercy upon you, not one of you would ever be pure, but Allāh purifies whom He pleases. And Allāh is All-Hearing, All-Knowing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَىٰ مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٢٢

23. And let not those who possess wealth and plenty among you swear not to give *aught* to the kindred and to the needy and to those who have left their homes in the cause of *Allāh. Let them forgive and pass

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ

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* 23. Let them forgive and **forbear**.

لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۲۳

over *the offence*. Do you not desire that Allāh should forgive you? And Allāh is Most Forgiving, Merciful.

اِنَّ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ الْغٰفِلٰتِ
الْمُؤْمِنٰتِ لُعِنُوْا فِي الدُّنْيَا وَالْاٰخِرَةِ ص
وَلَهُمْ عَذَابٌ عَظِيْمٌ ۙ ۲۴

24. Verily, those who accuse chaste, unwary, believing women are cursed in this world and the Hereafter. And for them is a grievous chastisement,

يَّوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيْهِمْ وَ
اَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ۲۵

25. On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do.

يَوْمَئِذٍ يُّوَفِّيْهِمُ اللّٰهُ دِيْنَهُمُ الْحَقَّ وَ
يَعْلَمُوْنَ اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِيْنُ ۲۶

26. On that day will Allāh pay them their just due, and they will know that Allāh alone is the Manifest Truth.

اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَ الْخَبِيْثُوْنَ
لِلْخَبِيْثٰتِ ج وَالطَّيِّبٰتُ لِلطَّيِّبِيْنَ وَ
الطَّيِّبُوْنَ لِلطَّيِّبٰتِ ج اُولٰٓئِكَ مُبَرَّءُوْنَ
مِمَّا يَقُوْلُوْنَ ؕ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ
كَرِيْمٌ ۲۷

۳ ع ۹

27. Bad things are for bad men, and bad men are for bad things. And good things are for good men, and good men are for good things; these are innocent of all that they (calumniators) allege. For them is forgiveness and an honourable provision.

R. 4.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا
غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا
عَلٰۤى اَهْلِهَا ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَذَكَّرُوْنَ ۲۸

28. O ye who believe! enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you, that you may be heedful.

فَاِنْ لَّمْ تَجِدُوْا فِيْهَاۤ اَحَدًا فَلَا
تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ لَكُمْ ج وَاِنْ قِيْلَ
لَكُمُ ارْجِعُوْا فَارْجِعُوْا هُوَ اَزْكٰى لَكُمْ ؕ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ۲۹

29. And if you find no one therein, do not enter them until you are given permission. And if it be said to you, 'Go back' then go back; that is purer for you. And Allāh knows well what you do.

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا بُيُوْتًا
غَيْرَ مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ ؕ وَاللّٰهُ
يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ۳۰

30. It is no sin on your part to enter uninhabited houses wherein are your goods. And Allāh knows what you reveal and what you conceal.

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ
وَيَحْفَظُوْا فُرُوْجَهُمْ ؕ ذٰلِكَ اَزْكٰى لَهُمْ ؕ
اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ۳۱

31. Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allāh is well aware of what they do.

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*32. And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their *natural and artificial* beauty except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they disclose not their beauty save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants as have no sexual appetite, or young children who have no knowledge of the hidden parts of women. And they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allāh all together, O believers, that you may succeed.

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ
اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى
جُيُوْبِهِنَّ ص وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا
لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ
اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ
اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ اَوْ بَنِيْٓ
اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ
اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِي
الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ
لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ ص وَلَا
يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ
زِيْنَتِهِنَّ ؕ وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ
الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۳۲﴾

33. And marry widows from among you, and your male slaves and female slaves who are fit *for marriage*. If they be poor, Allāh will grant them means out of His bounty; and Allāh is Bountiful, All-knowing.

وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَالصّٰلِحِيْنَ مِنْ
عِبَادِكُمْ وَاِمَآئِكُمْ ؕ اِنْ يَّكُوْنُوْا فُقَرَآءَ
يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَاللّٰهُ وَاسِعٌ
عَلِيْمٌ ﴿۳۳﴾

34. And those who find no *means of* marriage should keep themselves chaste, until Allāh grants them means *out of His bounty. And such as desire *a deed of manumission in* writing

وَلْيَسْتَعْفِفِ الَّذِيْنَ لَا يَجِدُوْنَ نِكَاحًا
حَتّٰى يُغْنِيَهُمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَالَّذِيْنَ
يَبْتَغُوْنَ الْكِتٰبَ مِمَّا مَلَكَتْ اَيْمَانُكُمْ
فَكَاتِبُوْهُمْ اِنْ عَلِمْتُمْ فِيْهِمْ خَيْرًا ۖق

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*32. And say to the believing women that they restrain their eyes and guard their private parts, **and that they display not their beauty and embellishments except that which is apparent thereof,** and that they draw their head-covers over their bosoms, **and that they display not their beauty and embellishments thereof** save to their husbands, or to their fathers, or the fathers of their husbands, or their sons or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants **who have no wickedness in them**, or young children **who have not yet attained any concept of the private parts of women. And they walk not in a style that such of their beauty as they conceal is noticed.** And turn **you** to Allāh altogether, O believers, that you may succeed.

*34. **And those of your slaves who desire a deed of liberation to be contracted, write it down for them if you see in them any good** ***potential and*** **give them out of that wealth which** ***truly*** **belongs to Allāh which He has bestowed upon you.**

from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allāh which He has bestowed upon you. And force not your maids to unchaste life *by keeping them unmarried* if they desire to keep chaste, in order that you may seek the gain of the present life. But if any one forces them, then after their compulsion Allāh will be Forgiving *and* Merciful *to them.*

وَّاٰتُوْهُمْ مِّنْ مَّالِ اللّٰهِ الَّذِیْۤ اٰتٰىكُمْ ؕ
وَلَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَآءِ اِنْ
اَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا عَرَضَ الْحَيٰوةِ
الدُّنْيَا ؕ وَمَنْ يُّكْرِهْهُّنَّ فَاِنَّ اللّٰهَ مِنْۢ
بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ ﴿۳۴﴾

35. And We sent down to you manifest Signs, and the example of those who have passed away before you, and an exhortation to the God-fearing.

وَلَقَدْ اَنْزَلْنَاۤ اِلَيْكُمْ اٰيٰتٍ مُّبَيِّنٰتٍ وَّمَثَلًا
مِّنَ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً
لِّلْمُتَّقِيْنَ ﴿۳۵﴾ ع

R. 5.

36. Allāh is the Light of the heavens and the earth. The similitude of His light is as a *lustrous* niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree—an olive—neither of the east nor of the west, whose oil would well-nigh glow forth even though fire touched it not. Light upon light! Allāh guides to His light whomsoever He will. And Allāh sets forth parables to men, and Allāh knows all things full well.

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ مَثَلُ نُوْرِهٖ
كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ اَلْمِصْبَاحُ فِيْ
زُجَاجَةٍ ؕ اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ
يُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ
لَّا شَرْقِيَّةٍ وَّلَا غَرْبِيَّةٍ ۙ يَّكَادُ زَيْتُهَا
يُضِيْٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ؕ نُوْرٌ عَلٰى
نُوْرٍ ؕ يَهْدِى اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَآءُ ؕ وَ
يَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ ؕ وَاللّٰهُ بِكُلِّ
شَيْءٍ عَلِيْمٌ ﴿۳۶﴾

37. *This light is now lit* in houses with regard to which Allāh has ordained that they be exalted and that His name be remembered in * them. Therein is He glorified in the mornings and the evenings

فِيْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَيُذْكَرَ
فِيْهَا اسْمُهٗ ۙ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ
وَالْاٰصَالِ ﴿۳۷﴾

* 38. *By* men, whom neither merchandise nor traffic diverts from the remembrance of Allāh and the observance of Prayer, and the giving of the Zakāt. They fear a day in which hearts and eyes will be agitated,

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ
ذِكْرِ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ
الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ
فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ﴿۳۸﴾

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* 37. **Glorify Him therein in the mornings and the evenings;**
* 38. **Men whom neither trade nor commerce makes oblivious of the remembrance of Allāh** and the observance of Prayer, and the giving of the Zakāt.

39. So that Allāh may give them the best reward of their deeds, and give them increase out of His bounty. And Allāh does provide for whomsoever He pleases without measure.

لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا عَمِلُوْا وَ
يَزِيْدَهُمْ مِّنْ فَضْلِهٖ ؕ وَ اللّٰهُ يَرْزُقُ
مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

*40. And *as to* those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until, when he comes up to it, he finds it to be nothing. And he finds Allāh near him, Who then fully pays him his account; and Allāh is swift at reckoning.

وَ الَّذِيْنَ كَفَرُوْۤا اَعْمَالُهُمْ كَسَرَابٍۭ
بِقِيْعَةٍ يَّحْسَبُهُ الظَّمْاٰنُ مَآءً ؕ
حَتّٰۤى اِذَا جَآءَهٗ لَمْ يَجِدْهُ شَيْـًٔا وَّ
وَجَدَ اللّٰهَ عِنْدَهٗ فَوَفّٰىهُ حِسَابَهٗ ؕ
وَ اللّٰهُ سَرِيْعُ الْحِسَابِ ﴿٤٠﴾

41. Or *their deeds are* like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds: layers of darkness, one upon another. When he holds out his hand, he can hardly see it: and he whom Allāh gives no light—for him there is no light at all.

اَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰىهُ
مَوْجٌ مِّنْ فَوْقِهٖ مَوْجٌ مِّنْ فَوْقِهٖ
سَحَابٌ ؕ ظُلُمٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ ؕ
اِذَاۤ اَخْرَجَ يَدَهٗ لَمْ يَكَدْ يَرٰىهَا ؕ وَ مَنْ
لَّمْ يَجْعَلِ اللّٰهُ لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ﴿٤١﴾ ٥ ع ١١

R. 6.

42. Hast thou not seen that it is Allāh Whose praises all who are in the heavens and the earth celebrate, and *so do* the birds with their wings outspread? Each one knows his own *mode of* prayer and praise. And Allāh knows well what they do.

اَلَمْ تَرَ اَنَّ اللّٰهَ يُسَبِّحُ لَهٗ مَنْ فِي
السَّمٰوٰتِ وَ الْاَرْضِ وَ الطَّيْرُ صٰٓفّٰتٍ ؕ كُلٌّ
قَدْ عَلِمَ صَلَاتَهٗ وَ تَسْبِيْحَهٗ ؕ وَ اللّٰهُ عَلِيْمٌۢ
بِمَا يَفْعَلُوْنَ ﴿٤٢﴾

43. And to Allāh belongs the kingdom of the heavens and the earth, and to Allāh shall be the return.

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ اِلَى اللّٰهِ
الْمَصِيْرُ ﴿٤٣﴾

44. Hast thou not seen that Allāh drives the clouds, then joins them together, then piles them up so that thou seest rain issue forth from the midst thereof? And He sends down from the sky *clouds like* mountains wherein is hail, and He smites therewith whom He pleases, and turns it away from whom He pleases. The flash of its lightning may well-nigh take away the sight.

اَلَمْ تَرَ اَنَّ اللّٰهَ يُزْجِيْ سَحَابًا ثُمَّ
يُؤَلِّفُ بَيْنَهٗ ثُمَّ يَجْعَلُهٗ رُكَامًا
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهٖ ۚ وَ يُنَزِّلُ
مِنَ السَّمَآءِ مِنْ جِبَالٍ فِيْهَا مِنْۢ بَرَدٍ
فَيُصِيْبُ بِهٖ مَنْ يَّشَآءُ وَ يَصْرِفُهٗ عَنْ
مَّنْ يَّشَآءُ ؕ يَكَادُ سَنَا بَرْقِهٖ يَذْهَبُ
بِالْاَبْصَارِ ﴿٤٤﴾

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*40. And *as to* those who disbelieve, their deeds are like a mirage in a desert. **One who is thirsty considers it to be water** until when he comes up to it, he finds it to be nothing. **And he finds Allāh to be there Who pays him his account**; And Allāh is swift at reckoning.

45. Allāh alternates the night and the day. Therein surely is a lesson for those who have eyes.

يُقَلِّبُ اللّٰهُ الَّيْلَ وَالنَّهَارَ ؕ اِنَّ فِيْ
ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ﴿٤٥﴾

*46. And Allāh has created every animal from water. Of them are *some* that go upon their bellies, and of them are *some* that go upon two feet, and among them are *some* that go upon four. Allāh creates what He pleases. Surely, Allāh has the power to do all that He pleases.

وَاللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّآءٍ ۚ
فَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى بَطْنِهٖ ۚ وَمِنْهُمْ
مَّنْ يَّمْشِيْ عَلٰى رِجْلَيْنِ ۚ وَمِنْهُمْ مَّنْ
يَّمْشِيْ عَلٰۤى اَرْبَعٍ ؕ يَخْلُقُ اللّٰهُ مَا يَشَآءُ ؕ
اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٤٦﴾

47. We have indeed sent down manifest Signs. And Allāh guides whom He pleases to the right path.

لَقَدْ اَنْزَلْنَاۤ اٰيٰتٍ مُّبَيِّنٰتٍ ؕ وَاللّٰهُ
يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ
مُّسْتَقِيْمٍ ﴿٤٧﴾

48. And they say, 'We believe in Allāh and in the Messenger and we obey;' then after that some of them turn away. But such are not believers.

وَيَقُوْلُوْنَ اٰمَنَّا بِاللّٰهِ وَبِالرَّسُوْلِ
وَاَطَعْنَا ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ مِّنْۢ بَعْدِ
ذٰلِكَ ؕ وَمَاۤ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ﴿٤٨﴾

49. And when they are called to Allāh and His Messenger that he may judge between them, lo! a party of them turn away.

وَاِذَا دُعُوْۤا اِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ
بَيْنَهُمْ اِذَا فَرِيْقٌ مِّنْهُمْ مُّعْرِضُوْنَ ﴿٤٩﴾

50. And if *they consider* the right *to be* on their side, they come to him running in *all* submission.

وَاِنْ يَّكُنْ لَّهُمُ الْحَقُّ يَاْتُوْۤا اِلَيْهِ
مُذْعِنِيْنَ ﴿٥٠﴾

51. Is it that there is a disease in their hearts? Or do they doubt, or do they fear that Allāh and His Messenger will be unjust to them? Nay, it is they themselves who are the wrongdoers.

اَفِيْ قُلُوْبِهِمْ مَّرَضٌ اَمِ ارْتَابُوْۤا اَمْ
يَخَافُوْنَ اَنْ يَّحِيْفَ اللّٰهُ عَلَيْهِمْ وَ
رَسُوْلُهٗ ؕ بَلْ اُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٥١﴾

R. 7.

52. The response of the believers, when they are called to Allāh and His Messenger in order that he may judge between them, is only that they say: 'We hear and we obey.' And it is they who will prosper.

اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ اِذَا دُعُوْۤا اِلَى
اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا
سَمِعْنَا وَاَطَعْنَا ؕ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٥٢﴾

53. And whoso obeys Allāh and His Messenger, and fears Allāh, and takes Him as a shield *for protection*, it is they who will be successful.

وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ وَيَخْشَ اللّٰهَ وَ
يَتَّقْهِ فَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿٥٣﴾

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*46. And Allāh has created every animal from water. Of them are *some* that **crawl** upon their bellies, and of them are *some* that go upon two feet, and among them are *some* that go upon four.

54. And they swear by Allāh their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not; *what is required is actual* obedience in what is right. Surely, Allāh is well aware of what you do.'

وَ أَقْسَمُوْا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ
أَمَرْتَهُمْ لَيَخْرُجُنَّ ط قُلْ لَّا تُقْسِمُوْا ج
طَاعَةٌ مَّعْرُوْفَةٌ ط إِنَّ اللّٰهَ خَبِيْرٌ بِمَا
تَعْمَلُوْنَ ﴿٥٤﴾

*55. Say, 'Obey Allāh, and obey the Messenger.' But if you turn away, then upon him is his burden, and upon you is your burden. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message.

قُلْ أَطِيْعُوا اللّٰهَ وَ أَطِيْعُوا الرَّسُوْلَ ج
فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَ
عَلَيْكُمْ مَّا حُمِّلْتُمْ ط وَ إِنْ تُطِيْعُوْهُ تَهْتَدُوْا ط
وَ مَا عَلَى الرَّسُوْلِ إِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿٥٥﴾

56. Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

وَعَدَ اللّٰهُ الَّذِيْنَ آمَنُوْا مِنْكُمْ وَ
عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص
وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ
وَ لَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا ط
يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ط وَ مَنْ كَفَرَ
بَعْدَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿٥٦﴾

57. And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy.

وَ أَقِيْمُوا الصَّلٰوةَ وَ آتُوا الزَّكٰوةَ وَ أَطِيْعُوا
الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٥٧﴾

58. Think not that those who disbelieve can frustrate *Our plan* in the earth; their abode is Hell; and it is indeed an evil resort.

لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا مُعْجِزِيْنَ فِي
الْأَرْضِ ج وَ مَأْوٰىهُمُ النَّارُ ط وَ لَبِئْسَ الْمَصِيْرُ ﴿٥٨﴾ ع ١٣

R. 8.

59. O ye who believe! let those whom your right hands possess, and those of you who have not attained to puberty, ask leave of you at three times *before coming into your presence*: before the morning

يٰٓأَيُّهَا الَّذِيْنَ آمَنُوْا لِيَسْتَأْذِنْكُمُ الَّذِيْنَ
مَلَكَتْ أَيْمَانُكُمْ وَ الَّذِيْنَ لَمْ يَبْلُغُوا
الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰتٍ ط مِنْ قَبْلِ صَلٰوةِ
الْفَجْرِ وَ حِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِّنَ

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*55. Say, 'Obey Allāh, and obey the Messenger.' **And if they turn away then *remember, whoever does so* will be held responsible for that reposed in him, as also you will be held responsible for that which is reposed in you.**

Prayer, and when you take off your clothes at noon in summer, and after the night Prayer. *These are* three times of privacy for you. At *times* other than these there is no blame on you or on them, *for* they have to move about *waiting upon* you, some of you *attending* upon others. Thus does Allāh make plain to you the Signs; for Allāh is All-Knowing, Wise.

الظَّهِيْرَةِ وَ مِنْۢ بَعْدِ صَلٰوةِ الْعِشَآءِ ؕ
ثَلٰثُ عَوْرٰتٍ لَّكُمْ ؕ لَيْسَ عَلَيْكُمْ وَ لَا
عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ؕ طَوّٰفُوْنَ
عَلَيْكُمْ بَعْضُكُمْ عَلٰى بَعْضٍ ؕ كَذٰلِكَ يُبَيِّنُ
اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٥٩﴾

60. And when the children among you attain to puberty, they *too* should ask permission, even as those *mentioned* before them asked permission. Thus does Allāh make plain to you His commandments; and Allāh is All-Knowing, Wise.

وَ اِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ
فَلْيَسْتَاْذِنُوْا كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ
قَبْلِهِمْ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ ؕ
وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٦٠﴾

*61. *As to* elderly women, who have no desire for marriage—there is no blame on them if they lay aside their *outer* clothing without displaying their beauty. But to abstain *from that even* is better for them. And Allāh is All-Hearing, All-Knowing.

وَ الْقَوَاعِدُ مِنَ النِّسَآءِ الّٰتِيْ لَا يَرْجُوْنَ
نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ اَنْ يَّضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجٰتٍۭ بِزِيْنَةٍ ؕ وَ
اَنْ يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ؕ وَ اللّٰهُ
سَمِيْعٌ عَلِيْمٌ ﴿٦١﴾

62. There is no harm for the blind and there is no harm for the lame, and there is no harm for the sick and none for yourselves, that you eat from your own houses, or the houses of your fathers, or the houses of your mothers or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or *from* that of which the keys are in your possession, or *from the house of* a friend of yours. There is no harm for you whether you eat together or separately.

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّ لَا عَلَى الْاَعْرَجِ
حَرَجٌ وَّ لَا عَلَى الْمَرِيْضِ حَرَجٌ وَّ لَا عَلٰۤى
اَنْفُسِكُمْ اَنْ تَاْكُلُوْا مِنْۢ بُيُوْتِكُمْ اَوْ
بُيُوْتِ اٰبَآئِكُمْ اَوْ بُيُوْتِ اُمَّهٰتِكُمْ اَوْ
بُيُوْتِ اِخْوَانِكُمْ اَوْ بُيُوْتِ اَخَوٰتِكُمْ اَوْ
بُيُوْتِ اَعْمَامِكُمْ اَوْ بُيُوْتِ عَمّٰتِكُمْ اَوْ
بُيُوْتِ اَخْوَالِكُمْ اَوْ بُيُوْتِ خٰلٰتِكُمْ اَوْ مَا
مَلَكْتُمْ مَّفَاتِحَهٗۤ اَوْ صَدِيْقِكُمْ ؕ لَيْسَ
عَلَيْكُمْ جُنَاحٌ اَنْ تَاْكُلُوْا جَمِيْعًا اَوْ
اَشْتَاتًا ؕ فَاِذَا دَخَلْتُمْ بُيُوْتًا فَسَلِّمُوْا
عَلٰۤى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللّٰهِ مُبٰرَكَةً

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* 61. *As to* elderly women, who **are past marriagable age,** there is no blame on them if they lay aside their *outer* **garments but do not deliberately display their charms. And if they prefer to exercise more caution** ***to guard their purity*** **it is** *even* better for them.

But when you enter houses, salute your people—a greeting from your Lord, full of blessing and purity. Thus does Allāh make plain to you the commandments, that you may understand.

طَيِّبَةً ۚ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ
لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٦٢﴾ ع ٨ ١٢

R. 9.

*63. Those only are *true* believers who believe in Allāh and His Messenger, and who, when they are with him on some matter *of common importance* which has brought *them* together, go not away until they have asked leave of him. Surely those who ask leave of thee, it is they who *really* believe in Allāh and His Messenger. So, when they ask thy leave for some affair of theirs, give leave to those of them whom thou pleasest, and ask forgiveness for them of Allāh. Surely, Allāh is Most Forgiving, Merciful.

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ
رَسُوْلِهٖ وَاِذَا كَانُوْا مَعَهٗ عَلٰٓى اَمْرٍ جَامِعٍ
لَّمْ يَذْهَبُوْا حَتّٰى يَسْتَاْذِنُوْهُ ۚ اِنَّ الَّذِيْنَ
يَسْتَاْذِنُوْنَكَ اُولٰٓئِكَ الَّذِيْنَ يُؤْمِنُوْنَ
بِاللّٰهِ وَ رَسُوْلِهٖ ۚ فَاِذَا اسْتَاْذَنُوْكَ
لِبَعْضِ شَاْنِهِمْ فَاْذَنْ لِّمَنْ شِئْتَ مِنْهُمْ
وَاسْتَغْفِرْ لَهُمُ اللّٰهَ ۚ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٦٣﴾

64. Treat not the calling of the Messenger among you like the calling of one of you to another. Allāh does know those of you who steal away covertly. So let those who go against His command beware lest a trial afflict them or a grievous punishment overtake them.

لَا تَجْعَلُوْا دُعَآءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَآءِ
بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللّٰهُ الَّذِيْنَ
يَتَسَلَّلُوْنَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِيْنَ
يُخَالِفُوْنَ عَنْ اَمْرِهٖٓ اَنْ تُصِيْبَهُمْ
فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦٤﴾

*65. Hearken ye! To Allāh belongs whatsoever is in the heavens and the earth. He does know in what condition you are. And on the day when they will be returned unto Him, He will inform them of what they did. And Allāh knows everything full well.

اَلَآ اِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ
قَدْ يَعْلَمُ مَآ اَنْتُمْ عَلَيْهِ ۚ وَيَوْمَ يُرْجَعُوْنَ
اِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ۚ وَاللّٰهُ
بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٦٥﴾ ع ٩ ١٥

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* 63. **Verily, the true believers are only those** who believe in Allāh and His Messenger **and do not leave without seeking permission from him** when they are with him on some matter of **collective importance.** Surely, those who ask leave of **you**, it is they who *really* believe in Allāh and His Messenger. So, when they ask **your** leave for some affair of theirs, give leave to those of them whom **you please**, and ask forgiveness of **Allāh for them**.

* 65. Hearken ye! To Allāh belongs whatsoever is in the heavens and the earth. **Verily, He knows what you are.** And on the day when they will be returned **to** Him, He will inform them of what they did.

اٰيَاتُهَا ٧٨ سُوْرَةُ الْفُرْقَانِ مَكِّيَّةٌ ٢٥ رُكُوْعَاتُهَا ٦

AL-FURQĀN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

2. Blessed is He Who has sent down the Discrimination to His servant, that he may be a Warner to *all* the worlds—

تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ
لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا ٢

3. He to Whom belongs the kingdom of the heavens and the earth. And He has taken unto Himself no son, and has no partner in the kingdom, and has created everything, and has ordained for it *its* proper measure.

الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ لَمْ
يَتَّخِذْ وَلَدًا وَّ لَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي
الْمُلْكِ وَ خَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهٗ
تَقْدِيْرًا ٣

4. Yet they have taken beside Him gods, who create nothing but are themselves created, and who have no power to harm or benefit themselves and they control not death nor life nor resurrection.

وَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ
شَيْـًٔا وَّ هُمْ يُخْلَقُوْنَ وَ لَا يَمْلِكُوْنَ
لِاَنْفُسِهِمْ ضَرًّا وَّ لَا نَفْعًا وَّ لَا يَمْلِكُوْنَ
مَوْتًا وَّ لَا حَيٰوةً وَّ لَا نُشُوْرًا ٤

5. And those who disbelieve say, 'It is naught but a lie which he has forged, and other people have helped him with it.' Indeed, they have brought forth an injustice and an untruth.

وَ قَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اِفْكُ
ۨافْتَرٰىهُ وَ اَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۚ
فَقَدْ جَآءُوْ ظُلْمًا وَّ زُوْرًا ٥

6. And they say, '*These are* fables of the ancients; *and* he has got them written down, and they are dictated to him morning and evening.'

وَ قَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ
تُمْلٰى عَلَيْهِ بُكْرَةً وَّ اَصِيْلًا ٦

7. Say, 'He Who knows *every* secret *that is* in the heavens and the earth has revealed it. Verily, He is Most Forgiving, Merciful.'

قُلْ اَنْزَلَهُ الَّذِيْ يَعْلَمُ السِّرَّ فِي السَّمٰوٰتِ
وَ الْاَرْضِ ؕ اِنَّهٗ كَانَ غَفُوْرًا رَّحِيْمًا ٧

8. And they say, 'What is the matter with this Messenger that he eats food, and walks in the streets? Why has not an angel been sent down to him that he might be a warner with him?

وَ قَالُوْا مَالِ هٰذَا الرَّسُوْلِ يَاْكُلُ الطَّعَامَ
وَ يَمْشِيْ فِي الْاَسْوَاقِ ؕ لَوْلَآ اُنْزِلَ اِلَيْهِ
مَلَكٌ فَيَكُوْنَ مَعَهٗ نَذِيْرًا ٨

9. ‘Or a treasure should have been thrown down to him, or he should have had a garden to eat therefrom.’ And the wrongdoers say, ‘You follow none but a man bewitched.’

أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ
يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّٰلِمُونَ إِنْ
تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ٩

10. See how they coin similitudes for thee! Thus they have gone astray and cannot find a way.

اُنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ١٠

R. 2.

11. Blessed is He Who, if He please, will assign thee better than all that—Gardens through which rivers flow—and will *also* assign thee palaces.

تَبٰرَكَ الَّذِيْٓ إِنْ شَآءَ جَعَلَ لَكَ خَيْرًا مِّنْ
ذٰلِكَ جَنّٰتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ ۙ
وَيَجْعَلْ لَّكَ قُصُورًا ١١

12. Nay, they deny the Hour, and for those who deny the Hour We have prepared a blazing fire.

بَلْ كَذَّبُوا بِالسَّاعَةِ ۗ وَأَعْتَدْنَا لِمَنْ
كَذَّبَ بِالسَّاعَةِ سَعِيرًا ١٢

13. When it sees them from a place far off, they will hear its raging and roaring.

إِذَا رَأَتْهُمْ مِّنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا
تَغَيُّظًا وَّزَفِيرًا ١٣

14. And when they are thrown into a narrow place thereof, chained together, they will pray there for destruction.

وَإِذَآ أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا
مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ١٤

15. ‘Pray not today for one destruction, but pray for many destructions.’

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَّاحِدًا وَّادْعُوا
ثُبُورًا كَثِيرًا ١٥

16. Say, ‘Is that better or the Garden of Eternity, which is promised to the righteous? It will be their reward and resort.’

قُلْ أَذٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي
وُعِدَ الْمُتَّقُونَ ۗ كَانَتْ لَهُمْ جَزَآءً وَّ
مَصِيرًا ١٦

17. They will have therein whatsoever they desire, abiding *therein for ever*. It is a promise from thy Lord, to be *always* prayed for.

لَهُمْ فِيهَا مَا يَشَآءُونَ خٰلِدِينَ ۗ كَانَ عَلٰى
رَبِّكَ وَعْدًا مَّسْئُولًا ١٧

18. And the day when He will assemble them and those whom they worship beside Allāh, He will ask, ‘Was it you who led astray these My servants, or did they *themselves* stray away from the path?’

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ
اللّٰهِ فَيَقُولُ ءَأَنْتُمْ أَضْلَلْتُمْ عِبَادِي
هٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ١٨

19. They will say, ‘Holy art Thou! It was not proper for us to take protectors other than Thee; but Thou didst

قَالُوا سُبْحٰنَكَ مَا كَانَ يَنْبَغِي لَنَآ أَنْ
نَّتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَآءَ وَلٰكِنْ

bestow on them and their fathers the good things *of this life* until they forgot the admonition and became a ruined people.'

مَتَّعْتَهُمْ وَ اٰبَآءَهُمْ حَتّٰى نَسُوا الذِّكْرَ ۚ
وَ كَانُوْا قَوْمًۢا بُوْرًا ﴿۱۹﴾

20. *Then We shall say to the idolaters*: 'Now have they given you the lie regarding what you said, so you cannot avert *the punishment* or *get* help.' And whosoever among you does wrong, We shall make him taste a grievous punishment.

فَقَدْ كَذَّبُوْكُمْ بِمَا تَقُوْلُوْنَ ۙ فَمَا
تَسْتَطِيْعُوْنَ صَرْفًا وَّ لَا نَصْرًا ۚ وَ مَنْ يَّظْلِمْ
مِّنْكُمْ نُذِقْهُ عَذَابًا كَبِيْرًا ﴿۲۰﴾

21. And We never sent any Messengers before thee but surely they ate food and walked in the streets. And We make some of you a trial for others. Will you *then* be steadfast? And thy Lord is All-Seeing.

وَ مَاۤ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّاۤ
اِنَّهُمْ لَيَاْكُلُوْنَ الطَّعَامَ وَ يَمْشُوْنَ فِي
الْاَسْوَاقِ ؕ وَ جَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ؕ
اَتَصْبِرُوْنَ ۚ وَ كَانَ رَبُّكَ بَصِيْرًا ﴿۲۱﴾

R. 3.

Part 19

22. And those who look not for a meeting with Us say: 'Why are angels not sent down to us? Or why do we not see our Lord?' Surely they are too proud of themselves and have greatly exceeded the bounds.

وَ قَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا
لَوْ لَاۤ اُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ اَوْ نَرٰى
رَبَّنَا ؕ لَقَدِ اسْتَكْبَرُوْا فِيْۤ اَنْفُسِهِمْ
وَ عَتَوْ عُتُوًّا كَبِيْرًا ﴿۲۲﴾

23. On the day when they see the angels—there will be no good tidings on that day for the guilty; and they will say: 'Would that there were a great barrier!'

يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى
يَوْمَئِذٍ لِّلْمُجْرِمِيْنَ وَ يَقُوْلُوْنَ
حِجْرًا مَّحْجُوْرًا ﴿۲۳﴾

*24. And We shall turn to the works they did and We shall scatter it into particles of dust.

وَ قَدِمْنَاۤ اِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ
فَجَعَلْنٰهُ هَبَآءً مَّنْثُوْرًا ﴿۲۴﴾

25. The inmates of Heaven on that day will be better off as regards *their* abode, and better off in respect of *their* place of repose.

اَصْحٰبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا
وَّ اَحْسَنُ مَقِيْلًا ﴿۲۵﴾

26. And the day when the heaven shall be rent asunder with the clouds, and the angels shall be sent down in large numbers—

وَ يَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَامِ وَ
نُزِّلَ الْمَلٰٓئِكَةُ تَنْزِيْلًا ﴿۲۶﴾

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*24. And **We will turn to each of their deeds that they performed and render it into scattered particles of dust.**

27. The true kingdom shall that day belong to the Gracious *God*; and it shall be a hard day for the disbelievers.

اَلْمُلْكُ يَوْمَئِذِ ٟالْحَقُّ لِلرَّحْمٰنِ ؕ وَكَانَ يَوْمًا عَلَى الْكٰفِرِيْنَ عَسِيْرًا ﴿٢٧﴾

*28. *Remember* the day when the wrongdoer will bite his hands; he will say, 'O, would that I had taken *the same* way with the Messenger!

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ﴿٢٨﴾

29. 'Ah, woe is me! Would that I had never taken such a one for a friend!

يٰوَيْلَتٰى لَيْتَنِيْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا ﴿٢٩﴾

30. 'He led me astray from the Reminder after it had come to me.' And Satan is man's great deserter.

لَقَدْ اَضَلَّنِيْ عَنِ الذِّكْرِ بَعْدَ اِذْ جَآءَنِيْ ؕ وَكَانَ الشَّيْطٰنُ لِلْاِنْسَانِ خَذُوْلًا ﴿٣٠﴾

31. And the Messenger will say, 'O my Lord, my people indeed treated this Qur'ān as *a* discarded *thing*.'

وَقَالَ الرَّسُوْلُ يٰرَبِّ اِنَّ قَوْمِي اتَّخَذُوْا هٰذَا الْقُرْاٰنَ مَهْجُوْرًا ﴿٣١﴾

32. Thus did We make for every Prophet an enemy from among the sinners; and sufficient is thy Lord as a Guide and a Helper.

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِيْنَ ؕ وَكَفٰى بِرَبِّكَ هَادِيًا وَّنَصِيْرًا ﴿٣٢﴾

33. And those who disbelieve say, 'Why was not the Qur'ān revealed to him all at once?' *We have revealed it* thus that We may strengthen thy heart therewith. And We have arranged it in the best form.

وَقَالَ الَّذِيْنَ كَفَرُوْا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً ۚ كَذٰلِكَ ۚ لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَرَتَّلْنٰهُ تَرْتِيْلًا ﴿٣٣﴾ معانقة

34. And they bring thee no similitude but We provide thee with the truth and an excellent explanation.

وَلَا يَاْتُوْنَكَ بِمَثَلٍ اِلَّا جِئْنٰكَ بِالْحَقِّ وَاَحْسَنَ تَفْسِيْرًا ﴿٣٤﴾

35. Those who will be gathered on their faces unto Hell—they will be the worst in plight and most astray from the *right* path.

اَلَّذِيْنَ يُحْشَرُوْنَ عَلٰى وُجُوْهِهِمْ اِلٰى جَهَنَّمَ ۙ اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّاَضَلُّ سَبِيْلًا ﴿٣٥﴾ ع

R. 4.

36. We gave Moses the Book, and appointed with him his brother Aaron as *his* assistant.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنَا مَعَهٗٓ اَخَاهُ هٰرُوْنَ وَزِيْرًا ﴿٣٦﴾

37. And We said, 'Go both of you to the people who have rejected Our Signs;' then We destroyed them, an utter destruction.

فَقُلْنَا اذْهَبَآ اِلَى الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ فَدَمَّرْنٰهُمْ تَدْمِيْرًا ﴿٣٧﴾

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* 28. ***Beware of*** the day when the wrongdoer will **gnaw at** his hands ***in utter helplessness***; he will say, **'Would, that I had trodden** *the same* **path along** with the Messenger.'

38. And *as to* the people of Noah when they rejected the Messengers, We drowned them, and We made them a Sign for mankind. And We have prepared a painful punishment for the wrongdoers.

وَقَوْمَ نُوْحٍ لَّمَّا كَذَّبُوا الرُّسُلَ
اَغْرَقْنٰهُمْ وَجَعَلْنٰهُمْ لِلنَّاسِ اٰيَةً ط
وَاَعْتَدْنَا لِلظّٰلِمِيْنَ عَذَابًا اَلِيْمًا ٣٨

39. And *We destroyed* ‘Ād and Thamūd, and the People of the Well, and many a generation between them.

وَّعَادًا وَّثَمُوْدَاۡ وَاَصْحٰبَ الرَّسِّ وَقُرُوْنًا
بَيْنَ ذٰلِكَ كَثِيْرًا ٣٩

*40. And to each one We set forth *clear* similitudes; and each one We completely destroyed.

وَكُلًّا ضَرَبْنَا لَهُ الْاَمْثَالَ ز وَكُلًّا
تَبَّرْنَا تَتْبِيْرًا ٤٠

*41. And these (Meccans) must have visited the town whereon was rained an evil rain. Have they not then seen it? Nay, they hope not to be raised *after death*.

وَلَقَدْ اَتَوْا عَلَى الْقَرْيَةِ الَّتِيْٓ اُمْطِرَتْ
مَطَرَ السَّوْءِ ط اَفَلَمْ يَكُوْنُوْا يَرَوْنَهَا ج
بَلْ كَانُوْا لَا يَرْجُوْنَ نُشُوْرًا ٤١

42. And when they see thee, they only make a jest of thee: ‘Is this he whom Allāh has sent *as* a Messenger?

وَاِذَا رَاَوْكَ اِنْ يَّتَّخِذُوْنَكَ اِلَّا
هُزُوًا ط اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ رَسُوْلًا ٤٢

43. ‘He indeed had well-nigh led us astray from our gods, had we not steadily adhered to them.’ And they shall know, when they see the punishment, who is most astray from the *right* path.

اِنْ كَادَ لَيُضِلُّنَا عَنْ اٰلِهَتِنَا لَوْلَآ اَنْ
صَبَرْنَا عَلَيْهَا ط وَسَوْفَ يَعْلَمُوْنَ
حِيْنَ يَرَوْنَ الْعَذَابَ مَنْ اَضَلُّ
سَبِيْلًا ٤٣

44. Hast thou seen him who takes his own evil desire for his god? Couldst thou then be a guardian over him?

اَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهُ هَوٰىهُ ط
اَفَاَنْتَ تَكُوْنُ عَلَيْهِ وَكِيْلًا ٤٤

45. Dost thou think that most of them hear or understand? They are only like cattle—nay, they are worst astray from the path.

اَمْ تَحْسَبُ اَنَّ اَكْثَرَهُمْ يَسْمَعُوْنَ اَوْ
يَعْقِلُوْنَ ط اِنْ هُمْ اِلَّا كَالْاَنْعَامِ بَلْ
هُمْ اَضَلُّ سَبِيْلًا ٤٥ ع

R. 5.

46. Hast thou not seen how thy Lord lengthens the shade? And if He had pleased, He could have made it stationary. Then We make the sun a guide thereof.

اَلَمْ تَرَ اِلٰى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ج
وَلَوْ شَآءَ لَجَعَلَهُ سَاكِنًا ج ثُمَّ جَعَلْنَا
الشَّمْسَ عَلَيْهِ دَلِيْلًا ٤٦

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*40. **And to each of them We related the examples** ***of earlier people***; **and one and all We utterly destroyed.**

*41. And these must have visited the town **on which** was rained an evil rain.

47. Then We draw it in towards Ourself, an easy drawing in.

ثُمَّ قَبَضْنٰهُ اِلَيْنَا قَبْضًا يَّسِيْرًا ﴿٤٧﴾

48. And He it is Who has made the night a covering for you, and *Who has made* sleep for rest, and has made the day for rising up.

وَهُوَ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِبَاسًا وَّ
النَّوْمَ سُبَاتًا وَّجَعَلَ النَّهَارَ نُشُوْرًا ﴿٤٨﴾

49. And He it is Who sends the winds as glad tidings before His mercy, and We send down pure water from the sky,

وَهُوَ الَّذِيْٓ اَرْسَلَ الرِّيٰحَ بُشْرًا بَيْنَ
يَدَيْ رَحْمَتِهٖ ۚ وَاَنْزَلْنَا مِنَ السَّمَآءِ
مَآءً طَهُوْرًا ﴿٤٩﴾

50. That We may thereby give life to a dead land, and give it for drink to Our creation—cattle and men in great numbers.

لِّنُحْيِۦَ بِهٖ بَلْدَةً مَّيْتًا وَّ نُسْقِيَهٗ مِمَّا
خَلَقْنَآ اَنْعَامًا وَّ اَنَاسِيَّ كَثِيْرًا ﴿٥٠﴾

51. And We have explained it to them in diverse ways that they may take heed, but most men would reject everything but disbelief.

وَلَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ لِيَذَّكَّرُوْا ۖ
فَاَبٰٓى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿٥١﴾

52. If We had pleased, We could have surely raised a Warner in every city.

وَلَوْ شِئْنَا لَبَعَثْنَا فِيْ كُلِّ قَرْيَةٍ
نَّذِيْرًا ﴿٥٢﴾

* 53. So obey not the disbelievers and fight against them by means of it (the Qur'ān) a great fight.

فَلَا تُطِعِ الْكٰفِرِيْنَ وَ جَاهِدْهُمْ بِهٖ
جِهَادًا كَبِيْرًا ﴿٥٣﴾

54. And He it is Who has caused the two seas to flow, this palatable *and* sweet, and that saltish *and* bitter; and between them He has placed a barrier and a great partition.

وَ هُوَ الَّذِيْ مَرَجَ الْبَحْرَيْنِ هٰذَا
عَذْبٌ فُرَاتٌ وَّهٰذَا مِلْحٌ اُجَاجٌ ۚ وَجَعَلَ
بَيْنَهُمَا بَرْزَخًا وَّحِجْرًا مَّحْجُوْرًا ﴿٥٤﴾

55. And He it is Who has created man from water, and has made for him kindred by descent and kindred by marriage; and thy Lord is All-Powerful.

وَهُوَ الَّذِيْ خَلَقَ مِنَ الْمَآءِ بَشَرًا
فَجَعَلَهٗ نَسَبًا وَّ صِهْرًا ؕ وَ كَانَ رَبُّكَ
قَدِيْرًا ﴿٥٥﴾

* 56. And they worship beside Allāh that which can do them no good nor harm them. And the disbeliever is a helper *of Satan* against his Lord.

وَ يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُهُمْ
وَلَا يَضُرُّهُمْ ؕ وَكَانَ الْكَافِرُ عَلٰى رَبِّهٖ
ظَهِيْرًا ﴿٥٦﴾

57. And We have not sent thee but as a bearer of glad tidings and a Warner.

وَمَآ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّنَذِيْرًا ﴿٥٧﴾

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* 53. So obey not the disbelievers and **strive** against them **with** it (the Qur'ān) a great **striving**.

* 56. And they worship beside Allāh that which can do them no good nor harm them. And the disbeliever **always works *in support of those who strive*** against his Lord.

58. Say, 'I ask of you no recompense for it, save that whoso chooses may take a way unto his Lord.'

قُلْ مَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِلَّا مَنْ
شَآءَ اَنْ يَّتَّخِذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿۵۸﴾

59. And trust thou in the Living One, Who dies not, and glorify *Him* with His praise. And sufficient is He as the Knower of the sins of His servants,

وَ تَوَكَّلْ عَلَى الْحَيِّ الَّذِيْ لَا يَمُوْتُ
وَ سَبِّحْ بِحَمْدِهٖ ؕ وَ كَفٰى بِهٖ بِذُنُوْبِ
عِبَادِهٖ خَبِيْرًا ﴿۵۹﴾

60. He Who created the heavens and the earth and all that is between them in six periods, then He settled Himself on the Throne. The *Gracious *God*! Ask thou then concerning Him one who knows.

الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا
بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى
الْعَرْشِ ۚۛ اَلرَّحْمٰنُ فَسْـَٔلْ بِهٖ خَبِيْرًا ﴿۶۰﴾

61. And when it is said to them, 'Submit to the Gracious *God*,' they say, 'And who is the Gracious *God*? Shall we submit to whatever thou biddest us?' And it increases their aversion.

وَ اِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ
قَالُوْا وَ مَا الرَّحْمٰنُ ۗ اَنَسْجُدُ لِمَا
تَاْمُرُنَا وَ زَادَهُمْ نُفُوْرًا ﴿۶۱﴾

R. 6.

*62. Blessed is He Who has made mansions in the heaven and has placed therein a Lamp and a Moon giving light.

تَبٰرَكَ الَّذِيْ جَعَلَ فِي السَّمَآءِ بُرُوْجًا
وَّ جَعَلَ فِيْهَا سِرٰجًا وَّ قَمَرًا مُّنِيْرًا ﴿۶۲﴾

63. And He it is Who has made the night and the day, each following the other, for him who desires to remember, or desires to be grateful.

وَ هُوَ الَّذِيْ جَعَلَ الَّيْلَ وَ النَّهَارَ خِلْفَةً
لِّمَنْ اَرَادَ اَنْ يَّذَّكَّرَ اَوْ اَرَادَ شُكُوْرًا ﴿۶۳﴾

64. And the servants of the Gracious *God* are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, 'Peace!'

وَ عِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى
الْاَرْضِ هَوْنًا وَّ اِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ
قَالُوْا سَلٰمًا ﴿۶۴﴾

65. And who spend the night before their Lord, prostrate and standing,

وَ الَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّ
قِيَامًا ﴿۶۵﴾

66. And who say, 'Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment.

وَ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ
جَهَنَّمَ ۖۗ اِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿۶۶﴾

67. 'It is indeed evil as a place of rest and as an abode;'

اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّ مُقَامًا ﴿۶۷﴾

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* 60. **The Most** Gracious, **enquire from Him as the One well informed.**

* 62. Blessed is He **Who made constellations in the heavens and has placed therein the sun and moon *both* luminous.**

68. And those who, when they spend, are neither extravagant nor niggardly but moderate between the two;

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ
لَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿٦٨﴾

69. And those who call not on any other God along with Allāh, nor kill a person that Allāh has forbidden except for just cause, nor commit adultery (or fornication), and he who does that shall meet with the punishment of sin.*

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللّٰهِ إِلٰهًا آخَرَ وَ
لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللّٰهُ إِلَّا
بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ
ذٰلِكَ يَلْقَ أَثَامًا ﴿٦٩﴾

70. Doubled to him will be the punishment on the Day of Resurrection, and he will abide therein disgraced,

يُضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَ
يَخْلُدْ فِيهِ مُهَانًا ﴿٧٠﴾

71. Except those who repent, and believe and do good deeds; for as to these, Allāh will change their evil deeds into good deeds; and Allāh is Most Forgiving, Merciful;

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا
صَالِحًا فَأُولٰئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ
حَسَنٰتٍ ۗ وَكَانَ اللّٰهُ غَفُورًا رَّحِيمًا ﴿٧١﴾

72. And those who repent and do good *deeds*, indeed turn to Allāh with *true* repentance;

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى
اللّٰهِ مَتَابًا ﴿٧٢﴾

73. And those who bear not false witness, and when they pass by anything vain, they pass on with dignity;

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ ۙ وَإِذَا مَرُّوا
بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٣﴾

74. And those who, when they are reminded of the Signs of their Lord, fall not deaf and blind thereat;

وَالَّذِينَ إِذَا ذُكِّرُوا بِاٰيٰتِ رَبِّهِمْ لَمْ
يَخِرُّوا عَلَيْهَا صُمًّا وَّعُمْيَانًا ﴿٧٤﴾

*75. And those who say, 'Our Lord, grant us of our wives and children the delight of *our* eyes, and make us a model for the righteous.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ
أَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ أَعْيُنٍ وَّاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٥﴾

*76. It is such as will be rewarded a high place *in Paradise* because they were steadfast, and they will be received therein with greeting and peace,

أُولٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَ
يُلَقَّوْنَ فِيهَا تَحِيَّةً وَّسَلٰمًا ﴿٧٦﴾

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* 69. nor commit **fornication** and he who does that shall meet with the punishment of sin.

* 75. And those who say, 'Our Lord, grant us of our **spouses** and children the delight of *our* eyes **and make *each of* us a leader of the righteous.'**

* 76. It is such as will be rewarded **a lofty station** *in Paradise* because they were steadfast, and they will be received therein with greeting and peace.

77. Abiding therein. Excellent it is as a place of rest and as an abode.

خٰلِدِيْنَ فِيْهَا ؕ حَسُنَتْ مُسْتَقَرًّا وَّ
مُقَامًا ٧٧

78. Say *to the disbelievers*: 'But for your prayer *to Him* my Lord would not care for you. You have indeed rejected *the truth*, and *the punishment of your rejection* will now cleave *to you.*'

قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ لَوْلَا دُعَآؤُكُمْ ج
ع فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُوْنُ لِزَامًا ٧٨

سُوْرَةُ الشُّعَرَاءِ مَكِّيَّةٌ ٢٦

آياتها ٢٢٨ ركوعاتها ١١

ASH-SHU‘ARĀ’

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

2. Ṭā Sīn Mīm.‡

طٰسٓمّٓ ﴿٢﴾ منزل ٥

3. These are verses of the clear Book.

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ﴿٣﴾

4. Haply thou wilt grieve thyself to death because they believe not.

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ﴿٤﴾

5. If We please, We can send down to them a Sign from the heaven, so that their necks will bow down before it.

اِنْ نَّشَاْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ اٰيَةً
فَظَلَّتْ اَعْنَاقُهُمْ لَهَا خٰضِعِيْنَ ﴿٥﴾

6. And there comes not to them a new Reminder from the Gracious *God*, but they turn away from it.

وَمَا يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمٰنِ
مُحْدَثٍ اِلَّا كَانُوْا عَنْهُ مُعْرِضِيْنَ ﴿٦﴾

7. They have, indeed, treated *it* as a lie, but soon there will come to them the tidings of that at which they mocked.

فَقَدْ كَذَّبُوْا فَسَيَاْتِيْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ
يَسْتَهْزِءُوْنَ ﴿٧﴾

8. Have they not looked at the earth, how many of every noble species have We caused to grow therein?

اَوَلَمْ يَرَوْا اِلَى الْاَرْضِ كَمْ اَنْۢبَتْنَا فِيْهَا مِنْ
كُلِّ زَوْجٍ كَرِيْمٍ ﴿٨﴾

9. In that there is a Sign indeed; but most of these would not believe.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَمَا كَانَ اَكْثَرُهُمْ
مُّؤْمِنِيْنَ ﴿٩﴾

10. And verily, thy Lord—He is the Mighty, the Merciful.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٠﴾ ع

R. 2.

11. And *remember* when thy Lord called Moses, *saying*, ‘Go to the wrongdoing people—

وَاِذْ نَادٰى رَبُّكَ مُوْسٰٓى اَنِ ائْتِ الْقَوْمَ
الظّٰلِمِيْنَ ﴿١١﴾

12. ‘The people of Pharaoh. Will they not fear *God*?’

قَوْمَ فِرْعَوْنَ ؕ اَلَا يَتَّقُوْنَ ﴿١٢﴾

13. He said, ‘My Lord, I fear that they will treat me as a liar;

قَالَ رَبِّ اِنِّيْۤ اَخَافُ اَنْ يُّكَذِّبُوْنِ ﴿١٣﴾

14. ‘And my breast is straitened and my tongue is not fluent; therefore, send *word* to Aaron.

وَيَضِيْقُ صَدْرِيْ وَلَا يَنْطَلِقُ لِسَانِيْ
فَاَرْسِلْ اِلٰى هٰرُوْنَ ﴿١٤﴾

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‡ Benignant, All-Hearing, all-Knowing God!

28. *And* thou, O soul at peace!	يٰۤاَيَّتُهَا النَّفۡسُ الۡمُطۡمَئِنَّةُ ۙ ٢٨
29. Return to thy Lord well pleased *with Him and* He well pleased *with thee.*	ارۡجِعِىۡۤ اِلٰى رَبِّكِ رَاضِيَةً مَّرۡضِيَّةً ۚ ٢٩
30. So enter thou among My chosen servants,	فَادۡخُلِىۡ فِىۡ عِبٰدِىۡ ۙ ٣٠
31. And enter thou My Garden.	وَادۡخُلِىۡ جَنَّتِىۡ ٣١

سُوۡرَةُ الۡبَلَدِ مَكِّيَّةٌ ٩٠

رکوعها ١ آیاتها ٢١

AL-BALAD

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ١
2. Nay, but I do swear by this city—	لَاۤ اُقۡسِمُ بِهٰذَا الۡبَلَدِ ۙ ٢
3. And thou art dwelling in this city—	وَاَنۡتَ حِلٌّۢ بِهٰذَا الۡبَلَدِ ۙ ٣
4. And *I swear by* the begetter and whom he begot,	وَوَالِدٍ وَّمَا وَلَدَ ۙ ٤
5. We have surely created man to *face* hardships.	لَقَدۡ خَلَقۡنَا الۡاِنۡسَانَ فِىۡ كَبَدٍ ؕ ٥
6. Does he think that no one has power over him?	اَيَحۡسَبُ اَنۡ لَّنۡ يَّقۡدِرَ عَلَيۡهِ اَحَدٌ ۘ ٦
7. He says, ‘I have spent enormous wealth.’	يَقُوۡلُ اَهۡلَكۡتُ مَالًا لُّبَدًا ؕ ٧
8. Does he think that no one sees him?	اَيَحۡسَبُ اَنۡ لَّمۡ يَرَهٗۤ اَحَدٌ ؕ ٨
9. Have We not given him two eyes,	اَلَمۡ نَجۡعَلۡ لَّهٗ عَيۡنَيۡنِ ۙ ٩
10. And a tongue and two lips?	وَلِسَانًا وَّشَفَتَيۡنِ ۙ ١٠
* 11. And We have pointed out to him the two highways *of good and evil.*	وَهَدَيۡنٰهُ النَّجۡدَيۡنِ ۚ ١١
* 12. But he attempted not the ascent *courageously.*	فَلَا اقۡتَحَمَ الۡعَقَبَةَ ۖ ١٢
* 13. And what should make thee know what the ascent is?	وَمَاۤ اَدۡرٰٮكَ مَا الۡعَقَبَةُ ؕ ١٣

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* 11. And **We showed him two ascending paths of nobility**.

* 12. **But he did not follow the path of ‘Aqabah’.**

* 13. **And what should make you know what the ‘Aqabah’ is?**

14. *It is* the freeing of a slave.	فَكُّ رَقَبَةٍ ۙ﴿١٤﴾
15. Or feeding in a day of hunger	اَوۡ اِطۡعٰمٌ فِیۡ یَوۡمٍ ذِیۡ مَسۡغَبَةٍ ۙ﴿١٥﴾
16. An orphan near of kin,	یَّتِیۡمًا ذَا مَقۡرَبَةٍ ۙ﴿١٦﴾
17. Or a poor man *lying* in the dust.	اَوۡ مِسۡكِیۡنًا ذَا مَتۡرَبَةٍ ؕ﴿١٧﴾
18. Again, he should have been of those who believe and exhort one another to perseverance and exhort one another to mercy.	ثُمَّ كَانَ مِنَ الَّذِیۡنَ اٰمَنُوۡا وَ تَوَاصَوۡا بِالصَّبۡرِ وَ تَوَاصَوۡا بِالۡمَرۡحَمَةِ ؕ﴿١٨﴾
19. These are the people of the right hand.	اُولٰٓئِكَ اَصۡحٰبُ الۡمَیۡمَنَةِ ؕ﴿١٩﴾
20. But those who disbelieve Our Signs, they are the people of the left hand.	وَ الَّذِیۡنَ كَفَرُوۡا بِاٰیٰتِنَا هُمۡ اَصۡحٰبُ الۡمَشۡـَٔمَةِ ؕ﴿٢٠﴾
*21. Around them will be a fire closed over.	عَلَیۡهِمۡ نَارٌ مُّؤۡصَدَةٌ ﴿٢١﴾ ع

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* 21. **Upon them is *to leap* a fire kept enclosed.**

رُكُوْعُهَا ١ سُوْرَةُ الشَّمْسِ مَكِّيَّةٌ ٩١ اٰيَاتُهَا ١٦

ASH-SHAMS

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

*2. By the sun and its growing brightness,

وَالشَّمْسِ وَضُحٰهَا ٢

3. And *by* the moon when it follows it (the sun),

وَالْقَمَرِ اِذَا تَلٰهَا ٣

4. And *by* the day when it reveals its glory,

وَالنَّهَارِ اِذَا جَلّٰهَا ۴

5. And *by* the night when it draws a veil over it,

وَالَّيْلِ اِذَا يَغْشٰهَا ۵

6. And *by* the heaven and its making,

وَالسَّمَآءِ وَمَا بَنٰهَا ۶

7. And *by* the earth and its spreading out,

وَالْاَرْضِ وَمَا طَحٰهَا ۷

8. And *by* the soul and its perfection—

وَنَفْسٍ وَّمَا سَوّٰهَا ۸

9. And He revealed to it what is wrong for it and what is right for it—

فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰهَا ۹

*10. He indeed *truly* prospers who purifies it,

قَدْ اَفْلَحَ مَنْ زَكّٰهَا ١٠

11. And he who corrupts it is ruined.

وَقَدْ خَابَ مَنْ دَسّٰهَا ١١

12. *The tribe of* Thamūd denied *the truth* because of their rebelliousness.

كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَآ ١٢

13. When the most wretched among them got up,

اِذِ انْبَعَثَ اَشْقٰىهَا ١٣

14. Then the Messenger of Allāh said, '*Leave alone* the she-camel of Allāh, and *let* her drink.'

فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ١۴

*15. But they rejected him and hamstrung her, so their Lord destroyed them completely because of their sin, and made it (destruction) *overtake all of them* alike.

فَكَذَّبُوْهُ فَعَقَرُوْهَا ۙ۬ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ١۵

16. And He cared not for the consequences thereof.

وَلَا يَخَافُ عُقْبٰهَا ١۶ ع ١۴

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*2. By the sun and **the time when it begins to radiate**,

*10. **Surely, he prospers who augments it,**

*15. But they rejected him and hamstrung her, so their Lord destroyed them completely because of their sin, and **levelled them *to the ground***.

رکوعها ١ سُوْرَةُ الَّيْلِ مَكِّيَّةٌ ٩٢ اٰياتها ٢٢

AL-LAIL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

2. By the night when it covers up!
وَالَّيْلِ اِذَا يَغْشٰى ٢

3. And *by* the day when it brightens up,
وَالنَّهَارِ اِذَا تَجَلّٰى ٣

4. And *by* the creating of the male and the female,
وَمَا خَلَقَ الذَّكَرَ وَالْاُنْثٰٓى ٤

5. Surely, your strivings are diverse.
اِنَّ سَعْيَكُمْ لَشَتّٰى ٥

6. Then as for him who gives and is righteous,
فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ٦

* 7. And testifies to *the truth of* what is right,
وَصَدَّقَ بِالْحُسْنٰى ٧

8. We will facilitate for him *every* facility.
فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ٨

9. But as for him who is niggardly and is *disdainfully* indifferent,
وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ٩

10. And rejects what is right,
وَكَذَّبَ بِالْحُسْنٰى ١٠

11. We will make easy for him the path to distress.
فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ١١

12. And his wealth shall not avail him when he perishes.
وَمَا يُغْنِيْ عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ١٢

13. Surely it is for Us to guide;
اِنَّ عَلَيْنَا لَلْهُدٰى ١٣

14. And to Us belongs the Hereafter as well as the present world.
وَاِنَّ لَنَا لَلْاٰخِرَةَ وَالْاُوْلٰى ١٤

15. So I warn you of a flaming Fire.
فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ١٥

16. None shall enter it but the most wicked one,
لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى ١٦

17. Who rejects *the truth* and turns *his* back.
الَّذِيْ كَذَّبَ وَتَوَلّٰى ١٧

18. But the righteous *one* shall be kept away from it,
وَسَيُجَنَّبُهَا الْاَتْقَى ١٨

19. Who gives his wealth to become purified.
الَّذِيْ يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ١٩

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* 7. **And he testifies to all that is good,**

20. And he owes no favour to anyone, which is to be repaid,

وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰىٓ ۝٢٠

21. Except *that he gives his wealth* to seek the pleasure of his Lord, the Most High.

اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۝٢١

22. And soon will He be well pleased *with him.*

وَلَسَوْفَ يَرْضٰى ۝٢٢ ع ١ ٢٢ ١٧

اٰيَاتُهَا ١٢ سُوْرَةُ الضُّحٰى مَكِّيَّةٌ ٩٣ رُكُوْعُهَا ١

AḌ-ḌUḤĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

2. By the growing brightness of the forenoon,

وَالضُّحٰى ۝٢

3. And *by* the night when it becomes still,

وَالَّيْلِ اِذَا سَجٰى ۝٣

4. Thy Lord has not forsaken thee, nor is He displeased *with thee.*

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ۝٤

5. Surely *every hour* that follows is better for thee than *the one* that precedes.

وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ۝٥

6. And thy Lord will soon give thee and thou wilt be well pleased.

وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝٦

7. Did He not find thee an orphan and give *thee* shelter?

اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۝٧

8. And He found thee wandering in search *for Him* and guided thee *unto Himself.*

وَوَجَدَكَ ضَآلًّا فَهَدٰى ۝٨

9. And He found thee in want and enriched *thee.*

وَوَجَدَكَ عَآئِلًا فَاَغْنٰى ۝٩

10. So the orphan, oppress not,

فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ۝١٠

*11. And him who seeks *thy help,* chide not,

وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ۝١١

*12. And the bounty of thy Lord, proclaim.

وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝١٢ ع ١ ١٢ ١٨

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* 11. And **as for the beggar, chide him not,**

* 12. And **as for** the bounty of **your** Lord **do relate** ***it to others.***

اٰيَاتُهَا ٩ سُوْرَةُ الْاِنْشِرَاحِ مَكِّيَّةٌ ٩٤ رُكُوْعُهَا ١

AL-INSHIRĀḤ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

2. Have We not opened for thee thy bosom,
اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ٢

3. And removed from thee thy burden
وَوَضَعْنَا عَنْكَ وِزْرَكَ ٣

4. Which had *well nigh* broken thy back,
الَّذِيْٓ اَنْقَضَ ظَهْرَكَ ٤

5. And We exalted thy name?
وَرَفَعْنَا لَكَ ذِكْرَكَ ٥

6. Surely there is ease after hardship.
فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ٦

7. *Aye*, surely there is ease after hardship.
اِنَّ مَعَ الْعُسْرِ يُسْرًا ٧

8. So when thou art free, strive hard,
فَاِذَا فَرَغْتَ فَانْصَبْ ٨

*9. And to thy Lord do thou attend *whole-heartedly.*
وَاِلٰى رَبِّكَ فَارْغَبْ ٩ ع ١ ١٩

اٰيَاتُهَا ٨ سُوْرَةُ التِّيْنِ مَكِّيَّةٌ ٩٥ رُكُوْعُهَا ١

AT-TĪN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

2. By the Fig and the Olive,
وَالتِّيْنِ وَالزَّيْتُوْنِ ٢

3. And *by* Mount Sinai,
وَطُوْرِ سِيْنِيْنَ ٣

*4. And *by* this Town of Security,
وَهٰذَا الْبَلَدِ الْاَمِيْنِ ٤

*5. Surely, We have created man in the best make;
لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ٥

*6. Then, *if he works iniquity*, We reject him as the lowest of the low,
ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ٦

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* 94:9. And to thy Lord **do you turn seeking Him eagerly.**
* 95:4. And *by* this Town, **the abode of peace.**
* 95:5. Surely, We have created man in the best **of creative plans.**
* 95:6. Then **We reverted him to** ***the state of*** the lowest of the low.

7. Except those who believe and do good works; so for them is an unending reward.	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٧
8. Then what is there to give the lie to thee after *this* with regard to the Judgment?	فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ٨
9. Is not Allāh the Best of judges?	أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ٩

سُورَةُ الْعَلَقِ مَكِّيَّةٌ ٩٦ آياتها ٢٠ ركوعها ١

AL-‘ALAQ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ١
*2. Convey thou in the name of thy Lord Who created,	اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ٢
*3. Created man from a clot of blood.	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٣
*4. Convey! And thy Lord is Most Generous,	اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٤
*5. Who taught *man* by the pen,	الَّذِي عَلَّمَ بِالْقَلَمِ ٥
6. Taught man what he knew not.	عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٦
7. Nay! man does indeed transgress,	كَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَىٰ ٧
8. Because he thinks himself to be independent.	أَنْ رَآهُ اسْتَغْنَىٰ ٨
9. Surely, unto thy Lord is the return.	إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ٩
10. Hast thou seen him who forbids	أَرَأَيْتَ الَّذِي يَنْهَىٰ ١٠
11. A servant *of Ours* when he prays?	عَبْدًا إِذَا صَلَّىٰ ١١
*12. Tell me if he (Our servant) follows the guidance	أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ١٢
*13. Or enjoins righteousness, *what will be the end of the forbidder*?	أَوْ أَمَرَ بِالتَّقْوَىٰ ١٣

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*2. **Recite in the name of your** Lord Who created,
*3. Created man from **an adhesive clot**.
*4. **Recite! And your Lord is the Noblest.**
*5. Who taught by the pen.
*12. ***Beware* what if he were to be on the right,**
*13. **Or had admonished righteousness?**

أَرَءَيْتَ إِنْ كَذَّبَ وَتَوَلّٰى ١٤

* 14. Tell me if he (the forbidder) rejects and turns his back,

أَلَمْ يَعْلَمْ بِأَنَّ اللّٰهَ يَرٰى ١٥

* 15. Does he not know that Allāh sees *him*?

كَلَّا لَئِنْ لَّمْ يَنْتَهِ ۙ لَنَسْفَعًا بِالنَّاصِيَةِ ١٦

* 16. Nay, if he desist not, We will assuredly *seize and* drag him by the forelock,

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ١٧

* 17. A forelock lying, sinful.

فَلْيَدْعُ نَادِيَهٗ ١٨

* 18. Then let him call his associates,

سَنَدْعُ الزَّبَانِيَةَ ١٩

19. We *too* will call *Our* angels *of punishment who will thrust him into Hell.*

كَلَّا ۭ لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ٢٠

20. Nay, yield not thou to him, but prostrate thyself and draw near *to God.*

رکوعها ١ سُوْرَةُ الْقَدْرِ مَكِّيَّةٌ ٩٧ اٰیاتها ٦

AL-QADR

(Revealed before Hijrah)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

1. In the name of Allāh, the Gracious, the Merciful.

إِنَّآ أَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ٢

2. Surely, We sent it down on the Night of Destiny.

وَمَآ أَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ٣

3. And what should make thee know what the Night of Destiny is?

لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ٤

4. The Night of Destiny is better than a thousand months.

تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِإِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ أَمْرٍ ٥

* 5. Therein descend angels and the Spirit by the command of their Lord—with every matter.

سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ٦

* 6. *It is all* peace till the rising of the dawn.

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* 96:14. ***Again* have you considered if he falsified the truth *instead* and turned away,**

* 96:15. Does he not **realise** that Allāh sees?

* 96:16. Nay if he desist not, We will **certainly** drag him by the forelock,

* 96:17. A forelock **false**, sinful.

* 96:18. Then let him call his **companions**,

* 97:5. Therein descend angels and the Spirit **with their Lord's decree concerning everything**.

* 97:6. **Peace—so will it be even at** the rising of the dawn.

آياتها ٩ سُوْرَةُ الْبَيِّنَةِ مَدَنِيَّةٌ ٩٨ رکوعها ١

AL-BAYYINAH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

2. Those who disbelieve from among the People of the Book and the idolaters would not desist *from disbelief* until there came to them the clear evidence—

لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ الْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ٢

*3. A Messenger from Allāh, reciting *unto them the* pure Scriptures.

رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ٣

*4. Therein are lasting commandments.

فِيْهَا كُتُبٌ قَيِّمَةٌ ؕ ٤

5. And those to whom the Book was given did not become divided until after clear evidence had come to them.

وَ مَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ؕ ٥

6. And they were not commanded but to serve Allāh, being sincere to Him in obedience, *and* being upright, and to observe Prayer, and pay the Zakāt. And that is the religion *of the people* of the right path.

وَ مَاۤ اُمِرُوْۤا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ۬ حُنَفَآءَ وَ يُقِيْمُوا الصَّلٰوةَ وَ يُؤْتُوا الزَّكٰوةَ وَ ذٰلِكَ دِيْنُ الْقَيِّمَةِ ؕ ٦

7. Verily, those who disbelieve from among the People of the Book and the idolaters will be in the Fire of Hell, abiding therein. They are the worst of creatures.

اِنَّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ الْمُشْرِكِيْنَ فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ؕ ٧

8. Verily, those who believe and do good works—they are the best of creatures.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ۙ اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ؕ ٨

9. Their reward is with their Lord—Gardens of Eternity, through which streams flow; they will abide therein for ever. Allāh is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord.

جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَاۤ اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ ٩

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*3. A Messenger from Allāh **recites Scriptures purified**.

*4. Therein are **the everlasting teachings**.

اٰياتها ٩ سُوْرَةُ الزِّلْزَالِ مَكِّيَّةٌ ٩٩ ركوعها ١

AZ-ZILZĀL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

2. When the earth is shaken with her *violent* shaking,

اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ٢

3. And the earth brings forth her burdens,

وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ٣

4. And man says, 'What is the matter with her?'

وَقَالَ الْاِنْسَانُ مَا لَهَا ٤

5. That day will she tell her news,

يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ٥

*6. For thy Lord will have revealed about her.

بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ٦

7. On that day will men come forth in scattered groups that they may be shown *the results of* their works.

يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ٧

8. Then whoso does an atom's weight of good will see it,

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ٨

9. And whoso does an atom's weight of evil will *also* see it.

وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ٩

اٰياتها ١٢ سُوْرَةُ الْعٰدِيٰتِ مَكِّيَّةٌ ١٠٠ ركوعها ١

AL-'ĀDIYĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١

2. By the snorting chargers *of the warriors*,

وَالْعٰدِيٰتِ ضَبْحًا ٢

3. Striking sparks of fire,

فَالْمُوْرِيٰتِ قَدْحًا ٣

4. And making raids at dawn,

فَالْمُغِيْرٰتِ صُبْحًا ٤

5. And raising clouds of dust thereby,

فَاَثَرْنَ بِهٖ نَقْعًا ٥

*6. And penetrating thereby into the centre of *the enemy* forces,

فَوَسَطْنَ بِهٖ جَمْعًا ٦

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*99:6. **It will be because your Lord would have so revealed to her.**

*100:6. And penetrating thereby **the heart of** *the enemy* **ranks.**

7. Surely, man is ungrateful to his Lord;

إِنَّ الْإِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۝٧

8. And surely, he is a witness unto that;

وَإِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ۝٨

9. And surely, he is very keen for the love of wealth.

وَإِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۝٩

10. Does not such a one know that when those in the graves are raised,

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُوْرِ ۝١٠

11. And that which is in the breasts is brought forth,

وَحُصِّلَ مَا فِي الصُّدُوْرِ ۝١١

12. Surely their Lord will, on that day, be fully Aware of them.

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ۝١٢ ع ١ ١٢ ٢٥

سُوْرَةُ الْقَارِعَةِ مَكِّيَّةٌ ١٠١ آياتها ١٢ ركوعها ١

AL-QĀRI‘AH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١

2. The great Calamity!

اَلْقَارِعَةُ ۝٢

3. What is the great Calamity?

مَا الْقَارِعَةُ ۝٣

4. And what should make thee know what the great Calamity is?

وَمَآ أَدْرٰىكَ مَا الْقَارِعَةُ ۝٤

5. The day when mankind will be like scattered moths,

يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۝٥

6. And the mountains will be like carded wool.

وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۝٦

7. Then, as for him whose scales are heavy,

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۝٧

8. He will have a pleasant life.

فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۝٨

9. But as for him whose scales are light,

وَأَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۝٩

* 10. Hell will be his *nursing* mother.

فَأُمُّهٗ هَاوِيَةٌ ۝١٠

11. And what should make thee know what that is?

وَمَآ أَدْرٰىكَ مَا هِيَهْ ۝١١

12. *It is* a burning Fire.

نَارٌ حَامِيَةٌ ۝١٢ ع ١ ١٢ ٢٦

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* 10. **His mother will be ‘Hāwiyah’.**

رُكُوْعُهَا ١ سُوْرَةُ التَّكَاثُرِ مَكِّيَّةٌ ١٠٢ اٰيَاتُهَا ٩

AT-TAKĀTHUR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١
*2. Mutual rivalry in *seeking worldly* increase diverts you *from God*	اَلْهٰىكُمُ التَّكَاثُرُ ٢
*3. Till you reach the graves.	حَتّٰى زُرْتُمُ الْمَقَابِرَ ٣
4. Nay! you will soon come to know.	كَلَّا سَوْفَ تَعْلَمُوْنَ ٤
5. Nay again! you will soon come to know.	ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ٥
*6. Nay! if you only knew with certain knowledge,	كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ٦
7. You will surely see Hell *in this very life*.	لَتَرَوُنَّ الْجَحِيْمَ ٧
8. Aye, you will surely see it with the eye of certainty.	ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ٨
9. Then, on that day you shall be called to account about the *worldly* favours.	ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ٩

رُكُوْعُهَا ١ سُوْرَةُ الْعَصْرِ مَكِّيَّةٌ ١٠٣ اٰيَاتُهَا ٤

AL-‘AṢR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ١
*2. By the *fleeting* Time,	وَالْعَصْرِ ٢
3. Surely, man is in *a state of* loss,	اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ٣
4. Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast.	اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ٤

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* 102:2. **Vying with each other for amassing wealth had made you oblivious,**

* 102:3. **Even you reached the graveyards.**

* 102:6. **Nay, were you to know the certain knowledge,**

* 103:2. **By the *testimony* of time,**

اٰيَاتُهَا ١٠ سُوْرَةُ الْهُمَزَةِ مَكِّيَّةٌ ١٠٤ رُكُوْعُهَا ١

AL-HUMAZAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

2. Woe to every backbiter, slanderer,
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ ۙ﴿٢﴾

3. Who amasses wealth and counts it time after time.
الَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ۙ﴿٣﴾

4. He thinks that his wealth will make him immortal.
يَحْسَبُ اَنَّ مَالَهٗۤ اَخْلَدَهٗ ۚ﴿٤﴾

* 5. Nay! he shall surely be cast into the crushing punishment.
كَلَّا لَيُنْۢبَذَنَّ فِي الْحُطَمَةِ ۖ﴿٥﴾

* 6. And what should make thee know what the crushing punishment is?
وَمَاۤ اَدْرٰىكَ مَا الْحُطَمَةُ ؕ﴿٦﴾

7. *It is* Allāh's kindled fire,
نَارُ اللّٰهِ الْمُوْقَدَةُ ۙ﴿٧﴾

* 8. Which rises over the hearts.
الَّتِيْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ؕ﴿٨﴾

* 9. It will be closed in on them
اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۙ﴿٩﴾

* 10. In *the form of* extended columns.
فِيْ عَمَدٍ مُّمَدَّدَةٍ ﴿١٠﴾ ع ٢٩

اٰيَاتُهَا ٦ سُوْرَةُ الْفِيْلِ مَكِّيَّةٌ ١٠٥ رُكُوْعُهَا ١

AL-FĪL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

2. Hast thou not seen how thy Lord dealt with the People of the Elephant?‡
اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ؕ﴿٢﴾

3. Did He not cause their plan to miscarry?
اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ۙ﴿٣﴾

4. And He sent against them swarms of birds,
وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ۙ﴿٤﴾

5. *Which ate their carrion*, striking them against stones of clay.
تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ۪ۙ﴿٥﴾

6. And *thus* made them like broken straw, eaten up.
فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ﴿٦﴾ ع ٣٠

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* 5. Nay, he shall surely be cast into **'Al-Ḥuṭamah'**?
* 6. And what should make **you** know what the **'Ḥuṭamah'** is?
* 8. Which **will leap at hearts**.
* 9. It will be **enclosed against** them. * 10. **In extended columns.**
‡ Abraha, the Christian viceroy in Yemen of the King of Abyssinia.

رُكُوعُهَا ١ سُوْرَةُ قُرَيْشٍ مَكِّيَّةٌ ١٠٦ اٰيَاتُهَا ٥

QURAISH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١
*2. Because of the attachment of the Quraish—	لِاِيْلٰفِ قُرَيْشٍ ۝٢
*3. *His* making them attached to *their* journey in winter and summer—	اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ۝٣
*4. They should worship the Lord of this House,	فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ۝٤
5. Who has fed them against hunger, and has given them security against fear.	الَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ۬ وَّاٰمَنَهُمْ مِّنْ خَوْفٍ ۝٥

رُكُوعُهَا ١ سُوْرَةُ الْمَاعُوْنِ مَكِّيَّةٌ ١٠٧ اٰيَاتُهَا ٨

AL-MĀ‘ŪN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١
2. Hast thou seen him who rejects religion?	اَرَءَيْتَ الَّذِيْ يُكَذِّبُ بِالدِّيْنِ ۝٢
3. That is the one who drives away the orphan,	فَذٰلِكَ الَّذِيْ يَدُعُّ الْيَتِيْمَ ۝٣
4. And urges not the feeding of the poor.	وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ۝٤
5. So woe to those who pray,	فَوَيْلٌ لِّلْمُصَلِّيْنَ ۝٥
6. But are unmindful of their Prayer.	الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۝٦
*7. They like to be seen *of men*,	الَّذِيْنَ هُمْ يُرَآءُوْنَ ۝٧
*8. And withhold *legal* alms.	وَيَمْنَعُوْنَ الْمَاعُوْنَ ۝٨

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* 106:2. **To bind the Quraish together,**

* 106:3. ***And* to promote their alliance *We have devised trade* journeys of the winter and the summer—**

* 106:4. **Hence** they should worship the Lord of this House,

* 107:7. **Those who show off.**

* 107:8. And **they deprive people of even small benefits**.

آياتها ٤ سُوْرَةُ الْكَوْثَرِ مَكِّيَّةٌ ١٠٨ ركوعها ١

AL-KAUTHAR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١
2. Surely We have given thee abundance *of good*;	اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ ۝٢
3. So pray to thy Lord, and offer sacrifice.	فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝٣
4. Surely, it is thy enemy who is without issue.	اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ۝٤ ع ٣٣

آياتها ٧ سُوْرَةُ الْكٰفِرُوْنَ مَكِّيَّةٌ ١٠٩ ركوعها ١

AL-KĀFIRŪN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١
2. Say, ‘O ye disbelievers!	قُلْ يٰۤاَيُّهَا الْكٰفِرُوْنَ ۝٢
3. ‘I worship not that which you worship;	لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۝٣
4. ‘Nor worship you what I worship.	وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۝٤
5. ‘And I am not *going* to worship that which you worship;	وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۝٥
6. ‘Nor will you worship what I worship.	وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۝٦
7. ‘For you your religion, and for me my religion.’	لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۝٧ ع ٣٤

آياتها ٤ سُوْرَةُ النَّصْرِ مَدَنِيَّةٌ ١١٠ ركوعها ١

AN-NAṢR

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١
2. When the help of Allāh comes, and the victory,	اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۝٢
3. And thou seest men entering the religion of Allāh in troops,	وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ۝٣

4. Glorify thy Lord, with *His* praise, and seek forgiveness of Him. Surely He is Oft-Returning *with compassion*.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ اِنَّهٗ كَانَ تَوَّابًا ﴿٤﴾ ع ٢٥

سُوْرَةُ اللَّهَبِ مَكِّيَّةٌ ١١١ رُكُوْعُهَا ١ اٰيَاتُهَا ٦

AL-LAHAB

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

*2. Perished be the two hands of Abū Lahab, and he will perish.

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ﴿٢﴾

3. His wealth and what he has earned shall avail him not.

مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ﴿٣﴾

4. Soon shall he enter into a blazing fire;

سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ﴿٤﴾

*5. And his wife *too*, who goes about slandering.

وَّامْرَاَتُهٗ ۭ حَمَّالَةَ الْحَطَبِ ﴿٥﴾

6. Round her neck shall be a halter of twisted palm-fibre.

فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ﴿٦﴾ ع ٢٦

سُوْرَةُ الْاِخْلَاصِ مَكِّيَّةٌ ١١٢ رُكُوْعُهَا ١ اٰيَاتُهَا ٥

AL-IKHLĀṢ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

2. Say, 'He is Allāh, the One;

قُلْ هُوَ اللّٰهُ اَحَدٌ ﴿٢﴾

3. 'Allāh, the Independent and Besought of all.

اَللّٰهُ الصَّمَدُ ﴿٣﴾

4. 'He begets not, nor is He begotten;

لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ﴿٤﴾

5. 'And there is none like unto Him.'

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ﴿٥﴾ ع ٢٧

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*2. Perished be the two hands of Abū Lahab, **and so perish he.**

Note: Abū Lahab, *father of the flames*, is applicable to a person of fiery and rebellious nature and to one who inflames others.

*5. And **his woman** *too*, who goes about **carrying the firewood.**

اٰیاتها ٦ سُوْرَةُ الْفَلَقِ مَدَنِيَّةٌ ١١٣ رکوعها ١

AL-FALAQ

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ١
*2. Say, ‘I seek refuge in the Lord of the dawn,	قُلۡ اَعُوۡذُ بِرَبِّ الۡفَلَقِ ٢
3. ‘From the evil of that which He has created,	مِنۡ شَرِّ مَا خَلَقَ ٣
4. ‘And from the evil of the night when it overspreads,	وَمِنۡ شَرِّ غَاسِقٍ اِذَا وَقَبَ ٤
5. ‘And from the evil of those who blow into knots *to undo them*,	وَمِنۡ شَرِّ النَّفّٰثٰتِ فِی الۡعُقَدِ ٥
6. ‘And from the evil of the envier when he envies.’	ع ٢٨ وَمِنۡ شَرِّ حَاسِدٍ اِذَا حَسَدَ ٦

اٰیاتها ٧ سُوْرَةُ النَّاسِ مَدَنِيَّةٌ ١١٤ رکوعها ١

AN-NĀS

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.	بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ١
2. Say, ‘I seek refuge in the Lord of mankind,	قُلۡ اَعُوۡذُ بِرَبِّ النَّاسِ ٢
3. ‘The King of mankind,	مَلِكِ النَّاسِ ٣
4. ‘The God of mankind,	اِلٰهِ النَّاسِ ٤
5. ‘From the evil of the sneaking whisperer,	مِنۡ شَرِّ الۡوَسۡوَاسِ ۙ الۡخَنَّاسِ ٥
6. ‘Who whispers into the hearts of men,	الَّذِیۡ يُوَسۡوِسُ فِیۡ صُدُوۡرِ النَّاسِ ٦
7. ‘From among the Jinn and mankind.’	ع ٢٩ مِنَ الۡجِنَّةِ وَالنَّاسِ ٧

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*2. Say, ‘I seek refuge with the Lord of **cleaving**,

Prayer offered at the completion of the recitation of the Holy Qur’ān

اَللّٰهُمَّ ارْحَمْنِیْ بِالْقُرْاٰنِ الْعَظِیْمِ وَاجْعَلْهُ لِیْ اِمَامًا وَّنُوْرًا وَّهُدًی وَّرَحْمَةً
اَللّٰهُمَّ ذَکِّرْنِیْ مِنْهُ مَا نَسِیْتُ وَعَلِّمْنِیْ مِنْهُ مَاجَهِلْتُ وَارْزُقْنِیْ تِلَاوَتَهٗ
اٰنَاءَ اللَّیْلِ وَالنَّهَارِ وَاجْعَلْهُ لِیْ حُجَّةً یَّا رَبَّ الْعَالَمِیْنَ

O Allāh, have mercy on me with (the blessings of) the Great Qur’ān. Make it for me a Model, Light, Guidance and Mercy. O my Allāh, remind me whatever I have forgotten of it and teach me what I do not know of it. Grant me its recitation in the watches of the night and in the hours of day. O Lord of the worlds, make it an Authority for me for my benefit. Āmīn

SOME ARABIC WORDS EXPLAINED

Abū Lahab: His real name was ‘Abdul-‘Uzzā and he was an uncle of the Holy Prophet^{sa}.

Al-Jūdī: is one of those mountains which divide Armenia on the south from Mesopotamia and that part of Assyria which is inhabited by the Curds, from whom the mountain took the name of Cardū or Gardu but the Greeks turned it into Gordyaei. The remains of the ark were to be seen on the Gordyaen mountains, and Emperor Heraclius is said to have gone from the town of Thamanin up to the mountain al-Jūdī and saw the place of the ark. There was also formerly a famous monastery on one of these mountains called *the monastery of the ark*.

Allāh: The proper name of God.

Aṣ-Ṣafā wal-Marwah: Two hills near the Ka‘bah in Mecca which Arabian history and the traditions of Islām connect with the story of Hagar and Ishmael. Abraham left them in the wilderness near these hills. They stand as a monument to Hagar’s travail when she ran between them seven times in search of water for Ishmael, and seven circuits between these hills constitute one of the rites of the Pilgrimage.

‘Arafāt: The name given to a plain or valley near Mecca where pilgrims halt in the latter portion of the ninth day of Dhū’l- Ḥijjāh. It is nine miles from Mecca and the halt of the pilgrims at this place forms one of the principal ceremonies of the Pilgrimage.

Badr: Literally meaning ‘full moon,’ is the name of a place on the route between Mecca and Medina. Here the first regular battle took place between Muslims and the Quraish of Mecca in which the Quraishite power received a severe shaking.

Baḥīrah: A name given by pagan Arabs to a she-camel (according to some also an ewe or a she-goat) which they let loose to feed, after slitting its ears. It was dedicated to some god and its milk was not used, nor its back.

Ba‘l: The name of a god, probably the sun-god.

Becca: is the name given to the valley of Mecca. The word is also considered by some to be the same as Mecca, its *mīm* having been changed into *bā*.

Dhun-Nūn or *Ṣāḥibul-Ḥūt:* The Prophet Jonah.

Dhul-Qarnain: mentioned in the Qur’ān refers to King Cyrus, the founder of the Medo-Persian empire which represented the two horns of the ram of Daniel’s famous dream.

Ḥajj: Pilgrimage to the Ka‘bah.

Ḥām or *Ḥāmi*: A camel forbidden to be used by the Arabs for riding or carrying burdens. The she-camel was neither ridden nor shorn of her hair and was not debarred from pasture or water.

Ḥunain: Scene of an important battle between the Holy Prophet^{sa} and certain pagan tribes of Arabia in 8 A. H. The place lies to the south-east of Mecca, about 15 miles from it.

Iblīs: is a being who contains little of good and much of evil and who, on account of his having despaired of God’s mercy, owing to his disobedience, is left perplexed and confounded. *Iblīs* may be said to represent the powers of evil as distinguished from the powers of good.

Idrīs: Enoch of the Bible.

Jālūt: In the Bible the parallel name is Goliath (I Sam. 17: 4) which means, running, ravaging and destroying spirits or ‘a leader’ or ‘a giant’.

Jinn: This word has been applied in the Qur’ān to the following:

(a) Evil spirits which inspire evil thoughts in the minds of men. They are the agents of Satan;

(b) Some imaginary beings whom the infidels worshipped but who existed nowhere in the world;

(c) The inhabitants of northern hilly tracts of Europe, of white and red colour, whom other peoples looked upon as beings separate from other human beings and who lived detached from the civilized peoples of Asia but who were destined to make great material progress in the latter days and to lead a great revolt against religion;

(d) Peoples belonging to alien religions and nationalities; and

(e) Wild and savage peoples who in pre-historic times, before man had developed enough morally to be given a revealed code of laws, lived in caves and hollows of the earth and were subject to no rules of conduct.

Ka‘bah: The sacred House at Mecca to which Muslims turn their faces while praying.

Mann: The root meaning of this word is: (1) a favour; (2) anything obtained without trouble or difficulty; (3) honey-dew.

Mash‘rul-Ḥarām: is the name given to a small hill in Muzdalifah which lies between Mecca and ‘Arafāt. It is about six miles from Mecca. Here the pilgrims stop for the night after their return from ‘Arafāt on the evening of the ninth day of the month of Ḥajj.

Qiblah: Literally meaning direction to which a person turns while praying, refers to the Ka‘bah at Mecca.

Quraish: A famous tribe of Mecca to which the Holy Prophet^{sa} belonged.

Rā‘inā: The word means, ‘look to us’, but with a little change of the accent the word means, a foolish or conceited person.

Sā’ibah: A she-camel set free by the Arabs to go wherever she pleased, generally as an offering to the gods. Often a she-camel having given birth to ten female young ones was let loose to pasture where she would, and she was not ridden nor was her milk drunk except by her young.

Salwā: A whitish bird resembling a quail found in some parts of Arabia and the neighbouring countries. The root meaning of this word is: (1) whatever renders a person contented and happy; (2) honey.

Shahru Ramaḍān: The Islamic month of fasting.

Ṭālūt: In the Bible the parallel name is Saul (I Sam. 10: 23).

Ṭuwā: The name of the valley where the first manifestation of God to Moses took place.

‘*Umrah:* Lesser Pilgrimage in which some of the rites of the Pilgrimage are left out.

Unẓurnā: The word means, ‘have regard for us’.

Wādiun-Naml: The name of a valley which is situated between Jibrūn and ‘Asqalān, and Namlah is the name of a tribe.

Waṣīlah: A she-camel that was let loose by the Arabs in the name of a god after she had given birth to seven female ones consecutively. If, at the seventh birth, she bore a pair, male and female, these were also let loose.

Zaid: A freed-slave of the Holy Prophet^{sa} to whom was married (and afterwards divorced by him) Zainab, the daughter of the Holy Prophet's^{sa} aunt.

Zakāt: Literally meaning increase, purification; technically signifies the obligatory alms prescribed by Islām.

Zaqqūm: It is a dust-coloured tree, having small round leaves without thorns. It has a pungent odour and is bitter. The word also means, any deadly food.

Index

Reference to chapters is given before colon followed by reference to verse(s). Multiple references to a topic are separated by semicolon(s).

AARON (Prophet Hārūn)
  Moses prays that — be appointed to assist him. 20:30-36; 26:14; 28:35.
  — is appointed Prophet. 4:164; 6:85; 10:76; 19:54; 21:49.
  — opposes worship of calf. 20:91.
  Moses angry with — over worship of calf by his people. 7:151; 20:93, 94.
  Moses prays for forgiveness of — 7:152.
  Allāh’s favours on — 37:115.
ABRAHAM (Prophet Ibrāhīm)
  Truth about — is in the Holy Qur’ān. 19:42.
  — was of the party of Noah. 37:84.
  — warns his father against idol worship. 6:75.
  — was sent to people who worshipped idols and stars. 6:77-79; 21:53.
  — reasons with his people against worship of stars. 6:77-79; 37:89-91.
  — breaks idols and exposes their weakness. 21:58, 59; 37:94.
  — cast into the fire. 21:69, 70; 37:98.
  — emigration of. 21:72; 37:100.
  — prays for his father’s forgiveness. 9:114; 19:48; 26:87; 60:5.
  — receives Allāh’s commands and fulfils them. 2:125.
  — receives glad tidings of birth of Ishmael. 37:102.
  — given good news of birth of Isaac. 11:72; 37:113.
  — is given the news of birth of Jacob. 11:72; 21:73.
  — dreams of sacrificing his son Ishmael. 37:103.
  — leaves Ishmael in a barren valley. 14:38.
  — builds the House of Allāh. 2:128.
  — prays with Ishmael for the raising of a Messenger of Allāh among people of Mecca. 2:128-130.
  — commanded to proclaim the Pilgrimage unto mankind. 22:28.
  — and his guest messengers who brought the news of the punishment of the people of Lot. 11:71, 77; 51:33.
  — brings roasted calf for guests. 11:70.
  — pleads with Allāh for the people of Lot. 11:75.
  — argues with king. 2:259.
  — enquires about renaissance of his people. 2:261.
  — was most truthful. 19:42.
  — and Isaac and Jacob were men of power and vision. 38:46.
ABLUTION
  Performance of — before ṣalāt. 5:7.
ABŪ LAHAB
  — and his wife. 111:2-6.

ACTIONS
— consequences of 17:14.
ACTIONS — GOOD AND EVIL
See under Deeds
ADAM
— was the first Prophet. 2:31.
Surprise of angels on — being appointed Khalīfah. 2:31.
— was given knowledge of things created and was made aware of Divine attributes. 2:32.
Angels were commanded to assist —. 2:35; 7:12; 15:30; 17:62; 20:117.
— was commanded to keep away from one tree. 2:36; 7:20.
— covers himself with leaves of the tree of heaven
(i.e. began to cover up his mistakes by doing good deeds). 7:23.
— did not disobey designedly. 20:116.
— was created by the two hands of Allāh
(i.e. was equipped with physical, moral and spiritual faculties). 38:76.
— was instructed in elementary cultural values. 20:119, 120.
— dwelt in garden. 2:36.
— was commanded to emigrate. 2:37, 39.
— was created out of clay. 3:60.
— had two sons. 5:28.
ADMINISTRATION OF PUBLIC AFFAIRS
Entrusting authority in the hands of those best fitted to discharge it. 4:59.
Chosen representatives of people to consult them in —. 3:160.
— by mutual consultation. 42:39.
Obligatory to obey Allāh and His Messenger and those in authority. 4:60.
Exercising authority over people equitably and with justice. 4:59.
Safeguarding defence and security of state. 3:201.
ADOPTION
Adopted sons not recognised. 33:5.
ADORNMENT
— of oneself is allowed. 2:213; 15:17; 7:33.
ADULTERY
— is forbidden. 17:33; 25:69.
— punishment of—. 24:3.
Evidence required to prove charge of—. 24:5.
Punishment for loose behaviour short of —. 4:16, 17.
Accusing wife of — and punishment for false accusation. 24:7-11.
Accusing chaste women of —. 24:4.
Adulterer marrying an adulteress or idolatress. 24:3.
AFFLICTIONS
Purpose behind —. 2:156-158.
AGREEMENTS (*See under* Covenants)

AL-A‘RĀF
People of — means the true believers. 7:47.
ALLĀH
Existence of —. 2:22; 2:29; 3:3; 3:19; 6:74; 13:3, 4;22: 19; 87:2-6.
Unity of —. 2:164; 112:2.
None is to be worshipped except —. 2:117; 2:164; 2:256; 3:3; 3:19.
— is the Light of the heavens and the earth. 24:36.
None is like unto —. 42:12; 112:5.
Human eyes cannot see —. 6:104.
— manifests Himself through attributes. 6:104.
— shows His servants way to reach Him. 29:70.
Effort to meet — necessary. 84:7.
All creation needs —. 112:3.
— has detailed knowledge of every thing. 2:256; 10:62.
— closer to man than his jugular vein. 50:17.
— alone knows the unknown. 27:66.
— knows the overt and the hidden. 3:30.
— has all power to fulfil His decrees. 2:21.
— chooses Messengers to guide mankind. 22:76.
— makes His Messengers prevail over opponent. 58:22.
— sends angels to help the steadfast. 41:31, 32.
— has no partners. 2:117; 6:164; 25:3.
— is free from all defects. 2:33.
— has no progeny. 2:117; 4:172; 6:101; 18:5, 6.
— did not take any wife or son unto Himself. 17:112; 72:4.
— did not beget nor is begotten. 112:4.
— has no associates. 9:31.
— is Holy and Exalted and is far above attributes which idolators claim for their gods. 17:44.
— not subject to slumber. 2:256.
— not burdened by care of heavens or earth. 2:256.
— not tired by creating heavens or earth. 50:39.
— never forgets. 19:65; 20:53.
— does not wrong anyone. 3:183; 10:45.
— is the First, the Last, the Manifest and the Hidden. 57:4.
— never enjoins foul deeds. 7:29.
— is not fed. 6:15; 51:58.
— never destroys any township without warning. 17:16; 26:209; 28:60.
All things submit to His will and are obedient to the laws made by —. 13:16.
Laws of — never change. 17:78; 35:44.
— alone has knowledge of future and past. 20: 111.
One should not despair of the mercy of —. 6:13, 55;7:157; 10:59; 11:120; 12:88; 39:54; 40:8.
— alone has power to bestow life. 15:24.

—'s Will prevails. 22:15; 22:19; 85:17.
— has full power over His decree. 12:22.
— takes into account every action howsoever small it may be. 31:17.
Manifold reward for people spending in cause of —. 2:262.
— helps believers. 30:48.
Allāh's throne rests on water. 11:8.
Forgerer of lie against — never prospers. 10:18.
— shall punish the mockery of unbelievers. 2:16.
Man's nature bears witness to Existence of —. 7:173, 174.
— is the Creator of heavens and earth. 2:165; 14:33, 34;29: 62; 57:5; 50:7-12; 67:4, 5.
— answers the prayers of supplicant. 2:187.
The Will of — and His Messenger always prevail. 58:22.
Consequences of rejecting —'s commandments. 3:138.
— provides sustenance for all. 11:7; 29:61.
Meeting with — alone gives real peace of mind. 89:28-30.
— has many attributes. 7:181; 59:23-25.
Perfect attributes belong to — alone. 7:181; 59:25.
(i) ALLĀH, ASSOCIATING PARTNERS WITH (*Shirk*)
— is forbidden. 4:49; 22:32.
— is a grievous wrong. 31:14.
No forgiveness for —. 4:49; 4:117.
One should not obey parents in —. 29:9.
Discordance in universe if there were more gods than one. 21:23; 23:92.
Idolators's pretext for. 39:4.
— in Allāh's person is wrong. 12:41; 112:2, 3.
— in the attributes of Allāh is disallowed. 112:5.
Asking forgiveness for idolater is forbidden. 9:113.
People seeking help from others than Allāh can never prosper. 23:118.
Reasons against —. 27:60-66.
People take other gods than Allāh so that they may be a source of power for them. 19:82.
Weakness of those who take other gods beside Allāh. 21:24, 25.
Arguments against —. 10:69; 13:34; 16:53; 17:43, 44.
False gods do not create anything but are themselves created. 16:21.
False gods are dead. 16:22.
Human nature reject—. 16:54.
(ii) ALLĀH, ATTRIBUTES OF
Abaser of the haughty, (Al-Mudhill) 3:27.
All-Aware, (Al-Khabīr) 4:36; 22:64; 64:9; 66:4; 67:15.
All-Hearing, (As-Samī‘) 4:59; 22:62; 24:61; 40:21.
All-Knowing, (Al-‘Alīm) 4:36, 71;22:60; 34:27; 59:23; 64:12.
All-Seeing, (Al-Baṣīr) 4:59; 22:76; 40:21, 57; 60:4.
Answerer of prayers, (Al-Mu jīb) 11:62.
Appreciating, the Most (Ash-Shakūr) 35:35.

Attributes, One of Exalted (Rafī‘ud-Darajāt) 40:16.
Awarder of appropriate punishment, Avenger. (Al-Muntaqim) 3:5; 39:38.
Beneficent, (Al-Birr) 52:29.
Besought of all, the Independent, (Aṣ-Ṣamad) 112:3.
Bestower, The Great (Al-Wahhāb) 3:9; 38:36.
Bestower of Favours, (Al-Mun‘im) 1:7.
Bestower of Honour, (Al-Mu‘izz) 3:27.
Bestower of Security, (Al-Mu’min) 59:24.
Bounty, The Possessor of (Dhuṭṭaul) 40:4.
Bountiful, All-Embracing, (Al-Wāsi‘) 4:131; 24:33.
Compassionate, (Ar-Ra’ūf) 3:31; 24:21.
Creator, (Al-Khāliq) 36:82; 59:25.
Creators, The Best of (Aḥsanul-Khāliqīn) 23:15.
Destroyer, The (Al-Mumīt) 40:69; 50:44; 57:3.
Director to the right way, (Ar-Rāshid) 72:3.
Disposer of Affairs, The Keeper. (Al-Wakīl) 3:174; 4:82; 11:13; 17:3; 33:4.
Effacer of sins, (Al-‘Afuww) 4:150; 22:61; 58:3.
Enlarger of the means of subsistence, (Al-Bāsiṭ) 17:31; 30:38; 42:13.
Exalted, (Al-Mutakabbir) 59:24.
Exalter, (Ar-Rafī‘) 40:16.
Fashioner, (Al-Muṣawwir) 59:25.
First, (Al-Awwal) 57:4.
Forbearing, (Al-Ḥalīm) 2:226; 22:60; 33:52; 64:18.
Forgiver, The Great (Al-Ghaffār) 22:61; 38:67; 64:15.
Forgiver of Sins, (Ghāfiriz-Zanb) 40:4.
Forgiving, Liberal in (Wāsi‘ul-Maghfirat) 53:33.
Forgiving, The Most (Al-Ghafūr) 4:24, 44, 97; 22:61; 58:3; 60:13; 64:15.
Friend, (Al-Walīyy) 4:46; 12:102; 42:10, 29.
Gatherer, Assembler of mankind on the Day of Judgement, (Al-Jāmi‘) 3:10; 34:27.
Generous, The Most (Al-Akram) 96: 4.
Glorious, (Al-Majīd) 85:16.
Gracious, (Ar-Raḥmān) 1:3.
Great, (Al-‘Aẓīm) 42:5; 56:97.
Great, Incomparably (Al-Kabīr) 4:35; 22:63; 31:31; 34:24.
Guardian, (Al-Ḥafīẓ) 34:22.
Guardian, (Al-Wakīl) 4:172.
Guide, (Al-Hādī) 22:55.
Helper, (An-Naṣīr) 4:46.
Hidden, One through whom hidden reality of everything is revealed, (Al-Bāṭin) 57:4.
High, (Al-‘Alī) 4:35; 22:63; 31:31; 42:5; 42:52.
High, The Most (Al-Muta‘āl) 13:10; 42:5; 87;2; 92:21.

Holy One, (Al-Quddūs) 59:24.
Incomprehensible, The Knower of all subtleties,
The Benignant, (Al-Laṭīf) 6:104;12:101; 22:64; 31:17; 42:20.
Indulgent, The Most (Al-‘Afuww) 4:44.
Inheritor, (Al-Wārith) 15:24; 21:90; 28:59.
Judge, (Al-Fattāḥ) 34: 27.
Judges, The Best of (Khairul-Ḥākimīn) 10:110; 95:9.
Judge, The Wise. (Al-Ḥakīm) 35:3.
King of Mankind, (Malikin-Nās) 114:3.
Knower of the unseen and the seen, (‘Ālimul-Ghaibi wash-Shahādah) 59:23.
Last, (Al-Ākhir) 57:4.
Life-giver, (Al-Muḥyī) 30:51; 40:69.
Light, (An-Nūr) 24:36.
Living, (Al-Ḥayy) 2:256; 3:3.
Lord, (Ar-Rabb) 1:2; 5:29.
Lord of Great Ascents, (Dhul-Ma‘ārij) 70:4.
Lord of Honour, (Al-Majīd) 85:16.
Lord of Majesty, (Al-Jalāl) 55:28.
Lord of Retribution, (Dhuntiqām) 39:38.
Lord of Sovereignty, (Mālikal-Mulk) 3:27.
Lord of the Throne, (Dhul ‘Arsh) 21:23; 40:16; 85:16.
Loving, (Al-Wadūd) 11:91; 85:15.
Maker, (Al-Bārī) 59:25.
Manifest Truth, (Al-Ḥaqqul-Mubīn) 24:26.
Manifest, He to whose existence every created thing clearly point. (Aẓ-Ẓāhir) 57:4.
Master of the Day of Judgement, (Māliki Yaumiddīn) 1:4.
Master, The Excellent (Ni‘mal-Maulā) 22:79.
Merciful, (Ar-Raḥīm) 1:3; 4:24, 67, 97.
Mighty, (Al-‘Azīz) 4:57; 22:75; 59:24; 64:19.
Nigh, The Nearest One, (Al-Qarīb) 34:51.
Noble, (Al-Karīm) 27:41.
Oft-returning with Compassion,
The Acceptor of Repentance, (At-Tawwāb) 2:55; 4:65; 24:11; 49:13; 110:4.
Omnipotent, (Al-Muqtadir) 54:43, 56.
One, The (Al-Wāḥid) 13:17; 38:66; 39:5.
Opener of doors of success for mankind, (Al-Fattāḥ) 34:27.
Originator, The Author of Life, (Al-Badī‘) 2:118; 30:28; 85:14.
Peace, The Source of (As-Salām) 59:24.
Possessor of Power and Authority, (Al-Qadīr) 16:71; 30:55; 64:2.
Powerful, (Al-Qawī) 22:75; 33:26; 40:23; 51:59.
Praiseworthy, (Al-Ḥamīd) 22:65; 31:27; 41:43; 42:29; 60:7.
Preserver, He Who preserves the faculties of all living things, The Powerful, (Al-Muqīt) 4:86.
Protector, (Al-Muhaimin) 59:24.

Provider, The Best (Khairur-Rāziqīn) 22:59; 34:40; 62:12.
Punishment, Severe in (Shadīdul-‘Iqāb) 40:4.
Reckoner, (Al-Ḥasīb) 4:7, 87.
Reckoning, Swift at (Sarī‘ul-Ḥisāb) 13:42.
Repeater, Reproducer of life, (Al-Mu‘īd) 30:28; 85:14.
Repentance, Acceptor of (Qābilit-Taub) 40:4.
Requite, Possessor of the Power to (Dhuntiqām) 3:5.
Self-subsisting and All-sustaining, (Al-Qayyūm) 2:256; 3:3; 20:112.
Self-sufficient, (Al-Ghanī) 2:268; 22:65; 27:41; 31:27; 60:7; 64:7.
Sovereign, (Al-Malik) 59:24.
Strong, (Al-Matīn) 51:59.
Subduer or Reformer, (Al-Jabbār) 59:24.
Sufficient, (Al-Kāfi) 39:37.
Supreme, The Most (Al-Qahhār) 12:40; 38:66; 39:5.
Sustainer, The Great (Ar-Razzāq) 22:59; 51:59; 62:12.
Swift to take Account, (Sarī‘ul-Ḥisāb) 3:200.
True, The (Al-Ḥaqq) 10:33.
Unique, The Lord of Unity, (Al-Aḥad) 112:2.
Watchful, (Ar-Raqīb) 33:53.
Wise, The (Al-Ḥakīm) 4:57; 2:130; 59:25; 64:19.
Witness, The Observer, (Ash-Shahīd) 4:80; 33:56; 34:48.

(iii) ALLĀH, FAVOURS OF
— are countless. 14:35; 16:19.
Allāh is gracious to mankind. 27:74.

(iv) ALLĀH, FRIENDSHIP WITH
— is for those who are mindful of their duty. 45:20.
— is for those who believe. 2:258.
— is sufficient. 4:46.
Allāh is the Guardian friend. 42:10.

(v) ALLĀH, GLORIFICATION OF, WITH HIS PRAISE
Everything glorifies Allāh. 17:45; 24:42; 59:2; 62:2.
Allāh enjoins all to glorify Him with His praise. 33:43; 40:56; 87:2.
Glorify Allāh before sunrise, at sunset and at night. 50:40, 41.
Glorify Allāh at the setting of the stars. 52:50.
Glorify Allāh during the greater part of the night. 76:27.
Angels glorify Allāh. 2:31; 40:8.
Thunder glorifies Allāh with His praise. 13:14.
Birds (i.e. spiritually exalted people)
and the mountains (i.e. the chiefs) glorify Allāh. 38:19, 20.
Mountains and birds (i.e. righteous people)
celebrated Allāh's praise with David. 21:80; 34:11.

(vi) ALLĀH, KNOWLEDGE OF
— extends over heavens and earth. 2:256.

— of what troubles the mind of man. 50:17.
— about the Hour and all that is in the wombs. 41:48.
— concerning the secret and hidden. 20:8.
— of secret thoughts and open words. 6:4.
— of every falling leaf 6:60.
— of secret counsels. 58:8.

(vii) ALLĀH, LOVE OF
— for those who trust in Him. 3:160.
— gains one His blessings. 27:9.
— secured by turning to Him. 2:223.
— for the steadfast. 3:147.
— those who fulfil their duty. 3:77; 9:4, 7.
— for those who judge equitably. 5:43.
— for those who do good to others. 2:196; 3:135, 149.
— can be won by all who strive for it. 29:70.

(viii) ALLĀH, MEETING WITH
Those who do not believe in — are arrogant. 16:23; 25:22.

(ix) ALLĀH, MERCY OF
Sinners can obtain —. 39:54.
— embraces every thing. 6:148; 7:157; 40:8.
— is boundless. 10:59; 39:54; 40:8.
Allāh has charged Himself with mercy. 6:13, 55.
None should despair of —. 12:88; 39:54.
Man has been created to be recipient of —. 11:120.
— is for him who sues for forgiveness. 4:111.

(x) ALLĀH, REMEMBRANCE OF
Peace of mind is attained through —. 13:29.
Increase of courage and faith through —. 8:46.
Prosperity is attained through —. 62:11.

(xi) ALLĀH'S REVEALING HIMSELF TO MAN
Allāh reveals Himself through His chosen servants. 4:164-166.
Allāh has revealed Himself through Messengers to every nation. 10:48.
Allāh has sent Warners to all people. 35:25.
Allāh reveals Himself in various forms. 42:52, 53.
Disbelievers are also shown significant true dreams. 12:37, 44.

(xii) ALLĀH, SEEKING FORGIVENESS OF
— is a means of attaining prosperity and strength. 11:53; 71:11-13.
By — one absorbs His mercy. 4:65.
By — one protects oneself from His punishment. 8:34.

(xiii) ALLĀH, SIGNS OF
— mean His commandments. 2:243.
Believers are commanded to keep away from those who mock at —. 4:141.

(xiv) ALLĀH, SPENDING IN THE CAUSE OF

- — is obligatory. 2:196; 57:8, 11;64:17.
- Warning against holding back from—. 2:196; 47:39.
- — should be of the best. 2:268; 3:93.
- Benefit of—. 64:17, 18.
- — after victory does not equal — before it. 57:11.
- — should not be followed by reproaches. 2:263, 265.
- Allāh multiplies His favours unto those who are —. 2:246, 262.
- How much should one be —. 2:220.
- On whom should one spend for Allāh's cause. 2:216.
- — openly as well as secretly. 2:275.

(xv) ALLĀH, THOSE WHO SPEND IN THE CAUSE OF

- — shall prosper. 2:4-6.
- Glad tidings for —. 22:35, 36.
- Recompense of—. 2:273.

ANGELS

- — bear witness to the unity of Allāh. 3:19.
- The righteous believe in —. 2:178.
- Disbelieving in — is straying away from right path. 4:137.
- — do as they are commanded by Allāh. 66:7.
- — have no sex. 37:151.
- Coming of—. 6:112, 159; 16:34; 25:22, 23.
- — and spirits descend by command of Allāh. 97:5.
- — have only that much knowledge as they are given. 2:33.
- — differ in their capacities and strength. 35:2.
- — bear the throne (i.e. the attributes of the Lord). 69:18.
- Guardian —. 13:12.
- Recording —. 82:11-13.

ANGELS, DUTIES OF

- i. Convey the word of Allāh. 22:76.
- ii. Take charge of souls. 32:12.
- iii. Bring punishment on enemies of Prophets. 6:159; 96:19.
- iv. Help believers and give them glad tidings. 41:31-33.
- v. Create awe and fear in the minds of enemies of Prophets. 3:125, 126.
- vi. Bear witness to unity of Allāh. 3:19.
- vii. Vouchsafe the truth of Prophets. 4:167.
- viii. Glorify Allāh with His praise. 39:76.
- ix. Ask forgiveness for those who believe. 40:8; 42:6.
- x. Pray for blessings to be sent on believers and on the Holy Prophet[sa]. 33:44, 57.
- xi. Keep peoples' records. 82:11-13.
- xii. Make believers firm. 8:13.

ANṢĀRS (THE HELPERS)

- Allāh is pleased with —. 9:100.
- Allāh has turned with mercy to —. 9:117.

APOSTATE
No damage is caused to Allāh's religion by anyone becoming an—. 3:145.
Promise of guiding large numbers of people in place of person who becomes an —. 5:55.
No secular penalty for an —. 2:218; 3:87—91; 3:145; 4:138; 5:55; 16:107.

ARABS, THE
— before the Holy Prophet's advent—made human sacrifices to idols. 6:138.
— regarded the birth of a daughter as a misfortune. 16:59, 60; 43:18.
buried their daughters alive. 16:60.
— denied beneficence of Allāh. 21:37.

ARK, THE
Noah was commanded to make —. 11:38; 23:28.
Moses was placed in — by his mother and was put in the river. 20:40.
— restored to Banī Isrā'īl. 2:249.

ATONEMENT
— rejected. 6:165.

BADR, THE BATTLE OF
Prophecies concerning — in the Holy Qur'ān. 30:5; 54:45-49.
Enemy's demand of judgment at —. 8:20.
Sign in —. 3:14.
Divine help in —. 3:124; 8:10; 8:18.
Muslims strengthened in —. 8:12.
Position of the parties in —. 8:43.
Unbelievers marched in exultation to —. 8:48, 49.
Unbelievers smitten in —. 8:51, 52.
Prisoners of war taken in —. 8:71.

BAI'AT (INITIATION)
— of the Prophet is the — of Allāh. 48:11.
Holy Prophet[sa] took the — of his companions at Ḥudaibiyah. 48:19.
Holy Prophet[sa] was commanded to accept the — of women. 60:13.
The words of the —. 60:13.

BAITUL-ḤARĀM (KA'BAH)
— First House established for mankind. 3:97.
— is made a resort for mankind. 2:126.
— is the place of Abraham and Pilgrimage to the House is a duty. 3:98.
— is made a place of security. 2:126; 3:98.
— is called Ka'bah. 5:98.
— is also called Masjid-ul-Ḥarām 17:2.
Prophecy of — remaining secure from attack. 52:5, 6.

BANQUET (MĀ'IDAH)
Jesus' prayer for — for his people. 5:115.

BAPTISM, THE DIVINE
Invitation to adopt the religion of Allāh. 2:139.

BARZAKH
After death there is a barrier against returning to this world. 23:101.
BATTLE
— of Aḥzāb. 33:11-26.
— of Badr. (*See under* BADR)
— of Ḥunain. 9:25.
— of Khaibar. 33:28.
— of Tabūk. 48:12.
— of Uḥud. 3:122, 123, 128, 153-156.
BEGGING
— is discountenanced. 2:274; 4:33.
BELIEF (ĪMĀN)
— explained. 49:15, 16.
— alone is not enough. 3:180; 29:3, 4.
Difference between — and satisfaction of mind. 2:261.
Commandment of believing in Allāh and the Messenger. 3:180; 4:171; 7:159; 57:8; 64:9.
— in all Prophets and their Books. 2:137; 29:47.
Reward of — and sacrifice of wealth and person for the cause of Allāh. 61:11-13; 64:10.
— in life Hereafter. 2:5.
— goes with good deeds. 2:26; 18:89; 41:9; 95:7.
Seeing Signs of Allāh strengthens faith. 9:124; 33:22, 23; 47:18.
— at the approach of punishment is not acceptable. 10:52, 53, 91-93; 40:86.
BELIEVERS, THE TRUE
Qualities of— 2:4-6, 166, 286; 8:3-5, 75, 76; 9:124; 24:52, 53, 63; 31:5, 6; 32:16, 17; 42:24; 58:23.
— firmly stand on sure knowledge. 12:109.
Allāh is the friend of —. 2:258; 3:69; 8:20; 47:12.
Allāh takes it upon Himself to help —. 22:39; 30:48.
High ranks for —. 9:20; 20:76; 58:12.
— will receive great bounties from Allāh. 33:48.
Allāh guides — out of darkness into the light. 2:258.
— are free from fear or grief. 5:70; 6:49.
Allāh adds to the guidance of —. 47:18.
Seeking pleasure of Allāh is the main objective of —. 9:72.
Successful believers, 23:2-12.
Good actions of — will not be disregarded. 21:95.
— are promised delightful abodes and Gardens of Eternity. 9:72.
— are honoured. 30:16.
— will have forgiveness and honourable provision. 8:5, 75.
Honourable reward prepared for —. 33:45.
Great reward promised for —. 4:147; 17:10.
Unending reward for —. 41:9; 84:26; 95:7.
— hasten to do good works and are foremost in them. 23:62.

BIBLE, The
Perversion of—. 2:80; 5:14, 16.
BOOKS
Prophecy of the spread of—. 81:11.
BOOKS, THE MOTHER OF THE ('UMMUL-KITĀB) 13:40; 43:5.
Holy Qur'ān is —. 3:8.
— is the exalted Book full of wisdom. 43:5.
BOOK, THE PEOPLE OF THE (AHL-E-KITĀB)
— could not be reformed without the advent of the Holy Prophet^{sa}. 98:2-4.
— refers to Jews and Christians. 4:154, 172.
— called to Unity of Allāh. 3:65.
— will continue to believe in Jesus' death on the cross, 4:160.
BROTHERHOOD
— of man is ordained by Islām. 3:104; 49:11, 14.
BURDEN
Bearing one's own —. 29:13, 14; 35:19.
CAIN
— son of Adam. 5:28-32.
CALF, THE GOLDEN
Worship of—. 2:52; 7:149; 20:91.
CAMELS
Prophecy relating to — given up as means of transportation. 81:5.
CATTLE
— created for the benefit of man. 6:143-145; 16:6, 67, 81; 23:22; 39:7; 40:80, 81.
CHARITY
Reward of—. 2:262, 266.
— rendered worthless by reproach or injury. 2:263-265.
Kind word and forgiveness is better than — followed by reproach or injury. 2:264.
Good things alone to be given in —. 2:268.
Secret — better than open —. 2:272.
Allāh rewards those who give in —. 2:275.
CHILDREN
— should not cause diversion from remembrance of Allāh. 63:10.
Destroying — or not giving them education or not bringing them up properly, for fear of poverty forbidden. 6:152; 17:32.
Prayer for pure offspring. 3:39.
Prayer for righteousness among offspring. 25:75; 46:16.
Birth of daughter no cause for grief. 16:59, 60.
Supervision of — in religious matters. 19:56; 20:133.
Good treatment of parents by —. 46:16, 18.
— to treat their parents kindly. 17:24, 25.

CHRISTIANITY
— has exceeded limits in deifying a mortal. 4:172.
Wrong doctrine of the Sonship of God. 9:30, 31.
Doctrine of Trinity is unacceptable. 5:74, 75.
Doctrine of Vicarious Atonement is wrong. 6:165; 53:39.
Prophecy of the rise of —. 18:19.
Prophecy of fall of — after its second success. 18:33-45; 20:103-105.
Period of the rise of — is ten centuries. 20:104.
Wealth of Christians a trial for them. 20:132.
Western philosophy and its refutation. 82:7-13.
CLOUDS, THE
Allāh raises —. 13:13.
Provision of water on earth by —. 15:23.
Allāh sends — wherever He pleases. 24:44.
Rain, hailstones and irrigation of vast areas. 24:44; 30:49-51.
Rain from — proof of Allāh's existence and unity. 2:165.
COMMUNITY, THE SPIRITUAL
Persons included in the blessed group. 4:70, 71.
CONJUGAL RELATIONSHIP
Object of —. 30:22.
CONTRACTS
— should be reduced to writing. 2:283.
Two witnesses for —. 2:283.
CONTROVERSY
The proper method of —. 16:126; 29:47.
COUNSEL
— is necessary in all important administrative matters. 3:160; 42:39.
COVENANTS
Fulfilment of —. 5:2; 6:92, 93.
Repudiation of —. 8:59.
CREATION, SPIRITUAL
— like that of the body is gradual. 22:6, 7.
For each stage of physical creation there is a stage of —. 23:13-18.
CREATION OF MAN
Man was not created without purpose. 23:116; 75:37.
Stages in the —. 22:6; 23:13-15; 35:12; 39:7; 40:68; 86:6-8.
Man created in the best of moulds. 95:5.
Purpose of the —. 51:57.
Man created of one species. 4:2; 16:73; 30:22.
CREATION OF UNIVERSE
— was not without purpose. 21:17, 18.
— was in accordance with requirements of wisdom. 15:86; 39:6; 46:4.

Everything in universe is coordinated and adjusted,
and there is no disorder, discord, or incongruity. 67:2-5.
Universe subjected to man. 14:33-35; 16:11-15; 45:13,14.
DACOITS AND ROBBERS
Punishment of—. 5:34.
DAVID (PROPHET DAWŪD)
— fights people of Palestine. 2:252.
— defeats his enemies and establishes his kingdom. 2:252.
Allāh strengthens —'s kingdom. 38:21.
— was made vicegerent on earth. 38:27.
Allāh honoured — with great knowledge. 27:16.
Allāh bestowed His grace upon —. 34:11.
— was taught skill of making coats of mail. 21:81.
—'s manufacture of coats of mail. 34:11, 12.
Subjection of (the dwellers of) Mountains and the Birds (righteous people)
to celebrate Allāh's praises with —. 21:80; 34:11; 38:19, 20.
Unsuccessful attempts of —'s enemies to attack him. 38: 22.
— and the simile of the ewes. 38:24.
— seeking forgiveness of his Lord. 38:25.
Supplications of — for forgiveness were not due to the commission of any sin. 38:26.
— and Solomon decided case of the crop. 21:79, 80.
Book of — was not a law-giving Book. 17:56.
DAY
One — equal to 1,000 years. 22:48; 32:6.
One — equal to fifty thousand years. 70:5.
DEAD PEOPLE
— never return to this world. 2:29; 21:96; 23:100, 101; 39:59, 60.
Spiritually — could be raised in this world. 8:25, 43.
DEATH
— meaning departing this life. 19:24.
— meaning pain and torment. 14:18.
— meaning sleep. 39:43.
No one dies except by Allāh's command. 3:146.
Each person must taste —. 3:186; 21:36; 29:58.
No everlasting life in this world. 21:35, 36.
No return to this world possible after —. 21:96; 23:100, 101; 39:43.
Two lives (i.e. worldly life and life after death) and
two —s (i.e. state before birth and death after life). 40:12.
— also means low spiritual state. 2:57.
— and life refer to the rise and fall of peoples and nations. 29:21.
Raising dead to life. 6:123; 75:38-41.
The spiritually dead. 6:37.

DEATH, LIFE AFTER
  Promise of a second life after death. 2:29; 53:48.
  Need for the life Hereafter. 10:5.
  — is permanent life. 29:65; 40:40.
  — is better than life in this world. 4:78; 12:110; 17:22.
  Mercy for believers in — and punishment for non-believers. 58:21.
  Only the believers will gain from —. 17:72, 73.
  Every action will be taken into account in the world Hereafter. 18:50; 20:16.
  Believers will be rewarded in the —. 2:26.
  Those who strive for gains in the — will be favoured by Allāh. 17:20.
  Believers will see Allāh in —. 75:24.
  Punishment in — will be greater. 39:27.
  Grievous punishment for disbelievers in —. 17:11.
  Disbelievers have no firm ground to stand on concerning the second life. 6:30, 31; 16:39; 17:50-52; 36:79-82.
DEEDS
  Holy Prophet^{sa} had the excellent morals. 68:5.
  Holy Prophet^{sa} was the excellent exemplar. 33:22.
  Evil — are the result of disbelief in the life Hereafter. 27:5, 6.
  Weighing of good and evil —. 7:9, 10.
DEEDS, GOOD
  — will be rewarded tenfold. 6:161.
  — endure. 18:47.
  Basic principles of —. 2:208; 4:75; 5:17; 6:163; 60:2; 92:19-22.
  Covenants, fulfilment of 2:178; 5:2; 16:92; 17:35; 23:9; 70:33.
  Chastity. 17:33; 23:6-8; 24:31, 34, 61; 25:69; 33:36; 70:30-32.
  Cleanliness. 2:223; 4:44; 5:7; 22:30; 74:5, 6.
  Controlling anger. 3:135.
  Cooperation. 5:3.
  Courage. 2:178; 3:173-175; 9:40; 20:73, 74; 33:40; 46:14.
  Employees, good treatment of 4:37.
  Enjoining good and forbidding evil. 3:111.
  Evidence, giving of true 4:136; 5:9; 25:73.
  Excelling in doing good. 2:149.
  Feeding the hungry. 76:9; 90:15-17.
  Forgiveness. 2:110; 3:135, 160; 4:150; 5:14; 7:200; 12:93; 24:23; 41:35; 42:38-41.
  Good, doing of 2:196; 3:135; 5:94; 7:57.
  Gratefulness. 2:153, 173, 186, 244; 3:145; 5:7, 90; 14:8; 39:8, 67; 46:16.
  Humility. 6:64; 7:14, 56, 147; 16:24, 30; 17:38; 28:84; 31:19, 20; 40:36.
  Justice. 5:9; 6:153; 16:91; 49:10.
  Looks, casting down of 24:31, 32.
  Neighbours, good treatment of 4:37.

Parents, good treatment of 4:37; 17:24, 25.
Patience. 2:46, 154, 156, 178; 11:12; 13:23; 16:127, 128; 28:81; 29:61; 39:11; 42:44; 103:4.
Peace-making between people. 4:115; 49:10.
Perseverance. 13:23; 41:31-33.
Poor, care of the 2:84, 178, 216; 4:9, 37; 8:42; 9:61; 17:27;
24:23; 30:39; 51:20; 59:8; 76:9; 90: 17.
Purity. 2:223; 5:7; 9:103, 108; 24:22; 33:34; 74:5; 87:15; 91:10, 11.
Relatives, good treatment of 2:178; 16:91; 30:39.
Sincerity. 39:3, 4;98: 6; 107:5-7.
Self control. 4:136; 7:202; 18:29; 30:30; 38:27; 79:41, 42.
Spending wealth for love of Allāh. 2:178; 17:27.
Suspicion, avoiding 49:13.
Trusts, faithful discharge of 2:284; 4:59; 23:9; 70:33.
Truth. 4:136; 5:120; 9:119; 17:82; 22:31; 25:73; 33:25, 36, 71; 39:33.
Unselfishness. 2:208, 263; 11:52; 59:10; 64:17; 76:9, 10; 92:20, 21.

DEEDS, EVIL
Adultery. 17:33.
Arrogance. 2:35, 88; 4:174; 7:37, 41, 49, 76, 77, 89, 134;
10:76; 14:22; 23:47; 25:22; 28:40; 29:40; 34:32-34;
38:75, 76; 39:60; 40:48, 49; 41:16, 39; 45:32; 46:11, 21; 71: 8; 74:24.
Backbiting. 49:13.
Boasting. 57:24.
Defamation. 49:12.
Derision. 49:12.
Despair. 39:54.
Drinking liquor. 2:220; 5:91, 92.
Envy. 113:6.
Extravagance. 7:32; 17:27, 28.
Eyes, treachery of the 40:20.
Following that of which one has no knowledge. 17:37.
Gambling. 2:220; 5:91, 92.
Haughtiness. 17:38; 23:47; 31:19.
Indulging in objectionable talk. 23:4; 74:46.
Measure, giving short 83:2-4.
Nick naming. 49:12.
Niggardliness. 4:38; 47:39; 57:25; 59:10; 64:17.
Perfidy. 4:106, 108; 8:28, 59.
Suspicion. 49:13.
Telling lies. 22:31; 25:73.
Theft. 5:39.

DEFAMATORY SPEECH
Allāh dislikes public utterance of—. 4:149.

DHUL-QARNAIN (CYRUS THE GREAT, OF PERSIA)
Mention of—. 18:84.
— reaches the place of the rising sun in the east (i.e. Baluchistan and Afghanistan and to the place of the setting of the sun in the west (i.e. the Black Sea) 18:87-91.
Construction of rampart by —. 18:96, 97.
DISBELIEF (KUFR) AND DISBELIEVERS (KUFFĀR)
— is denying belief in the existence of Allāh. 2:29.
— meaning denial of Allāh's favours. 16:113.
— meaning denial of anything. 2:257.
Iron chains (of self imposed customs) round the necks of disbelievers. 36:9.
Superstitions of Meccan disbelievers. 5:104.
Disbelievers will not prosper. 10:70, 71.
Actions of disbelievers will not help them in the Hereafter. 11:17.
Reason for — is that they prefer this world to the life Hereafter. 14:4.
Reason why angels do not descend on disbelievers. 17:96.
End of disbelievers. 68:18-34.
Severe punishment for disbelievers. 83:8.
DISCIPLES
— of Jesus called helpers of Allāh. 3:53.
DISSENSION
Evils of—. 3:104, 106; 8:47.
DIVORCE (*See under* WOMEN) DOWRY (*See under* WOMEN)
EARTH (AL-ARḌ)
Capacity of — to supply food. 41:10, 11.
Creation of — and heavens in six periods or stages. 11:8; 32:5; 41:10, 11.
Creation of — is a proof of Allāh's existence as it would continue supplying the required food for mankind. 41:10, 11.
— was created along with the rest of the solar system. 79:31.
— revolves round its axis. 27:89.
— is round. 55:18.
Prophecy of spreading out of —. 84:4.
EGYPT
Vision of the king of —. 12:44.
People of — afflicted with plagues. 7:131-136.
ELEPHANTS, THE PEOPLE OF THE
— were the hordes of Abraha, the Abyssinian Governor of Yemen, who had come to invade Mecca. 105:2.
ELIAS (PROPHET ILYĀS)
— was one of the Messengers. 37:124.
— warned his people against the worship of idols. 37:126.
People treated — as liar. 37:128.
Generations which followed him revered him. 37:130.

ELISHA (PROPHET AL-YASA‘)

— was of the best. 38:49.

ENOCH (PROPHET IDRĪS)

— was steadfast. 21:86.

— was truthful man and a Prophet. 19:57.

— was exalted to a lofty station. 19:58.

EQUALITY

All believers are brothers. 3:104; 49:11.

Mankind are equal. 49:14.

EVIDENCE

Calling of witnesses and putting everything in writing in their presence while borrowing or contracting and entering into agreements. 2:283.

Two female witnesses in lieu of one male witness so that one may refresh the memory of the other. 2:283.

Witnesses to a will. 5:107-109.

Witnesses of eyes, ears and skins. 41:21-24.

— when doubtful can be rebutted. 5:107.

EVIL

Human beings are created pure and have option of following good or—. 76:3, 4; 90:9-11; 91:8, 9.

Prohibition of overt and secret —. 6:121, 152; 7:34.

Punishment of — should be proportionate thereto. 6:161; 10:28; 28:85; 40:41.

Persistence of non-believers in — courses. 7:29.

Man’s conscience reprimands him on— actions. 7:23; 75:3.

Excessive — leads to hell. 2:82.

Good overcomes —. 11:115.

— forgiven through repentance. 3:136, 137; 4:111; 16:120; 42:26.

Hatred of—is innate in man. 49:8; 91:8, 9.

Following in the footsteps of the Holy Prophet^{sa} guards from —. 3: 32.

Prayer guards from —. 29: 46.

— is to be accounted for when it is deliberate. 2:226; 5:90; 20:116.

EVOLUTION

Allāh has created man in different forms and in different conditions. 71:15, 18.

EZECHIEL (DHUL-KIFL)

Nebuchadnazar’s destruction of Jerusalem and —’s seeing in a vision the town and its inhabitants over a hundred years’ time. 2:260.

EZRA (PROPHET ‘UZAIR)

Jews taking — as the Son of God. 9:30.

FAITH, THE LIGHT OF

Allāh brings the believers out of every kind of darkness into light. 2:258; 57:13.

FASTING *(See under* WORSHIP)

FIG
— refers to Adam and to the fact that human mind has been created in the image of Allāh. 95:2.
FIRE
— meaning war. 5:65.
Moses sees — in a vision on his return from Midian. 20:11; 27:8; 28:30.
Simile of — in wet wood. 36:81; 56:72-74.
Smokeless — in the latter days. 55:36.
FLAMES, LUMINOUS
— pursue those who listen stealthily. 15:19; 37:11; 72:10.
FOOD
Guidance for —. 5:5.
Eating — that is good in addition to being lawful —. 2:169; 16:115.
— affects conduct. 23:52.
All good — is lawful for believers. 5:94.
Earth and the problem of — supply. 2:262; 41:11.
FOOD, FORBIDDEN
That which dies of itself is —. 2:174; 5:4.
Blood is —. 2:174; 5:4; 16:116.
Flesh of swine is —. 2:174; 5:4; 6:146; 16:116.
That on which the name of any other than Allāh has been invoked. 2:174; 5:4; 6:146; 16:116.
Flesh of animal which has been strangled or beaten to death, or killed by a fall or gored to death is —. 5:4.
Flesh of animal which a wild animal has killed except which has been properly slaughtered is —. 5:4.
Flesh of an animal which has been slaughtered at an altar is —. 5:4.
Eating that on which the name of Allāh has not been pronounced is —. 6:122.
FORGIVENESS
Reward of — of an injury is with Allāh. 42:41.
FORNICATION
— is forbidden. 17:33; 25:69.
Punishment for —. 24:3.
GABRIEL (JIBRĀ’ĪL)
Disbelieving in —. 2:98, 99.
GAMBLING (*See under* DEEDS, EVIL)
GOG AND MAGOG
Gog Easterns and Magog Westerns. 18:95, 100.
War between —. 18:100.
— will spread over the whole world. 21:97.
Believers will not taste the punishment of —. 21:101-103.
Islām will rise again after the eruption of —. 21:98.

GOLIATH (JĀLŪT)
Defeat of—. 2:250, 251.
GOSPEL
Revelation of—. 3:4; 5:47, 48.
Description of the followers of the Holy Prophet[sa] in the —. 48:30.
GRAVE
Spiritual — in addition to the ordinary. 80:22.
Prophecy of old —s being opened up in latter days. 82:5.
Being raised from the — meaning being spiritually lifted. 100:10.
GROVE, DWELLERS OF THE
Allāh’s punishment fell on — because they rejected His Messengers. 50:15.
GUARDIANSHIP
Guardian acting for ward. 2:283.
Guardian in cases of minor or of persons of weak understanding. 4:6, 7.
GUIDANCE
— for proper function after Allāh had given everything its form. 20:51.
Allāh guides whomsoever He pleases towards right path. 24:47; 28:57.
Allāh adds to — of those who follow —. 47:18.
Without Allāh’s help no one can have —. 7:44.
For — faith and righteous conduct are needed. 10:10.
— does not help those who turn away. 27:81, 82.
Prayer for perfect —. 1:6.
— is promised to those who submit completely. 3:21.
Following — is the way to prosperity. 2:6.
HĀRŪT AND MĀRŪT
Wise men of Babylon were —. 2:103.
ḤAJJ (*See under* WORSHIP)
HĀMĀN
— was the commander of Pharaoh’s army. 28:9.
— was Pharaoh’s Minister of Public works. 28:39; 40:37.
HEART
Veil on —. 18:58.
Blindness of —. 22:47.
Sealing up of —. 30:60; 40:36; 42:25; 63:4.
HEAVEN (SKY)
— created with purpose. 16:4.
— built with Allāh’s hands. 51:48.
Early state of — a gaseous form. 41:12.
— and earth were a solid mass which was split asunder. 21:31.
Seven —s created in two different periods or stages. 41:13.
— and earth created in six different periods. 10:4.
— is a roof. 2:23.

— is a roof well guarded and affording protection. 21:33.
Planets move round their orbits in — 36:41.
Paths of stars in—. 51:8.
is without a support. 31:11.
Relation of food with —. 10:32.
—s rolled up in Allāh's right hand i.e. exercising full control over them. 39:68.
— opening up and becoming all doors (i.e. several signs appearing and believers being favoured with His blessings and punishment descending on non-believers. 78:20.
— being laid bare (i.e. sciences of astronomy and space making progress). 81:12.
— being rent asunder. 77:10; 82:2.
— becoming like molten copper (i.e. because of intense heat). 70:9.
— adorned with planets. 37:7; 41:13; 67:6.
Pieces of — falling down as punishment by way of rain and storm. 17:93; 26:188; 34:10.
All things are sent down from —. 15:22; 40:14.

HELL
— worst abode and a wretched place of rest. 13:19.
— Hereafter in addition to the — in this world. 18:101; 19:72; 29:55.
— helps towards spiritual rebirth. 101:9-12.
— not everlasting. 11:108.
Foods of —. 88:7, 8.
Freezing cold water and boiling hot water drinks for inmates of —. 78:26, 27.
Dwellers of — in this world moving between it and boiling water (i.e. facing trouble on all sides). 55:45.
Zaqqūm food of inmates of —. 56:53.
— results from spiritual blindness. 17:73.
— is a state of being amidst death but not dying. 14:18.
Being debarred from Allāh is —. 83:16, 17.
Fire of — rises within the heart. 104:7, 8.
— is hidden from eyes. 26:92.
— lies in ambush for the rebellious. 78:22-31.
Manifestation of — in this life. 79:37.
Nineteen angels guard the fire of —. 74:31, 32.
Roar of — fire, (i.e. excessive heat). 25:13; 67:8.
Seven gates of — and passage of allotted number of non-believers through each of them. 15:45.
Stones fuel of — fire. 2:25; 66:7.
Every stubborn rebellious one will enter into — fire. 19:70-72.
Righteous people shall not hear a whisper of —. 21:102, 103.
— fire being caused to blaze up;
(i.e. in latter days sin will spread so much that — fire will be near the sinners). 81:13.

HOLY LAND, THE
— i.e. Palestine. 5:22.
Banī Isrā'īl disobeyed Moses and so were turned away from —. 5:27.
Jews to be gathered together in — in the latter days. 17:105.

— will ultimately belong to the Muslims. 21:106-113.

HOLY SPIRIT, THE

Jesus was strengthened with —. 2: 58.

— descends from Allāh with the truth and strengthens believers. 16:103.

HOME LIFE

Privacy of —. 24:28-30.

Intermingling of sexes prohibited. 24:31, 32; 33:60.

HOMICIDE

— is forbidden. 4:93, 94.

Punishment for —. 4:93.

Kinds of murder. 4:93, 94.

HOUSE, THE ANCIENT

circuits of —. 22:30.

HOUSEHOLD, THE PEOPLE OF THE (AHLI-BAIT)

— meaning the spouses of Abraham. 11:74.

— meaning spouses of the Holy Prophet Muḥammad[sa]. 33:34; 66:5.

Purity of —. 33:34.

ḤUDAIBIYYAH, TRUCE OF

— secured the safety of the Muslims in Mecca. 48:25, 26.

Victory gained at —. 48:2.

HUDHUD

— was Commander of Solomon's forces. 27:21.

HUMILITY

Turning away from others in pride or walking haughtily on earth is forbidden. 31:19.

Believers enjoined to observe —. 31:20.

ḤUNAIN

Allāh helped the believers on the day of —. 9:25-27.

HUNTING

Lawful to eat what birds of prey and beasts (trained and taught by one) have hunted or caught for one. 5: 5.

HUSBAND & WIFE RELATIONSHIP (*See under* WOMEN)

HYPOCRITES

— tried to turn Immigrants against the Helpers and both against the Holy Prophet[sa]. 63:8, 9.

— find fault with the Holy Prophet[sa]. 9:50, 58, 61.

— incited the disbelievers. 59:12.

— attempted to frighten the Muslims. 4:84.

— have a diseased heart. 2:11.

— create disorder. 2:13.

Leaders of — are satans. 2:15.

Excuses of —. 2:15.

— actually disbelieve but they pretend that they believe. 2:18.

Two faces of —. 4:73, 74.

Double policy of —. 4:144.
Grievous punishment in store for —. 4:139.
— take disbelievers as their friends. 4:140.

IBLĪS
— refused to make obeisance to Adam. 2:35; 7:12, 13; 15:32; 17:62; 18:51; 20:117.
Reason of refusal of — to make obeisance was arrogance. 2:35; 38:75.
— was not an angel but was one of the jinn. 18: 51.

IDOL WORSHIP
Reason for —. 39:4.
Allāh’s command to refrain from —. 32:31.
Noah’s people had different idols as their gods. 71:24.
Noah preached unity of Allāh to his people but they insisted on —. 71:8, 9.
Hūd’s people were idol worshippers. 11:54.
Abraham’s people worshipped idols. 26:72.
Reason for not worshipping Lāt, Uzzā, and Manāt 53:20-24.
Helplessness of idols. 22:74:
Reason for not worshipping false gods. 21:23.
Every Prophet has a mission to wipe out —. 16:37.
Abraham’s prayer for security from—. 14:36.

INFANTICIDE
— is forbidden. 17:32.

INFIDELS
Taking error in exchange for guidance is a losing business for —. 2:17.
— are called deaf because they insist on doing evil. 2:19.
— are called dumb because they cannot express themselves to remove their doubts. 2:19.
— are called blind because they do not see the beneficial change that Islām had brought in Muslims. 2:19.
Hearts of — are like stones. 2:25.
All actions of — will be in vain. 2:218.
Reason why — will not get reward. 78:28.
— will get external as well as internal burning punishment 85:11.
— will be surrounded by punishment from all sides. 85:20, 21.
Angels will descend on — merely to punish them. 25:23, 24.

INHERITANCE
Law of—. 4:8, 9, 12, 13, 177.
Making a will of one’s property and its distribution. 2:181.
Changing a will is a sin. 2:182.
Partiality or a wrong by a testator may be corrected. 2:183.
Division of the property left is fixed by Allāh. 4:12.
At the time of distribution other relatives, orphans, the poor and the needy should not be forgotten. 4:9.
Share of heirs. 4:12.
Husbands are heirs of their wives. 4:13.

Wives are heirs of their husbands. 4:13.
Distribution of the property of one dying without any issue. 4:13, 177.

INTERCESSION
No one can intercede with Allāh without His permission. 2:256.
Those whom they call beside Allāh possess no power of —. 43:87.
Holy Prophet^{sa} could intercede as he bore witness to the truth. 20:110; 34:24; 43:87.
— with Allāh for non-believers. 6:52.
Angels can intercede with Allāh with His permission. 53:27.
Righteous and evil —. 4:86.

INTOXICANTS
— forbidden. 2:220; 5:91, 92.

INVOKING ALLĀH IN SUPPORT OF THE TRUTH (MUBĀHALAH)
Invitation to Jews for —. 62:7.
Invitation to Christians for —. 3:62.

ISAAC (PROPHET ISḤĀQ)
Abraham was given glad tidings of —'s birth. 11:72; 37:113; 51:29.
—'s mother was frightened on hearing the news. 11:72.
—'s mother beat her face on the glad news and cried. 51:30.
Allāh bestowed His blessings on —. 37:114.
Abraham, — and Jacob men of strong hands and powerful vision i.e. active and far-sighted. 38:46.
— and Jacob were leaders who guided their people and were the recipients of revelation. 21:73, 74.

ISHMAEL (PROPHET ISMĀ'ĪL)
Truth in the Qur'ān about —. 19:55.
— was the eldest son of Abraham. 37:102.
Abraham's dream about slaughtering his son —. 37:103.
— rather than Isaac was the one to be sacrificed. 37:103-106.
Sacrificing — meant to leave him in the waterless and foodless valley of Mecca. 37:108; 14:38.
— was the Messenger and Prophet 19:55.
— strictly kept his promise. 19:55.
— enjoined prayer and alms-giving on his people. 19:56.

ISLĀM
Name — was given so that its followers be completely submerged in Allāh. 2:113; 6:154, 163.
Allāh gave the name of — to this religion. 22:79.
Fundamental principles of —. 2:4, 5.
— is a complete religion. 5:4.
— is the only acceptable religion. 3:86.
— is the true religion with Allāh. 3:20.
There is no compulsion in —. 2:257; 18:30; 25:58; 28:57.
By embracing — one does not confer a favour on anyone. 49:18.
Guidance is found in — alone. 3:21; 72:15.

No other religion is better than — 4:126.
No hardship in —. 2:186; 5:7; 22:79.
— is a strong handle to grasp. 31:23.
One can enter the favoured group by following —. 1:6, 7; 4:70.
— is likened unto a good tree. 14:25.
— does not recognise any privilege. 49:14.
— enjoins justice even towards an enemy. 5:9.
— enjoins kindness and justice towards non-believers. 60:9.
— enjoins good treatment of all. 4:37.
— is the same as the religion of Noah, Abraham, Moses and Jesus. 42:14.
Prophecy of triumph of —. 13:42.
Prophecy of rise of — in the first three centuries and of its decline in the following ten centuries. 32:6.
— requires faith in all Prophets. 2:137.
Preaching of — made obligatory for believers. 9:123.

ISRAEL, THE CHILDREN OF (BANĪ ISRĀ’ĪL)
Israel was the name of Jacob. 3:94; 19:59.
— had a superiority over other nations during their time. 2:48; 2:123.
Allāh’s continuous favour on —. 2:48; 2:123.
Cruelties of Pharaoh on —. 2:50; 7:142; 14:7; 28:5.
Moses was sent to rescue — from Pharaoh’s tyranny. 28:6.
Moses calls on Pharaoh not to afflict — and seeks their freedom. 7:106; 20:48.
Pharaoh and his chiefs promised to set — free if their affliction was removed but they broke their promise. 43:50, 51.
Allāh’s direction to Moses to lead — out of Egypt. 20:78; 26:53; 44:24.
Crossing the sea by — and drowning of Pharaoh and his people. 2:51; 7:137; 17:104.
Number of — at the time of exodus. 2:244.
Shade of clouds over — as they marched through Sinai desert. 2:58; 7:161.
Desire of — to revert to idol worship after safely crossing the sea. 7:139.
— demand water from Moses who under Divine direction strikes a particular rock and water flows out. 2:61; 7:161.
Sending down of Manna and Salwā. 2:58.
Moses left for the Mount and in his absence — took a calf for worship. 2:52, 94.
Moses punished the idol worshippers. 2:55.
Burning of the calf. 20:98.
Allāh commands — to slaughter a cow. 2:68-70.
Desire of — to eat vegetables and other produce instead of Manna and Salwā. 2:62.
— were taken to the foot of the Mount for a covenant. 2:64, 94; 7:172.
Chiefs of — were overtaken by an earthquake. 7:156.
— ask Moses to see Allāh face to face. 2:56.
Moses orders — to enter Palestine but they refuse. 5:22.
— rejected the signs of Allāh and killed the Prophets. 2:62.
— transgressed in the matter of Sabbath and became despised like apes. 2:66; 7:167.
Prophecy of Jews being afflicted till the Day of Resurrection. 7:168.

Demand of — for a king, the appointment of Jadūn,
and their test through rivulet i.e. excessive wealth. 2:247, 250.
Establishment of kingship in — through David. 2:252.
Twelve spiritual leaders in —. 5:13.
Prophethood and kingship in —. 5:21.
— cursed by Jesus and David. 5:79.
Perversion of the Book by —. 2:80.
I‘TIKĀF
Observance of —. 2:188.
JACOB (PROPHET YA‘QŪB)
Abraham’s wife was given the glad news of the birth of —. 11:72.
Israel was —’s name. 3:94.
— abstained from certain articles of food. 3:94.
—’s admonition to his sons to stand firm on the Unity of Allāh and
to worship Him at all times. 2:133, 134.
JIHĀD (STRIVING FOR THE CAUSE OF ALLĀH)
— is enjoined on the believers. 22:79.
The great — (i.e. preaching the Word of Allāh). 25:53.
— with one’s wealth. 8:73.
In — one should not transgress limits. 2:191.
Reward for the believer whether he becomes a martyr or is victorious in —. 4:75.
Commandment of — was not only for the Holy Prophet^{sa} but was also for the believers. 4:85.
JERUSALEM
Destruction and rebuilding of —. 2:260.
Destruction of — by the Babylonians. 17:6.
— destroyed by the Romans. 17:8.
JESUS (PROPHET ‘ĪSĀ)
Mary was given the glad news of the birth of —. 3:46; 19:21.
Mary’s surprise at the good news. 3:48; 19:21.
After —’ birth Mary was commanded to keep a fast of silence. 19:27.
— was born at a time when the dates had become ripe. 19:26.
— talked wisely in his childhood. 3:47.
Mary takes — to her people. 19:28.
— was Prophet to the children of Israel. 3:50.
Creation of birds by — (i.e. he gave spiritual training to ordinary human beings
who thereafter soared high in the spiritual atmosphere). 3:50; 5:111.
— declared clean the blind and lepers. 3:50; 5:111.
— gave life to the (spiritually) dead. 5: 111.
— was given the knowledge of Torah. 5:111; 3:49.
Jews disbelieved in — while the disciples believed in him. 3:53.
Revelation was vouchsafed to the disciples of —. 5:112.
— was sent with clear signs and was strengthened by the holy spirit. 2:254; 5:111.
Jews planned to crucify — but Allāh had promised to save him from death on the cross. 3:55, 56.
— was put upon the cross. 4:158.

— did not die on the cross, but fainted and was taken down while still in that condition. 2:73; 4:158.
Jews did not succeed in killing —. 5:111.
— went to an elevated region with running streams (Kashmir) after having escaped death on the cross. 23:51.
— died a natural death. 5:118.
—' prayer for a banquet (worldly provision) for his people. 5:115.
— was born as the word (prophecy) of God. 3:46; 4:172.
Kalimatuhū used for — meaning— the Sign of Allāh. 4:172; 31:28.
— was granted high spiritual status. 3:46.
— came in fulfilment of the Old Testament prophecies. 3:51; 5:47; 61:7.
— was Allāh's servant and His Prophet. 19:31.
— was merely a Messenger of Allāh. 5:76.
— was enjoined to say his prayers, give alms and treat his mother well. 19:32, 33.
— preached the Unity of Allāh to his people. 3:52; 5:118; 19:37; 43:65.
They are disbelievers who take — as God. 5:18, 73, 74.
Proof that — and his mother were not gods. 5:76.
— was created out of clay. 3:60.
Jews and Christians will continue to believe in the death of — on the cross. 4:160.
— not son of Allāh. 9:30.
— was born without the agency of a father. 3:48; 19:21, 22.
Verses of the Holy Qur'ān testifying to the death of—. 3:56, 145; 5:76, 118; 7:26; 17:94; 21:35.

JEWS
— are those who have incurred Allāh's displeasure. 1:7.
— are enjoined not to exceed the limits in the matter of religion. 5:78.
Betrayal of Muslims by — at the battle of Aḥzāb and their disgrace. 33:27, 28.
Expedition against Banū Naḍīr and their expulsion. 59:3-7.

JINN
Allāh has created — and the Ins for His worship. 51:57.
— are people who dominate. 6:129.
Iblīs was amongst the —. 18:51.
— are the dominant ones and Ins are common people. 55:34.
— (i.e. the dwellers of mountains) under David's suzerainty. 27:40.
— who came to meet the Holy Prophet[sa] were the Jews of Naṣībain. 46:30.
— who listened to the recitation of the Holy Qur'ān were Jews from places outside Mecca. 72:2.
Meaning of — having been created from fire is that they are easily roused. 15:28.

JOB (PROPHET AYYŪB)
Mention of —. 4:164; 6:85; 21:84, 85; 38:42.
— lived in a hilly territory. 38:45.
— was tormented by his enemies. 38:42.
— was directed to emigrate. 38:43.
— meet his family after emigrating. 21:85; 38:44.

JOHN (PROPHET YAḤYĀ)
—'s birth was announced by the angels to Zachariah while praying. 3:40; 19:8.
— was given the name by Allāh Himself. 19:8.
— was given the knowledge of Torah and judgment from early childhood. 19:13.
—'s piety and righteousness. 19:14.
— fulfils some of the old prophecies. 3:40.
—'s kind treatment of his parents. 19: 15.
Peace on — on the day of his birth and death and
the day when he would be raised up to life again. 19:16.
JONAH (PROPHET YŪNUS)
—'s name was Dhul Nūn. 21:88.
— was amongst the Messengers. 4:164; 6:87; 37:140.
— was exalted above his people. 6:87.
—'s attempt to travel by boat. 37:141.
Boat faced a storm and — was thrown overboard. 37:142.
A whale swallowed — and then it vomited him out. 37:143-146.
Gourd plant was caused to grow over him. 37:147.
— was sent as a messenger to a hundred thousand people. 37:148.
—'s people believed in him and their punishment was removed. 10:99.
—'s people, because of their belief in him, were provided for in this world. 37:149.
JOSEPH (PROPHET YŪSUF)
Prophecy about the Holy Prophet^{sa} in the events of the life of —. 12: 8.
—'s devotion to Allāh in his childhood and his seeing true dreams. 12:5.
Jacob advises — not to relate his dream to his brothers. 12:6.
—'s brothers were jealous of him. 12:9.
—'s brothers plan to kill him. 12:10.
—'s brothers take him to the wood and cast him in a deep well. 12:16.
—'s brothers report falsely to Jacob that a wolf had devoured him. 12:18.
taken out of the well by an Ismā'īlī caravan who sold him as a slave. 12:20, 21.
— bought by 'Azīz of Egypt. 12:22.
'Azīz's wife tried to seduce — against his will. 12:25.
'Azīz's wife invites women of the town who acclaim — as an angel. 12:32, 33.
— was imprisoned. 12:36.
— was given knowledge of the interpretation of the dreams. 12:38:
—'s interpretation of the King's vision. 12:48, 49.
— was released from prison and appointed Chief Treasurer of Egypt. 12:55, 56.
Famine in Egypt and —'s brothers came to him for corn. 12:59.
—'s brothers came twice to Egypt
and brought their brother Bin Yāmīn (Benjamin) with them. 12:64-70.
Jacob instructs them to enter through different gates. 12:68, 69.
Allāh's plan to keep Bin Yāmīn in Egypt. 12:77.
— puts his drinking cup in his brother's sack. 12:71.
— forgives his brothers. 12:93.
Holy Prophet's^{sa} forgiveness in contrast to —'s forgiveness. 12:93.

— sends his shirt to his father. 12:94.
Jacob goes with his family to Egypt and — receives him. 12:100.
—’s followers believed after his death that no Prophet would appear after him. 40:35.
JUDGMENT, THE DAY OF
The answer to what — is. 51:13-15; 82:18-20.
JUSTICE
Believers are enjoined to act with —. 5:9.
JUSTICE, ADMINISTRATION OF PUBLIC
Obligation of judicial determination of disputes. 4:66.
Decision of the judge must be accepted. 4:66.
Injunction on —. 4:136; 5:9.
KA‘BAH (*See under* BAIT-UL-ḤARĀM)
KAUTHAR (i.e. ABUNDANCE OF GOOD)
Holy Prophet^{sa} was given —. 108:2.
KHATM-E-NABUWWAT
Door of Prophethood not closed. 2:39; 40:35; 72:8.
Prophet Muḥammad^{sa} as Khātamun-Nabiyyīn, (i.e. the most exalted Messenger). 33:41.
KHILĀFAT
Promise to establish — in Islām. 24:56.
KORAH (QĀRŪN)
— was from amongst Banī Isrā’īl. 28:77.
—’s arrogance towards Banī Isrā’īl. 28:77.
— was the keeper of the treasury. 28:77.
—’s arrogance and his punishment. 28:79, 82.
KNOWLEDGE
A person with — is better than one without it. 39:10.
Acquisition of — is urged. 96:4-6.
Allāh will raise the status of those who possess —. 58:12.
Believers are enjoined to get religious —. 9:122.
Holy Prophet^{sa} enjoined to pray for increase of —. 20:115.
— bestows understanding. 39:10.
Man can rule the forces of nature with —. 17:71; 21:80-83; 45:13, 14.
People with true — alone fear Allāh. 35:29.
Prophets are favoured with — from Allāh. 21:80.
Prophets are raised to be teachers of mankind 2:152.
Qur’ān enjoins the study of Nature. 3:191, 192; 10:6, 7; 13:4, 5; 16:11-17; 17:13; 35:28, 29.
Qur’ān enjoins the study of the conditions of different countries. 17:22; 22:46, 47; 29:21.
Qur’ān enjoins the study of
the history of different nations. 12:112; 30:10; 33:63; 35:44, 45; 40:22.
Travelling in search of —. 18:66, 67.
LAILATUL-QADR (NIGHT OF DESTINY)
Meaning of —. 97:2-6.

LAW (SHARIAH)

- Object of the — is to lighten the burden of mankind. 4:29.

LIFE

- — is a struggle with hardships. 90:5.
- — here is but a pastime and Hereafter is the true —. 29:65.
- Contrast between this — and the Hereafter. 87:17, 18.
- Man created with purpose. 23:116.
- Water is the source of —. 21:31.
- Everything is created in pairs. 36:37; 51:50.
- Evolution of man. 18:38; 23:13-15; 40:68; 53:33; 71:15-19.

LIFE, THE GOAL OF

- — is the meeting with Allāh. 6:32; 10:46; 13:3; 30:9; 84:7.

LIFE HEREAFTER

- — is determined by man’s deeds in this life. 17:14, 15; 21:95; 43:81; 45:30; 50:19; 82:11-13; 83:8-19.
- — begins to manifest itself in this life. 41:31-33; 55:47; 89:28-31.
- — is fuller manifestation of values. 39:70; 50:22-24; 57:13; 69:19; 86:9, 10; 99:7-9.
- Progress in the — will be unceasing. 35:35, 36; 39:21; 86:9.

LIFE, WORLDLY

- Non-believers desire the —. 2:201, 213.
- — is inferior to the life Hereafter. 3:16; 4:78; 9:38.
- — is a brief sojourn in contrast to the world Hereafter. 23:115.

LIQUOR (*See under* INTOXICANTS)

LOAN

- Transaction of — should be in writing. 2:283.
- Period of — must be fixed. 2:283.
- Presence of witnesses. 2:283.

LOT (PROPHET LŪṬ)

- — was one of the Messengers. 37:134.
- — mentioned along with Abraham and Ishmael. 6:86.
- — believed in Abraham and migrated with him. 21:72; 29:27.
- Evil way of the people of —. 26:166, 167; 29:30.
- — warns his people to stop their evil ways. 26:166; 27:55, 56.
- —’s people forbid his entertaining strangers. 15:71.
- —’s people reject him and threaten to exile him. 26:168; 27:57.
- —’s people ask for punishment. 29:30.
- —’s prayer. 29:31.
- Warning of the destruction of —’s people. 15:61; 27:58; 29:34; 37:135-137.
- — is perturbed on arrival of messengers. 29:34.
- People of — visited him on the arrival of messengers. 11:79; 15:68.
- — commanded to leave town during night. 11:82; 15:66.
- — told not to look back. 15:66.

—’s people were smothered under
rain of stones. 7:85; 11:83, 84; 15:75; 26:174; 27:59; 54:35.
Rejecting — was to reject all the Prophets. 54:34.
Disbelievers are like the wife of Noah and of —. 66:11.
— given wisdom and knowledge and was righteous. 21:75, 76.

LOTE — TREE OF THE BOUNDARY (SIDRATUL-MUNTAHĀ)
Mention of —. 53:15.

MAN (INS)
— is hasty by nature. 21:38.
Object of creating —. 51:57.
— is created to worship Allāh. 1:5; 51:57.
Nature of — is to believe in Allāh. 57:9.
— is born with nature made by Allāh. 30:31; 91:8, 9.
— has unlimited capacity for progress. 87:3.
— was created in the best make. 95:5.
— has capacity of receiving revelation. 15:29, 30.
Allāh has shown the way of good and evil to —. 76:4; 90:11; 91:9.
— is free to act as he choose. 41:41.
Allāh provides facilities for — according to his action. 92:6-11.
All things have been subordinated to —. 2:30; 22:66; 31:21; 45:14.
— should seek the protection of Allāh alone. 2:42.
Allāh does not require of any — that which is beyond his capacity. 2:234, 287; 23:63; 65:8.
—’s desiring only this world shall have no share in the Hereafter. 2:201; 4:135; 42:21.
— is created weak. 4:29.
Those who desire good in this life and in the Hereafter will have a good reward. 2:202; 42:21.
— is enjoined to treat his parents kindly. 17:24; 29:9; 31:15; 46:16.
— has been created from nothingness. 76:2.
Mankind were one community in the beginning. 2:214.
— is created out of clay. 3:60; 7:13; 18:38.
Allāh fashioned — in the womb. 3:7.
— should repel evil with that which is best. 23:97.
Divine spirit is breathed into —. 32:10.
Ungratefulness of —. 10:13; 11:10-12; 41:52.
Threefold duty of —. 5:93, 94.
— will live and die on earth. 7:26.
Best garment for — is righteousness. 7:27.
Stages in the physical growth of —. 22:6; 23:13-15.
Punishment of — for disbelieving after believing: 3:107.
Creation of — in threefold darkness. 39:7.
— shall be tried in his possessions and in his person. 2:156—158; 3:187.
—’s possessions and children are a trial 8:29; 64:16.
—’s complete submission to Allāh is most beneficial. 2:132; 4:126.
— is impatient. 70:20-22.

— is most contentious. 18:55.
— is prone to despair. 30:37; 41:50.
— loves wealth and is niggardly. 17:101; 89:21.
— is prone to transgress. 96:7, 8.
— is subject to loss without faith and righteousness. 103:3, 4.
— is superior to other creation. 17:71.

MARRIAGE (*See under* WOMEN)

MARTYRS
— live an eternal life. 3:170.

MARY (MARYAM)
Qur’ān mentions true events of the life of —. 3:45; 19:17.
—, her family and her birth. 3:36, 37.
— was the ward of Zachariah. 3:38.
— was provided for by Allāh. 3:38.
—, her piety, chastity and high status. 21:92; 66:13.
— was truthful. 5:76.
— was chosen of Allāh. 3:43.
Visit of angel in the form of a man was a vision. 19:18.

MECCA (MAKKAH)
— is called Mecca because of abundance of blessings. 3:97.
— is also called Baladul-Amīn i.e. town of security. 95:4.
Abraham’s prayer for — and its security. 2:127; 14:36.
— is made sacred. 27:92.
Prophecy of return of the Holy Prophet^{sa} to — after emigration. 17:81; 28:86; 90:3.
Efforts necessary for the return to —. 2:151.
Prophecy of the security of —. 28:58.
Prophecies relating to future of —. 3:97.
Jewish objections met by the conquest of —. 2:151.
Prophecy of the conquest of —. 13:32.

MEEKNESS
Believers should cultivate —. 25:64; 31:19, 20.

MENSTRUATION
Purification from —. 2:223.

MESSENGERS (*See also under* PROPHETS)
All — dubbed sorcerers and madmen. 51:53.
It is wrong to compare —. 23:53.
Rejection of one Messenger is rejection of all —. 26:106, 124, 142, 161, 177.
— shall be witnesses. 4:42; 16:85, 90; 33:46.

MESSIAH
— was the servant of Allāh. 4:173.

MIDIAN
— and its dwellers. 7:86; 9:70; 11:85.

MIGRATION IN THE CAUSE OF ALLĀH
One who emigrates in the cause of Allāh shall have plenty. 4:101.
MI‘RĀJ
Holy Prophet^{sa} had the vision of — twice. 53:14.
No mistake in seeing the vision — 53:18.
— of Moses. 18:61-63.
Prophet Muḥammad^{sa} went on a journey in a vision
from Masjid-al-Ḥarām to Masjid-al-Aqṣā. 17:2.
The — was a clear vision. 17:61.
MONASTICISM
— was not prescribed by Allāh but was self-imposed by the Christians. 57:28.
MONTH OF ḤARĀM
Sanctity of the —. 2:218.
MONTHS, THE TWELVE
The number of —. 9:36.
Sacred months. 2:195; 9:36.
MOON, THE
— and its stages. 36:40, 41.
Lunar system in Islām. 2:190.
— gets light from the sun. 71:17.
Crescent —. 36:40.
— has reference to the Reformers who would follow the Holy Prophet^{sa}
(i.e. the sun) and would get their light from him. 91:3.
— signifies Arab power. 54:2.
Reckoning time by the —. 2:190.
Prophecy of eclipse of the sun and — on the advent of Mahdī. 75:9, 10.
MORAL TEACHINGS (*See under* DEEDS)
MOSES
Qur’ān gives the true events of the life of —. 19:52.
Purpose of advent of — was to free Israel from the cruelties and
bondage of Pharaoh and to foster their progress. 28:6, 7.
—, birth of, and his being cast afloat in the river in an ark. 20:40; 28:8.
Pharaoh’s daughter picks — out of the river. 28:9, 10.
— refused wet-nurses and was restored to his mother. 20:41; 28:13.
— was given wisdom and knowledge. 28:15.
— smote Copt with his fist and caused his death. 20:41; 28:16.
— was repentant. 28:16, 17.
Chiefs of Pharaoh’s people counselled together to kill — and he was warned. 28:21.
— emigrates to Midian. 20:41; 28:23.
— helps two women to water their flocks at the well of Midian. 28:24, 25.
— receives offer of marriage on condition of staying in Midian
for eight years serving the family. 28:28.

— returns from Midian with his family. 28:30.
— perceived fire near Mount Sinai. 20:11; 27:8; 28:30.
— sees his rod as a serpent and is frightened. 7:108; 20:21, 22; 27:11; 28:32.
— perceives his hand turned white without any ill effects. 7:109; 20:23; 28:33.
— had shown nine signs to Pharaoh. 7:134; 17:102; 27:13.
— prays Aaron be appointed to assist him. 20:30—36; 26:14; 28:35.
— and Aaron commanded to go to Pharaoh. 20:43-45; 26:16-18.
— and Aaron preached to Pharaoh. 7:105, 106; 10:76-79; 17:102, 103.
— had a debate with Pharaoh. 20:50-53; 26:19-34.
Pharaoh demanded Sign from —. 7:107; 26:32.
— showed his signs. 7:108, 109; 79:21.
Pharaoh called his magicians who challenged —. 7:112-117; 20:66; 28:37-41.
Truth about magicians' tricks. 7:117, 118.
Magicians admitted their defeat and believed in —
and his God. 7:121-123; 20:71; 26:47-49.
Pharaoh determined to kill — who came to know about it. 40:27, 28.
Punishment of Pharaoh's people. 7:131-134.
People of Pharaoh begged — to pray for warding off the punishment. 7: 135; 43:49-51.
Because of the fear of Pharaoh only a few youths believed in —. 10:84.
— ordered his people to build their houses facing each others. 10:88.
— prayed for punishment on Pharaoh and his people. 10:89.
— is commanded by Allāh to lead Banī Isrā’īl out of Egypt. 26:53.
Pharaoh pursued — and was drowned. 44:24-30.
— with his people passed safely through the sea. 10:91.
— and his people crossed the sea at low tide. 2:51; 44:25.
Pharaoh, when drowning, said he believed in the God of —. 10:91.
— was called for forty days to the Mount. 2:52; 7:143.
— saw a spiritual sight on the Mount. 20:10, 11.
— wishes to see Allāh face to face. 7:144.
Allāh speaks to — and gives him the tablets. 7:145, 146.
— returns to his people and condemns Sāmarī. 7:151; 20:96-98.
— leads chiefs of his people to the side of the Mount. 7:156, 172.
— orders Banī Isrā’īl to enter the Holy Land, their refusal and their punishment. 5:22-27.
— orders Banī Isrā’īl to slaughter a cow. 2:68.
Mi‘rāj of — and his meeting Holy Prophet Muḥammad^sa^. 18:61-83.
False accusation against —. 33:70.

MOSQUE
— open to all mankind. 22:26.
No one should obstruct worship of Allāh in —. 2:115.
Masjid-al-Ḥarām and Masjid-al-Aqṣā. 17:2.
— which the hypocrites built to hide Abū ‘Āmir. 9:107.

MOUNT SĪNĀ’Ī
—, the witness of. 52:2; 95:3.

— and its olives. 23:21.
MOUNTAINS
Creation of —. 41:11.
Purpose of the creation of —. 16:16; 31:11.
Thamūd hewed — for their dwellings. 7:75; 15:83; 26:150.
Noah's ark landed on Jūdī. 11:45.
— (i.e. the dwellers of —) repeat the praises of Allāh with David. 34:11.
— signify dwellers of mountains. 21:80; 38:19.
— also used for the powerful people. 20:106.
Destruction of —. 52:11; 70:10; 101:6.
MUḤAMMAD^{SA}, THE HOLY PROPHET
— possessed perfect qualities. 20:2.
— mentioned by name in the Qur'ān. 3:145; 33:41; 47:3; 48:30.
Qur'ān was revealed to —. 15:88; 16:45; 26:193-196; 47:3.
—'s likeness unto Moses. 73:16.
Prophecies about — in Torah and Gospel. 7:158; 46:11, 13.
— received revelation from Allāh as did previous Prophets. 4:164; 42:4.
— was not an innovation as a Prophet. 46:10.
—'s highest status in nearness to Allāh. 53:9.
— is the Seal of the Prophets. 33:41.
— is the Perfect Leader. 36:2.
Those who pledge allegiance to — pledge allegiance to Allāh. 48:11.
Whoso obeys — obeys Allāh. 4:81.
— is sent as a mercy for all mankind. 21:108.
— is of the Messengers of Allāh. 36:4.
— is Allāh's Messenger for all mankind. 4:80; 7:159; 34:29.
Abraham's prayer was fulfilled in the person of —. 2: 130.
Allāh took a covenant from the people through the Prophets
that they would believe in — and help him. 3:82.
Promise of Divine protection for —. 5:68.
— was guarded and helped by the angels. 13:12; 66:5.
— yearned that mankind should believe. 18:7; 26:4; 93:8.
— possessed excellent moral qualities. 68:5.
— is described as a lamp which gives bright light. 33:47.
By following — one can win the love of Allāh. 3:32.
By following — one becomes heir to Allāh's blessings and
can achieve the highest spiritual status. 4:70.
— did not know reading or writing. 29:49.
— was sent after a break in the series of Prophets. 5:20.
Allāh would not punish disbelievers of Mecca while — was among them. 8:34.
Isrā' of — from Masjid-al-Ḥarām to Masjid-al-Aqṣā. 17:2.
Mi'rāj of — 53:9-14.
Allāh and His angels send blessings on —. 33:57.

Believers commanded to submit disputes to — for decision. 4:66.
Spiritually dead resurrected through—. 8:25.
Principal missions of—. 2:130; 62:2, 3.
Wives of — as mothers of believers. 33:7.
People who malign — shall have severe punishment. 9:61; 33:58.
— was enjoined to be affectionate towards the believers. 26:216.
Concern of — for his followers. 3:160; 9:128.
Enemies persecuted — and forbade him offering Prayers. 96:10, 11.
Non-believers plotted to murder —. 8:31.
Emigration of — to Medina. 9:40.
Divine assurance given to — of his return to Mecca. 28:86.
Hypocrites took objection to distribution of charity money by —. 9:58.
Hypocrites objected that — listened to complaints against them. 9:61.
— did not have the knowledge of the unknown. 6:51.
— never demanded any reward from the people. 6:91; 12:105; 23:73.
— wished only that people should turn to Allāh. 25:58.
— was enjoined to continue his worship of his Lord till his death. 15:100.
— was enjoined to convey the revelation which he received to the people. 5:68.
Accusation of unbelievers refuted that — was a lunatic. 68:3-7.
Non-believers raised same objections against —
as were raised against previous Prophets. 41:44.
Non-believers asked — why Allāh did not speak to them. 2:119.
Non-believers demanded why — did not bring a Sign. 2:119; 6:38; 7:204.
Objection that — was taught the Qur'ān by someone else. 16:104.
Objection that — had no treasures, gardens, or royal grandeur. 11:13; 25:9.
Demand for miracles from —. 17:91-94.
— was told to endure steadfastly
their mockery and persecution. 6:35, 36; 15:98, 99; 27:71; 36:77.
— was commanded to be alert and ever ready for spreading the truth. 74:2.
Success of — in the propagation of Islām. 110:3.
— was thereupon commanded to seek Allāh's protection and His blessings. 110:4.
— was an excellent and perfect man. 20:2.
— Prophecy of treasures and palaces being given to —'s followers. 25:11.
Commandments addressed to —
are the commandments to his people as well. 10: 95; 17: 24, 25; 30: 39; 65: 2.
Prophecy for the advent of a witness to testify to the truth of—. 11:18.
Pure life of — before his claim to prophethood. 10:17.
—'s message was universal. 7:159; 10:58; 22:50; 34:29.
— was excellent exemplar for mankind. 33:22.
— was favoured with abundance of good. 108:2.

MUḤAMMAD'S^{SA} COMPANIONS
Higher spiritual status of—. 2:116.
Emigrants and Helpers and their sacrifices. 9:117.

Helpers’ love for the Emigrants. 59:10.
Love of — for each other. 48: 30.
Allāh pleased with Emigrants and Helpers. 9:100.
Allāh pleased with pledge of believers at Ḥudaibiyyah. 48:19.
High spirit of sacrifice of — despite their poverty. 9:92.
Believers enjoined to remember sacrifices of—. 18:29.
Prayer of the Holy Prophet^{sa} for companions who were ready for any sacrifice. 17:81.
Efforts of — for the cause of Islām. 37:2-4; 79:2-6; 100:2-6.
— were the offerers of prayers. 26:220; 37:166.

MUḤAMMAD^{SA}, WIVES OF
— are as mothers of Muslims. 33:7.
Marrying any of — is unlawful. 33:54.
Status and deportment of —. 33:31-34.
— called upon to choose between worldly life and devotion to faith. 33:29, 30.
Holy Prophet^{sa} confided a secret to one of his wives and she failed to keep it. 66:4.
Holy Prophet^{sa} gave up eating honey to please his wives. 66:2.
Hypocrites malign ‘Ā’ishah. 24:12.
‘Ā’ishah cleared of accusation. 24:17.
Marriage of Holy Prophet^{sa} with Zainab was enjoined by Allāh. 33:38.

MURDER
— forbidden. 17: 34; 25: 69.
Law of retaliation —. 2:179.

MUSLIMS
To outstrip each other in doing good is the goal of —. 2:149.
— were averse to fighting. 2:217.
— are the best people for they are raised for the good of mankind. 3:111.
— forbidden to fight in Sacred Month but may defend themselves against aggression. 2:218.
Restriction on fraternisation of — with disbelievers. 3:29.

NATIONS
Doom of — at the end of their assigned term of rise. 7:35.
— are destroyed when they transgress. 17:17.
— cannot rise until they amend themselves. 13:12.

NATURAL RELIGION
Right religion is the —. 30:31.

NATURE, DIVERSITY OF
Signs in the — 13:4, 5.

NATURE, HARMONY IN
No incongruity or flaw in universe. 67:4, 5.

NEEDY AND THE POOR
Duty of looking after the —. 51:20; 90:15-17.
End of those who do not care for — 107:4.

NICKNAMES
Calling another by — is forbidden. 49:12.

NIGGARDLINESS
— is forbidden. 3:181; 4:38.

NOAH (PROPHET NŪḤ)
Prophecy about the Holy Prophet^{sa} in the events of the life of—. 11:50.
— chosen as a Prophet by Allāh. 3:34.
— preaches to his people. 7:60; 10:72; 11:26, 27; 23:24; 71:2-21.
—'s people reject him. 7:65; 10:74; 11:28; 23:25; 54:10.
—'s people demand punishment. 11:33.
— builds the Ark and his people mock at him. 11:38, 39.
Flood came as punishment on his people and —
is told to take the needed animals in the Ark with him. 11:41, 42; 23:28.
—'s son refuses to go into Ark and is drowned. 11:43, 44.
—'s Ark was fully laden. 26:120.
— makes his supplication to Allāh on behalf of his son. 11:46, 47.
—'s Ark settles on Mount Jūdī. 11:45.
—'s flood is a Sign for people. 54:16.
Prophethood in —'s progeny. 57:27.
—'s rejection is the rejection of all Prophets. 26:106.

OATHS
Allāh will not call you to account for vain —. 2:226.
Guarding of —. 5:90.
Expiation of —. 5:90; 66:3.
— should not be broken. 16:92.
— should not be made means of deceit. 16:93, 95.
Vowing abstinence from wives. 2:227, 228.

OBEDIENCE & SUBMISSION
Allāh enjoins on you — to Him and His Messenger. 3:133, 173.
— to Allāh and His Prophet^{sa} leads to the highest spiritual upliftment. 4:70.
— to Allāh and His Messenger leads to success. 24:53.
Obedience of Messenger is obedience of Allāh. 4:81.
Obedience of those in authority is enjoined. 4:60.
Messengers are sent to be obeyed. 4:65.
Those who love Allāh are enjoined to follow the Holy Prophet^{sa}. 3:32.

OCEANS
Prophecy of joining the —. 55:20, 21.
Prophecy of huge ships sailing on —. 55: 25.

ORBS
Movement of — in their spheres. 21:34.

ORPHANS
— not to be oppressed. 93:10.
Feeding of —. 90:16.
Care of —. 2:221.
Property of — should be safeguarded. 4:3; 6:153; 17:35.

Penalty for misappropriation of property of—. 4:11.
Proper upbringing of—. 4:7.
Equitable treatment of—. 4:128.
PARABLES OR SIMILITUDES OF
— person kindling fire. 2:18.
— heavy rain and lightning. 2:20, 21.
— a gnat. 2:27.
— birds obeying call. 2:261.
— grain of corn growing seven ears. 2:262.
— seeds sown on stones. 2:265.
— garden on elevated ground. 2:266.
— garden smitten by a fiery whirlwind. 2:267.
— one bewildered. 6:72.
— one who rejects Divine Signs. 7:176, 177.
— thirsty dog. 7:177.
— flood of rainwater bearing foam. 13:18.
— good tree. 14:25, 26.
— evil tree. 14:27.
— pure and pleasant milk. 16:67.
— liquor and wholesome food. 16:68.
— bee. 16:69, 70.
— slave and free man. 16:76.
— dumb man and of one who enjoins justice. 16:77.
— one who breaks her strong yarn to pieces. 16:93.
— secure and peaceful city which neglected the favours of Allāh. 16:113.
— arrogant rich man and humble poor man. 18:33-45.
— vanity of life of this world. 18:46.
— one who associates anything with Allāh. 22:32.
— helplessness of those who are called upon beside Allāh. 22:74.
— Light of heavens and earth. 24:36.
— mirage in the desert. 24:40.
— thick darkness in a vast and deep sea. 24:41.
— spider who makes a house. 29:42.
— master and slave cannot be partners. 30:29.
— slave belonging to several people. 39:30.
— ass carrying a load of books. 62:6.
— arrogant owners of a garden. 68:18-34.
PARADISE
Life in —, fruits of—. 2:26.
Extent of—. 3:134; 57:22.
Fulfilment of all desires of soul in —. 41:32, 33.
— after death and — in this world. 19:62; 55:47.
Earthly —. 2:36.

Dwellers of — shall not be driven out of it. 15:49.
Description of — symbolical. 13:36; 47:16; 57:13.
No one can conceive reality of —. 32:18.
Believers will be led towards —. 39:74.
High status of dwellers in —. 83:19-21.
Believers shall enjoy — in this world as well. 55:47.

PARADISE (DESCRIPTION)
Dwellers of — shall suffer neither heat nor cold. 76:14.
No vain talk in —. 19:63.
No death nor punishment in —. 37:59, 60; 44:57.
Dwellers in — will be vouchsafed sight of Allāh. 75:23, 24.
Pleasure of Allāh will be greatest reward in —. 9:72.

PARADISE (THE DISTINGUISHING FEATURES)
Fruits and shade of — shall be everlasting. 13:36.
Greatest favour of — will be the attainment of Allāh's pleasure. 3:16; 9:72.
Delightful dwelling places in —. 9:72.
Lofty mansions in —. 25:76; 39:21.
Abundance of water, milk, wine, and honey in — will never lose their taste, 47:16.
Gardens and rivers of —. 3:16, 196, 199; 4:14, 58, 123; 5:13, 86; 7:44; 9:72, 89, 100; 10:10; 13:36; 22:15, 24; 25:11; 47:16; 58:23; 61:13; 64:10.
Thrones in —. 15:48.
Carpeted floors in —. 55:55.
Carpets and cushions in —. 88:16, 17.
Pure drink of —. 83:26-29.
Wine of — will not induce levity or sin. 52:24.
Fountains tempered with camphor in —. 76:6, 7.
Fountains tempered with ginger in —. 76:18.
Fountain called Salsabīl in —. 76:19.
Fountains tempered with Tasnīm in —. 83:28.
Sustenance in —. 19:63.
Food and drink in —. 77:43, 44.
Bananas and lote trees in —. 56:29, 30.
Dates and pomegranates in —. 55:69.
Grapes in —. 78:33.
All kinds of fruits in —. 55:53; 77:43.
Fruits in — as rewards of good deeds. 37:42-44.
Clustered fruits of —. 76:15.
Meat of birds in —. 56:22.
Shade of —. 13:36.
Green garments of fine silk in —. 18:32.
Bracelets of gold in —. 18:32; 35:34.
Gold and silver cups in —. 43:72.
Vessels of polished silver in —. 76:16, 17.

Pure spouses in —. 3:16; 4:58.
Chaste women with restrained looks and large eyes in —. 37:49, 50.
Youths waiting on dwellers of —. 52:25; 56:18; 76:20.
Angels shall greet dwellers of —. 13:24, 25.

PARADISE, PEOPLE ENTERING
Believers who act righteously. 2:26.
Righteous who are mindful of their duty to Allāh to the utmost. 3:134-137.
The steadfast. 13:23.
Those who are foremost in obedience to Allāh. 56:11.
Those of the right hand. 56:28.
— will be brought near to the righteous. 50:32.

PARENTS
Treating — kindly is enjoined. 17:24; 29:9; 31:15.
Prayer for — is enjoined. 17:25.
Obeying — in all matters excepting *shirk* is enjoined. 29:9.

PEACE
Suing for — through weakness is forbidden. 47:36.
When enemy is inclined towards — so should you be. 8:62.

PEOPLE, THE (THE TRIBES)
1. — of ‘Ād. 7:66; 11:51.
Punishment of destructive wind on —. 46:25, 26.
2. — of Thamūd. 7:74; 11:62.
Sign of a she-camel for —. 11:65.
— hamstrung the she-camel and according to the warning were punished. 11:68.
Earthquake seized —. 7:79.
— lay prostrate when the punishment came. 7:79.
3. Dwellers of the Wood (Aṣḥābul-Aikah)
People of Shu‘aib were called —. 15:79.
— and their place. 15:79; 50:15.
4. — of Tubba‘
— and their destruction. 44:38; 50:15.
5. — of Well (Aṣḥābur-Rass)
— were a section of the tribe of Thamūd. 25:39.
6. — of the Elephant. (Aṣḥābul-Fīl)
— were Abraha, Abyssinian king’s Governor in Yemen, and his army. 105:2.
Design of — against Baitullāh and their destruction. 105:3.
7. Sabian, 5:70.
8. — of Cave (Aṣḥābul-Kahf)
Situation of the Cave. 18:18.
Number of —. 18:23.
Length of period — lived in the Cave. 18:26.
Dog of —. 18:19.

PHARAOH

Qur’ān affirms body of — was preserved. 10:93.

Curse on —’s people in this world and in the Hereafter. 11:100; 28:43.

PILGRIMAGE (*See under* WORSHIP)

PLAGUE

Eruption of — during latter days for not believing in Allāh’s Signs. 27:83.

PLEDGE

— with possession. 2:284.

POET

Muḥammad^{sa} was not a —. 36:70; 69:42.

Characteristics of —s. 26:226-228.

POLYGAMY

Permission for —. 4:4.

Equality between wives. 4:4.

Neglect of one wife and preference of another not permitted. 4:130.

POLYTHEISM

— is gravest sin. 4:49; 4:117.

— is devoid of basis. 30:36.

POOR

Care for the —. 69:35; 90:12-17; 107:2-4.

PRAYER (ṢALĀT, FASTING, ḤAJJ and ZAKĀT, *See under* WORSHIP)

Need for —. 25:78.

Unto Allāh alone is the —. 7: 195; 13:15; 46:6.

— of the distressed person is heard. 27:63.

Allāh’s promise to answer — of His people. 2:187; 40:61.

Even if the deed is good — should be continued for it. 2:124.

— taught by Allāh absorbs His blessings more effectively. 2:38.

Supplicant should seek good in both worlds. 2:201, 202; 4:135.

Offer — to God and be steadfast in it. 19:66; 20:15.

Neglect of — leads to destruction. 19:60.

PRAYERS OF THE HOLY QUR’ĀN FOR

Guidance along straight path. 1:2-7.

— peace and provision. (Abraham’s Prayer) 2:127.

— for the acceptance of prayers and for being taught the method of worship. (Abraham’s and Ishmael’s prayer) 2:128-130.

— seeking good here and in the Hereafter. 2:202.

— help against disbelievers. (Ṭālūt’s prayer) 2:251.

— imploring Allāh’s forgiveness. (Prayer of Believers) 2:286.

— being saved from punishment and for Allāh’s help. (Believers’ prayer) 2:287.

Prayer that our hearts might not become perverse after guidance. (Believers’ prayer) 3:9.

— forgiveness of sins. 3:17.

— grace and help. 3:27, 28.

— Divine favour. (Prayer of the disciples of Jesus) 3:54.
— steadfastness. 3:148.
— being saved from the Fire. 3:192.
— forgiveness of sins and removal of ills. 3:194, 195.
— seeking refuge from oppressors. 4:76.
— distinction between the faithful and the disobedient. (Prayer of Moses) 5:26.
— being counted among the righteous. 5:84, 85.
— prosperity. (Prayer of Jesus for his people) 5:115.
— forgiveness of error. (Prayer of Adam and his wife) 7:24.
— triumph of truth over falsehood. 7:90.
— steadfastness. 7:127.
— Allāh's mercy. 7:150, 152, 156.
— good here and Hereafter. 7:157.
— deliverance from evil of enemies. 10:86, 87.
— destruction of oppressors. 10:89.
— security in a boat or vessel. 11:42.
— security while riding or driving. 43:14, 15.
— being joined to the righteous. (Prayer of Joseph) 12:102.
— self and progeny. (Prayer of Abraham) 14:36-42.
— parents. 17:25.
— entering or coming out of a place or building. 17:81.
— mercy and guidance. 18:11.
— righteous offspring. (Prayer of Zachariah) 19:5-7; 21:90.
— success in the propagation of truth. (Prayer of Moses) 20:26-36.
— increase of knowledge. 20:115.
— deliverance from distress. (Prayer of Job) 21:84.
— security against consequences of default. (Prayer of Jonah) 21:88.
— Allāh's help and His judgment. 21:113.
— victory over those who reject the truth. (Noah's prayer) 23:27.
— a safe landing. (Noah's prayer). 23:30.
— not being counted with the wrong doers. 23:94, 95.
— seeking refuge from incitements of evil ones. 23:98, 99.
— forgiveness of sins and mercy. 23:110.
— forgiveness and mercy. 23:119.
— being saved from the punishment of hell. 25:66, 67.
— family and children. 28:75.
— wisdom and being counted among the righteous. (Prayer of Abraham) 26:84-90.
— victory of truth. 26:118, 119.
— deliverance from the torment of the enemy. 26:170.
— being grateful and being among the righteous. (Prayer of Solomon) 27:20.
— peace on the righteous. 27:60.
— forgiveness. (Prayer of Moses) 28:17.
— deliverance from unjust people. (Prayer of Moses) 28:22.
— seeking good from Allāh. (Prayer of Moses) 28:25.

— help against wicked people. (Prayer of Lot) 29:31.
— a righteous son. (Prayer of Abraham) 37:101.
— forgiveness and grant of vast kingdom. (Prayer of Solomon) 38:36.
— deliverance from hell and all evil. 40:8-10.
— appreciation of Allāh’s favour. 46:16.
— help from Allāh when overcome. (Prayer of Noah) 54:11.
— deliverance from rancour. 59:11.
— seeking protection against the non-believers. (Prayer of Abraham’s people) 60:5, 6.
— perfection of Allāh’s blessings. 66:9.
— deliverance from Pharaoh and wrongdoers. (Prayer of Pharaoh’s wife) 66:12.
— forgiveness of all believers. (Prayer of Noah) 71:29.
— protection against all evil. 113:2-8; 114:2-5.

PRAYER, DAILY (Ṣalāt; *See under* WORSHIP)

PREDESTINATION (Taqdīr i.e. determining the measure of everything)
Meaning of —. 7: 35; 67:23, 24.
Allāh has determined the measure of everything. 25:3; 54:50; 65:4.
Good or evil befalls as a result of Divine law. 4:79, 80.
Man is free to act as he chooses but must face the consequences thereof. 74:39.
Believers and non-believers are both helped. 17:21.

PRISONERS OF WAR (*See under* WAR)

PRIVACY
Personal —. 24:59, 60.

PROPERTY
— is a means of support. 4:6.
— should not be acquired unlawfully or unjustly. 2:189; 4:30.

PROPHECIES, GENERAL
— either contain glad news or give warning. 18:87.
Fulfilment of — which warn can be put off by repentance. 10:99; 43:50, 51; 44:16.
Fulfilment of — bearing glad tidings can be postponed by
failure to comply with conditions. 5:27.
Prophet is justified if some of his — are fulfilled during his lifetime. 13:41; 40:29.

PROPHECIES OF THE HOLY QUR’ĀN
Holy Prophet’s[sa] emigration from Mecca and his return to it. 17:81; 28:86.
Battle of Badr and victory for Muslims. 30:6; 79:7.
Battle of Aḥzāb. 38:12; 54:46; 79:8.
Arab nations accepting Islām. 56:4.
Byzantines overpowering the Persians and then being overpowered by Muslims. 30:3, 4.
Jews occupying Palestine. 17:105.
Muslims reoccupying Palestine. 21:106, 107.
Appearance of Gog and Magog and events thereafter. 21:97-105.
Opening of Suez and Panama canals. 55:20, 21; 82:4.
Huge ships floating on seas. 55:25.
Jews, abasement of 3:113; 7:168.

People of the Book accepting Islām. 3:200.
Transportation, development of means of 16:9; 36:43; 81:5.
Blasting off of mountains i.e. great kingdoms. 81:4; 77:11.
Cosmic rays and nuclear bombs. 44:11; 55:36.
Animals being gathered in zoological gardens. 81:6.
Peoples and nations coming together. 81:8.
Criminal justice, administration of 81:9.
Books, increase in publication of 81:11.
Geology, mineralogy and astronomy, progress of 81:12; 84:5.
Earth, reaching out of to other planets. 84:4.
Tombs being laid open. 82:5.
Sin, increase of 81:13.
Atheism, spread of 82:7-9; 114:5, 6.
Islām, rise of after decline 32:6; 81:19.
Wars and earthquakes. 99:2.
Earth revealing its treasures. 99:3.
Latter Days, signs of 81:3-17.
Discovery of new countries and continents. 84:4.
Earth yielding up its hidden treasures. 84:5.
Safeguarding of Qur'ān by Allāh. 15:10.
Spread of Islām after emigration. 17:81, 82.
World wars and nations being gathered together. 18:100.
Destruction of atomic powers. 55:32; 111:2.

PROPHETS

Allāh revealed some of His secrets to —. 3:180; 72:27, 28.
— are innocent and are safeguarded from error. 6:163; 53:4, 5.
Prophet and Messenger are synonymous. 19:52-55.
Purpose of —. 20:135; 28:48.
— were sent to all people. 10:48; 13:8; 16:37.
Superiority of some Prophets over others. 2:254; 17:56.
Two kinds of —, the law-bearing and non-law-bearing. 2:254; 5:45; 36:15.
Qur'ān makes mention of a few — only. 4:165; 40:79.
Same objections raised against all —. 41:44; 51:53, 54.
Disbelieving one Prophet is disbelieving all —. 4:151.
— submit themselves to the will of Allāh. 10:73.
Only men are raised as —. 12:110.
Allāh chooses the — Himself. 6:125; 16:3.
Purpose of — is to purify people and to guide them to their Lord. 79:18-20.
— cannot act unfaithfully. 3:162.
Sinlessness of —. 21:28.
False — do not prosper. 69:45-48.
— are the rope of Allāh which should be held fast. 3:104; 6:160; 8:47.
All — are opposed and mocked at. 6:113; 21:42; 25:32; 36:8, 31; 43:8.

Followers of — are succoured. 2:215.
Satan puts obstacles in the way of what the — seek after but always fails. 22:53.
— were accused of being bribed for acting as agents of others. 26:154.
— were accused of madness or of being magicians. 34:44; 51:53.
— were charged with falsehood. 3:185; 34:46.
— are helped by Allāh in this world as well as in the Hereafter. 37:172, 173; 40:52.
— are human beings. 14:12; 18:111; 19:59; 21:8, 9.
— marry and have children. 13:39.
— eat food. 21:9; 25:8, 21.
— do not fear anyone except Allāh. 33:40.
— receive revelation in the language of their people. 14:5.
— convey message of Allāh to the people. 5:100; 33:40.
—’ duty is to warn people and to give them glad tidings. 6:49.
— do not ask for any reward from the people. 11:30, 52.
— and their followers always prevail over others. 40:52; 58:22.
Attempts of people to kill their —. 2:62; 3:113; 4:156.
Not all — were given the Book separately. 2:214.
All — have a common mission of establishing Unity of Allāh. 23:53.
Reason why — and believers suffer from afflictions. 2:156, 215.
Unreasonable demands of the opponents of —. 2:119.

PUNISHMENT
— is inflicted for disregarding the warnings of Allāh’s Messengers. 6:132; 17:16; 42:22.
Allāh does not inflict — unjustly. 11:118; 29:22.
Purpose of — is to reform. 23:77, 78.
Allāh is slow in sending —. 22:48-52.
— follows upon transgression and injustice. 4:31.
— for theft. 5:39.
Delay in —. 6:19; 10:12; 11:9.
— for adultery. 24:3.
— for calumniating chaste woman. 24:5.
— is warded off by seeking forgiveness. 8:34.
— serves as an example and lesson. 2:67.
Repentance and amendment avert —. 5:40.
— averted from the people of Jonah. 10:99.
Allāh’s mercy averts —. 7:157.

PARDAH (Veil, for Women)
Directions about —. 24:31, 32, 61; 33:60.
Old women, exemption for —. 24:61.
Privacy, periods of 24:59.

QURAISH
— safeguarded against Abraha’s design. 106:2-5.

QUR'ĀN, THE HOLY
Purpose of gradual revelation of—. 17:107; 25:33, 34.
Seeking refuge with Allāh before recitation of—. 16:99.
Recitation of— should be listened to with attention. 7:205.
Abrogation of previous commandments. 2:107.
— also called the Book. 15:2.
— called pure scriptures comprising everlasting commandments. 98:3. 4.
Divine promise to guard —. 15:10; 56:78-81.
— gives good tidings and warns. 19:98.
— is an Exhortation for those who fear Allāh. 20:3, 4.
— is a revelation from the Creator of heavens and earth. 20:5.
— is a well preserved Book. 56:79.
— discriminates between truth and untruth. 25:2.
— was mentioned in scriptures of previous Prophets. 26:197, 198.
— is healing and mercy for believers. 17:83.
— speaks at every level. 18:55; 39:28; 59:22.
— repeatedly exhorts observation, reflection, exercises of reason, and understanding. 2:270.
— constantly exhorts towards remembrance of Allāh through:
(i) observation, 5:22; 43:52;
(ii) reflection, 2:220, 267; 7:185; 34:47;
(iii) meditation, 4:83; 47:25;
(iv) exercise of reason and understanding, 6:152; 16:13; 23:81; 28:61;
(v) seeking of knowledge, 20:115; 29:44; 35:29;
(vi) pondering over intellectual problems, 9:122; 17:45;
(vii) fostering of spiritual vision, 7:199; 11:21; 28:73;
(viii) gratitude to Allāh, 14:8; 16:15; 23:79; 56:71.
Objection why — was not revealed all at once. 25:33.
Objection why a written book was not sent directly from heaven. 17:94.
Objection why — was not revealed through a great man. 43:32.
— contains verses with decisive meanings and verses susceptible of different interpretations. 3:8; 39:24.
— yields new truths and fresh guidance in every age and at all levels. 18:110.
Companions of the Holy Prophet^{sa} were exalted by —. 80:17.
— is a widely read Book. 27:2.
— is a Light and clear Book guiding along the paths of peace. 5:16, 17.
Falsehood shall never approach —. 41:43.
Everyone desiring to go straight can benefit from —. 81:29.
— is a Book honoured and well guarded. 85:22, 23.
— is decisive and definite. 86:14, 15.
— comprises all basic commandments. 98:3, 4.
— is Divinely safeguarded. 15:10.
— discourages seeking regulation of everything by Divine command. 5:102.
— is free from all doubt. 2:3.
— is a guide for the righteous. 2:3.

— is healing. 10:58; 17:83; 41:45.
— expounds all that is needed by mankind for complete fulfilment of life and furnishes guidance and is a mercy for those who submit. 10:58; 16:90.
— enjoins worship of Allāh. 2:22.
The wisdom comprehended in — is inexhaustible. 18:110; 31:28.
— is the most effective instrument for propagating the truth. 25:53.
— is peerless and cannot be matched. 2:24; 10:39; 11:14, 15; 17:89; 52:35.
— was revealed on a blessed night. 44:4; 97:2-6.
— is free from discrepancies. 4:83.
Seeking refuge with Allāh against evil promptings before recitation of —. 16:99.

RECORDING ANGELS
— know all actions of man. 82:11-13.

REPENTANCE
— wins Allāh's forgiveness and mercy. 2:161.
— is possible at all times. 3:90.
Seeking forgiveness of Allāh along with —. 11:4.
Allāh forgives all sins. 39:54.
— should be sincere. 66:9.
Allāh accepts true —. 9:104; 42:26.
— converts evil propensities into good ones. 25:71.
Doing good after — is true —. 25:72.
Whose — is accepted. 4:18; 16:120.
Whose — is not accepted. 4:19.

RESURRECTION DAY (QIYĀMAH)
There is no doubt about —. 4:88.
— also designated the Hour. 20:16.
— of each individual. 19:96.
— also signifies day of downfall or ruin. 17:52; 40:60; 54:2; 70:43-45.

RESURRECTION AFTER DEATH
— is a certainty. 2:49; 22:8; 23:116; 58:19.
Spiritual resurrection. 2:57, 74, 261; 6:37; 8:25; 30:51; 41:40.

RESURRECTION OF THE DEAD
Physically dead cannot be brought back to life on earth. 21:96; 23:101; 36:32; 39:43.
— also signifies revival of a people. 7:58.
Prophets revive the spiritually dead and not the physically dead. 6:37; 8:25.
Jesus gave life to the spiritually dead. 5:111.

RETALIATION, LAW OF (QIṢĀṢ)
— safeguards human life. 2:179, 180.

REVELATION
— vouchsafed to Prophets as well as others. 4:164, 165; 5:112; 20:39; 28:8.
— is a universal experience. 4:165; 10:48; 35:25; 40:79.
— is received in the language of the recipient. 14:5.

— forms of 42:52.
— descends upon the heart. 2:98; 26:193—195; 53:11, 12.
furnishes guidance and promotes righteousness. 2:39; 7:36; 14:2; 17:83; 41:45; 47:3.
No spiritual life without —. 21:31.
— is received by chosen servants of Allāh. 16:3.
— stimulates reflection. 16:45.
— also signifies inspiration. 16:69.

REWARDS AND PUNISHMENTS
Basis of —. 4:41, 79, 80; 6:161.

RIBĀ (INTEREST)
— is forbidden. 2:276, 277, 279-281; 3:131; 30:40.
Prohibition of —. 2:276, 277, 279; 3:131.
— does not promote true prosperity. 30:40.
Warning of evil consequences of taking —. 2:280.

RIGHTEOUSNESS (TAQWĀ)
—, attainment of, through worship of Allāh. 2:22.
—, what constitutes. 2:178.
Killing of evil desires by piety and —. 2:55.

RIGHTS OF MANKIND
— and obligations in respect thereof. 4:37-41; 17:24-40; 25:64-73.

ROCK, DWELLERS OF THE
Punishment of —. 15:81-85.

SABĀ' (*See under* SOLOMON)
Sign for the people of —. 34:16-22.
Queen of — and Solomon. 27:23-45.

SABBATH
Observance and violation of — by the Jews. 2:66, 67; 4:48, 155; 7:164; 16:125.

SACRIFICE
—, rites of, appointed for every people. 22:35.
— should be offered to Allāh alone. 22:35.
Flesh or blood of sacrified animal does not reach Allāh
but it is the spirit inspiring the sacrifice that reaches Him. 22: 38.

ṢAFĀ AND MARWAH
— are the Signs of Allāh. 2:159.

ṢALĀT (*See under* WORSHIP)

ṢĀLIḤ, PROPHET
— was sent to the people of Thamūd. 7:74; 11:62; 27:46.
Name of —'s people was Aṣḥābul Ḥijr. 15:81.
— admonished his people to ask forgiveness of Allāh. 11:62.
Nine mischief-mongers in —'s town. 27:49.
Plan to kill — at night. 27:50.
Sign of she-camel for the people of —. 7:74; 11:65; 26:156.

People of — hamstrung the she-camel. 7:78; 26:158.
People of — punished for their transgression. 7:79, 80; 11:68.
—'s people accused him of being bewitched, or working on behalf of someone else. 26:154.
Disbelieving—was to reject all Prophets. 26:142-143; 54:24-25.

SALVATION
Promise of — for the righteous. 2:6; 19:73.
Person receiving — is loved by Allāh and is at peace. 3:32; 89:30, 31.
— through prayer. 2:187.
— from evil. 8:30.
— through purification of soul. 91:10.
— through seeking forgiveness, and following guidance. 3:136; 39:54-56.
— is everlasting. 11:109; 18:109; 95:7.
Belief in all revealed Books is necessary for —. 2:5.

SĀMIRĪ
— produced a calf for worship when Moses had gone to the Mount. 20:89.
Moses questioned — about his conduct. 20:96.
— had turned away from obedience. 20:97.
Punishment of —. 20:98.

SATAN
— has no power over those who believe and put their trust in Allāh. 16:100.
— has power only over those who make friends with him and set up equals to Allāh. 15:43; 16:101.
— had no connection with creation of universe. 18:52.
— watches man but man does not perceive him. 7:28.
— is the declared enemy of man. 17:54; 25:30; 35:7; 36:61; 43:63.
— caused Adam to slip. 2:37; 7:21-23.
— has a fiery temperament. 7:13.
— is an evil companion. 4:39.
— was granted respite. 7:15, 16.
— was abased. 7:14.
— lies in wait for people to persuade them to abuse Divine bounties. 7:17, 18.
— prompts people to evil practices. 4:120, 121.
— makes false promises. 14:23.
— incites unbelievers to disobedience. 19:84.
— misleads his friends through inspiring them with fear. 3:176.
— places obstacles in the way of Prophets. 22:53, 54.
— is prototype of all wicked persons. 2:103; 38:42; 43:37.
— should be shunned. 2:169.
— has recourse to futile devices. 4:77.
How to guard oneself against —. 7:201, 202.
— has no power of his own but takes advantage of people's weaknesses. 14:23; 15:43.
— was rejected and cast away by Allāh. 15:35, 36.
Whoever make friends with — is bound to be led astray. 22:5.

SAUL (KING ṬĀLŪT)
— appointed king. 2:248.
Companions of — were put to test by means of the river. 2:250.
SCANDAL MONGERING
Prohibition of —. 24:24-27.
SEAS, THE CONFLUENCE OF TWO
— means the end of Mosaic dispensation and the beginning of Islamic dispensation. 18:61.
SERVANTS OF GRACIOUS ALLĀH
— walk on earth in dignified manner. 25:64.
— say ‘peace’ when addressed by the ignorant. 25:64.
— pass their nights in worship of Allāh. 25:65.
— beseech Allāh to avert the punishment. 25:66.
— are neither niggardly nor extravagant but are moderate in spending. 25:68.
— do not associate partners with Allāh nor kill any person unlawfully nor commit adultery. 25:69.
— do not bear false witness. 25:73.
Reward of —. 25:76, 77.
SHU‘AIB, PROPHET
— was sent to Midian tribes. 7:86; 11:85; 29:37.
— admonished his people to give full measure and full weight. 7:86; 11:85, 86.
—’s people threatened to expel him from his town. 7:89.
—’s people seized by earthquake. 7:92; 11:95, 96.
SLANDER
Prohibition of —. 24:5, 24-27; 104:2.
SLAVES
— procuring freedom of, is highly meritorious. 2:178; 4:93; 5:90; 9:60; 90:14.
SOLOMON (PROPHET SULAIMĀN)
— was heir of David. 27:17.
— was favoured with special knowledge by Allāh. 21:80; 27:16.
— was bestowed everything by Allāh. 27:17.
Propaganda of rebels against —. 2:103.
Winds were subjected to
— (i.e. his people carried on trade in sailing boats). 21:82; 34:13; 38:37.
Deep-water divers in —’s service. 21:83.
Jinn (i.e. gentile artisans) made palaces, statues, large cooking vessels, and reservoirs for —. 34:13, 14.
Jinn (i.e. expert workmen, builders and divers) owed allegiance to —. 27:40; 38:38.
Satans (i.e. giants and slaves) who worked for him were in fetters. 38:38, 39.
—’s factories manufactured articles from molten copper. 34:13.
Three divisions of —’s army, (gentiles, Jews and saintly people). 27:18.
— was taught the language of the sacred scriptures. 27:17.
—’s army moved to the valley of Naml. 27:19.

— invited Queen of Sabā’ to submit. 27:29-32.
Queen of Sabā’ sent gifts to —. 27:36.
— orders a throne better than that of Queen of Sabā’. 27:39-42.
Queen of Sabā’ goes to — and believes in Allāh. 27:43-45.
—’s love for noble steeds. 38:32-34.
— saw in a vision an incapable son as his successor. 38:35.
—’s death and decline of his power at the hands of his incapable successor. 34:15.
— was diligent in turning to Allāh. 38:31.
— was bestowed a high rank in the eyes of Allāh. 38:41.

SONSHIP OF GOD
Doctrine of — condemned. 2:117; 6:101, 102; 10:69; 18:5, 6; 19:36; 19:91-93; 23:92; 37:150-160; 39:5; 112:2-4.

SOUL, HUMAN (RŪḤ)
— is Allāh’s creation. 17:86.
—, purification of, is salvation. 91:10.

SPIRIT
— means mercy from Allāh. 4:172.
Rūḥ means angel. 19:18.
Faithful —. 26:194.
— at rest. 89:28-31.
Self-accusing —. 75:3.
God breathes His spirit into man
i.e. man can receive the revelation. 15:30; 21:92; 32:10; 38:73.

STATE
International relations. 16:93, 95; 60:9, 10.
Government by consultation. 3:160; 42:39.
Best fitted persons to be placed in authority. 4:59.
Justice as basis of rule. 4:59, 106-108, 136; 5:9; 16:91; 38:27; 42:16.
Obedience to authority. 4:60.
War, obligatory or permissible 2:191-194; 4:76; 8:40; 22:40-42.
Peace. 8:56-64; 9:1-4.

STEADFASTNESS
— in seeking help of Allāh enjoined on believers. 2:154.
Allāh is with those who show —. 2:154.
Trials of fear, hunger and loss of wealth and lives and fruits
but good news for the patient. 2:156.
Truly patient persons. 2:157.

STRAIGHT PATH
Prayer for —. 1:6.
Prophet Muḥammad[sa] followed the— 6:162; 36:5; 43:44.
Prophet Muḥammad[sa] guides to the —. 14:2, 3; 23:74, 75; 42:53.
Qur’ān guides to the —. 5:17.

SUN, THE
— radiates light and the moon reflects lustre and each has stages determined for it. 10:6; 25:62.
— and moon are made subservient and glide along their respective orbits. 7:55; 21:34.
Harmony of spheres illumined by — and moon. 71:16.
Eclipse of — and moon, significance of 75:8, 10.
— determining shadow, significance of 25:46, 47.
— no object of worship. 41:38.

SWINE, FLESH OF
Unlawful to eat —. 2:174; 5:4; 6:146; 16:116.

TABLET, WELL PRESERVED
Holy Qur’ān contained in —. 85:23.

TABLETS OF MOSES
— contained directions on all matters. 7:146.
— thrown aside by Moses in his wrath and picked up by him when his wrath subsided. 7:151, 155.

TABŪK, THE EXPEDITION TO
Muslims enjoined to march forth to —. 9:41.
Length of the journey to —. 9:42.

ṬĀGHŪT
— are transgressors who exceed all bound and must be shunned. 2:257, 258; 4:52, 61, 77; 5:61; 16:37; 39:18.

TAYAMMUM (Symbolic Ablution)
—, when permissible. 4:44; 5:7.

THEFT
Punishment for —. 5:39.

TORAH
— was revealed to Moses, containing guidance and light and all necessary instructions for Banī Isrā’īl. 3:4; 5:45; 6:155; 23:50; 28:44; 37:118.
Mosaic Prophets decided according to —. 5:45.
Prophecies concerning the Holy Prophet[sa] of Islām in —. 7:158; 48:30.
Those who profess belief in — but do not carry out its commandments. 62:6.
Promise of ample provision to believers in — if they had believed in Qur’ān. 5:67.
People of — invited to believe in the Holy Prophet[sa]. 5:16, 17, 20.
Perversion of —. 2:80; 3:79; 5:14, 16.

TOWNS, MOTHER OF (UMMUL-QURĀ)
Mecca as —. 6:93.

TRADE
— is lawful. 2:276; 4:30.
should not divert attention from Prayer or remembrance of Allāh. 9:24; 24:38; 62:12.
— which is most profitable. 61:11-14; 35: 30, 31.
Taking error in exchange for guidance is wasteful —. 2:17.

TREATIES 9:4, 7, 12, 13.

TRINITY

condemnation of—. 4:172; 5:74.

TRUMPET

Blowing of—. 6:74; 18:100; 20:103; 23:102; 27:88; 36:52; 39:69; 50:21; 69:14; 78:19.

UḤUD

Battle of—. 3:122, 123.

Enemy returned to Mecca frustrated. 3:128.

Lessons to be drawn from —. 3:140-144, 153-172.

Causes of misfortune at —. 3:153, 154.

Muslims got the upper hand at first. 3:153.

Enemy assumed offensive after retreat. 3:154.

Murmurs of hypocrites at —. 3:155.

Delinquents were pardoned. 3:156.

Holy Prophet[sa] dealt with them gently. 3:160.

WAR

— is a conflagration and Allāh's purpose is to put it out. 5:65.

— is permitted against aggression. 2:191; 22:40-42.

— is permitted in defence of freedom of religion. 2:194.

Transgression not permitted in —. 2:191, 193, 194; 16:127.

Fighting to be stopped if enemy is inclined to do so but not out of fear. 8:62, 63; 47:36.

Treaties must be observed. 9:4.

Justice must be observed despite hostility. 5:9.

Duty to safeguard security. 8:61.

Duty to be on guard. 3:201.

Duty to be steadfast in battle. 8:17; 8:58.

Those killed in just — are martyrs. 2:155; 3:141, 170.

Armageddon. 18:48, 49, 100-102.

Organisation for stopping —. 49:10, 11.

WAR, PRISONERS OF

— can only be taken in course of regular fighting. 8:68.

— should be released as a favour or in return for ransom. 47:5.

Marriage may be arranged for —. 24:33.

Conditional release of —. 24:34.

WATER (Revelation)

— as source of life. 11:8; 21:31.

WISE, THE

Characteristics of— 13:20-25.

WITNESSES

Requirement of two male — or one male and two female —
for facility of preservation of evidence. 2:283.

Will, attestation of, by two —. 5:107-109.

WOMAN
(i) GENERAL
Spiritual equality between men and women. 3:196; 33:36; 57:13.
Bounty of Allāh that
He has created your mates of the same species. 7:190; 16:73; 30:22; 42:12.
Men are guardians over women. 4:35.
(ii) MARRIAGE; Husband and Wife
— is permanent relationship. 4:25.
Permission to marry up to four wives. 4:4.
Equal treatment of wives. 4:130; 33:5.
Person fearing he may not deal justly with more wives
than one should marry only one wife. 4:4, 130; 33:5.
Reciprocal rights and obligations. 2:229; 4:20.
Confining women guilty of misbehaviour. 4:16.
Relationship of husband and wife is like that of garment and wearer. 2:188.
—, a source of comfort for each other. 7:190.
Beneficence between each other. 2:238.
— is a binding covenant. 4:22.
— is obligatory, subject to means. 24:33, 34.
— with idolaters is forbidden. 2:222; 60:11, 12.
Object of —. 2:224.
Proposal for — during women's waiting period is forbidden. 2:236.
Marrying women under compulsion is forbidden. 4:20.
Women with whom marriage is forbidden. 4:23-25.
Divorced women and widows are free to remarry. 2:233, 235, 236.
Lodging for divorced wife and widow. 2:241; 65:2, 7.
(iii) DOWRY
— on marriage prescribed. 4:25.
Substitute for —. 2:237.
Wife may remit —. 4:5.
(iv) COHABITATION
— forbidden during menstruation period. 2:223.
— forbidden during period of retreat in mosque. 2:188.
— forbidden during fast. 2:188.
— forbidden during period of pilgrimage. 2:198.
—, object of 2:224.
(v) WAITING PERIOD ('IDDAT) BEFORE REMARRIAGE
—, observance of 65:2.
— for widow. 2:235.
— for a divorced woman. 2:229.
— for a pregnant woman. 65:5.
— for women who do not menstruate. 65:5.

(vi) DIVORCE
Procedure for —. 2:230, 231.
Revocable —. 2:232.
Irrevocable —. 2:231.
Arrangements concerning children after —. 2:234.
(vii) PERIOD OF GIVING SUCK
— is two years. 2:234.
(viii) VOWING ABSTINENCE FROM WIVES, (ĪLĀ’)
period of maximum waiting. 2:227, 228.
WORM OF THE EARTH (DĀBBATUL ARḌ)
— meaning one following low desires. 34:15.
— meaning germs of plague. 27:83.
WORSHIP
Object of —. 1:5; 2:22.
(i) ṢALĀT; (NAMĀZ OR OBLIGATORY PRAYER)
Obligatory —. 4:104; 24:57.
Ablution for —. 5:7.
Prohibition against offering — when not in full control of senses or in state of impurity. 4:44.
Postures of —. 22:27.
Times of —. 2:239; 4:104; 11:115; 17:79; 30:18, 19.
Observance of —. 2:44, 111, 278; 5:56: 8:4; 9:71; 27:4; 31:5.
Watching over —. 2:239.
— when it may be shortened. 4:102.
—, form of, in face of the enemy. 4:103.
Friday —. 62:10-12.
Tahajjud (prayer before dawn). 5:16-19; 17:80; 32:17; 73:3-9.
— safeguards against misconduct. 29:46.
constancy in —. 70:24.
—, neglect of, condemned. 107:5-7.
Exhorting others to performance of —. 20:133.
Offering — in congregation. 2:44.
Offering — with propriety and in a state of purity. 4:44; 7:32.
Allāh provides for those who are constant in —. 20:133.
(ii) FASTING
— prescribed during month of Ramaḍān. 2:184-186.
Exemption from —. 2:186.
Expiation for —. 2:185.
(iii) PILGRIMAGE (ḤAJJ)
— is obligatory upon every Muslim who can afford the journey. 3:98.
Directions concerning —. 2:197-204; 5:2, 3.
Punishment for those who hinder people from the Sacred Mosque. 22:26.
Abraham was commanded to proclaim — unto mankind. 22:28.
Object of —. 22:29-34.

(iv) ZAKĀT (CAPITAL LEVY)
— prescribed. ____ 2:111; 22:79; 24:57; 73:21.
objects of—. ____ 9:60.
disbursement of—. ____ 9:60.
ZACHARIAH (PROPHET ZAKARIYYĀ)
Allāh's favour bestowed upon—. ____ 3:39-42; 19:3-12.
ZAKĀT — (*See Under* WORSHIP)

Explanatory List of some Quranic Words and Expressions
as explained by Ḥaḍrat Mirzā Ṭāhir Aḥmad
Fourth Successor of the Promised Messiah
in his notes to this edition

Word	Ref.	Page
Ākhirah	29:21	462
Aghrainā	5:15	118
Akābira mujrimīhā	6:124	156
Al-Fātiḥah	43:5	577
Al-Furqān	3:5	52
Al-Qāri'ah	69:5	686
An tamīda bikum	16:16	300
Aqīmuṣ-Ṣalāta	10:88	239
Aṣainā	4:47	91
Aṭṭair	38:20	532
Adhā	2:223	36
'Aẓīm	6:16	140
Baḥīrah	5:104	133
Baiḍun	37:50	523
Baiḍun maknūn	37:50	523
Dābbah	34:15	500
Dīnul-Qayyimah	12:41, 30:31	265
Faraddū aidiyahum Fī afwāhihim	14:10	284
Fī sabīlillāh	4:101	100
Fu'ād	32:10	482
Ḥām	5:104	134
Huwa baiḍatul balad	37:50	523
Ikhtilāfan kathīran	4:83	96
Innā bikullin kāfirūn	28:49	453
Inalladhīna	4:158	110
Iṣran	2:287	51
Iyyākum	34:41	503
Iḍṭurra	6:146	160
Jibāl	38:19	532
Jannah	20:122	364
Junuban	4:44	90
Kahlan	5:111	135
Kun fayakūn	6:74	148
Kursī	2:256	44
Lahū	18:2	330
Maghḍūb	1:7	1
Mā'idah	16:16	301
Minhum	2:254	43
Muqtaṣid	37:114	527
Muṣaddiqan	3:4, 5	52
Nakkirū lahā 'Arshahā	27:39	440
Naqīb	5:13	118
Qabla mautihī	4:160	111
Qā'iman bil-qisṭ	3:19	54
Qaṭṭa'na aidiyahunna	12:32	264
Qayyim	12:41	265
Rafa'a	4:159	110
Ribbiyyūn	3:147	72
As-Sā'ah	43:62	583
Sābiq bil khairāt	37:114	527
Ṣadra	6:126	156
Sā'ibah	5:104	134
Sami'nā wa Aṭa'nā	4:47	91
Sau'ātuhumā	20:122	363
Shubbiha	4:158	109
Taklīman	4:165	112
Ṭayyib	2:169	26
Thiyābaka	74:5	701
Ukhrā	29:21	462
Ulā'ika	11:18	245
Ulil amri minkum	4:60	93
Ummah	11:18	245
Ummul-Kitāb	43:5	577
Ummul-Qurā	42:8	569
Waj'alū buyūtakum Qiblatan	10:88	239
Waṣīlah	5:104	134
Yakhruṣūn	6:117	155
Yalbisakum	6:66	147
Yuhadhdhiru kumullāhu Nafsahū	3:29	56
Zabūr	4:164	112
	17:56	322
Ẓālim	37:114	526
Ẓālimun linafsihī	37:114	526
Ẓulm	37:114	526

List of References of Proposed Translations
by Ḥaḍrat Mirzā Ṭāhir Aḥmad
the fourth successor of the Promised Messiah a.s.

First number indicates reference, then comes page number. References without brackets indicate proposed translation only. References in brackets indicate explanatory note only and references in brackets with starlet indicate proposed translation with note.

Al-Fātiḥah
(1:7)* ____ 1
Al-Baqarah
2:7 ____ 2
2:11 ____ 3
(2:19) ____ 4
2:26 ____ 5
2:31 ____ 5
2:35 ____ 6
2:76 ____ 12
2:113 ____ 18
(2:139) ____ 21
(2:147)* ____ 23
2:167 ____ 26
(2:169)* ____ 26
(2:179) ____ 28
(2:188) ____ 30
(2:189) ____ 30
(2:223)* ____ 36
(2:254) ____ 43
(2:256)* ____ 44
2:268 ____ 46
(2:277) ____ 48
(2:287) ____ 50
Āl-e-‘Imrān
(3:4, 5)* ____ 52
3:16 ____ 54
(3:19) ____ 54
(3:29) ____ 56
3:37 ____ 57
(3:48) ____ 59
(3:74)* ____ 62
3:80 ____ 63
3:114 ____ 68
3:131 ____ 70
3:134 ____ 70
3:139 ____ 71
3:144 ____ 71
(3:147) ____ 72
3:153 ____ 73
(3:154) ____ 73
3:160 ____ 75
3:170 ____ 76
3:185 ____ 78
3:194 ____ 80
An-Nisā’
4:2 ____ 82
4:4 ____ 82
(4:6)* ____ 82
4:7 ____ 83
4:13 ____ 84
(4:36)* ____ 89
(4:44)* ____ 90
(4:47) ____ 90
4:48 ____ 91
4:58 ____ 92
(4:60)* ____ 93
4:63 ____ 93
(4:67) ____ 94
(4:83) ____ 96
(4:84) ____ 97
4:86 ____ 97
(4:87) ____ 97
4:93 ____ 99
(4:101) ____ 100
4:104 ____ 101
4:106 ____ 101
4:114 ____ 102
4:115 ____ 103
4:118 ____ 103
4:120 ____ 103
4:130 ____ 105
4:136 ____ 106
4:143 ____ 107
4:154 ____ 109
(4:158) ____ 109
(4:159) ____ 110
(4:160) ____ 111
(4:164)* ____ 112
(4:165) ____ 112
Al-Mā’idah
(5:3)* ____ 115
(5:13) ____ 118
(5:14)* ____ 118
(5:15) ____ 118
(5:21)* ____ 120
5:42 ____ 123
5:56 ____ 126
5:65 ____ 127
5:67 ____ 128
5:74 ____ 129
5:76 ____ 129
5:80 ____ 130
5:91 ____ 131
5:92 ____ 131
(5:102)* ____ 133
(5:104) ____ 133
5:106 ____ 134
(5:108)* ____ 135
5:109 ____ 135
5:110 ____ 135
(5:111) ____ 135
Al-An‘ām
6:4 ____ 138
6:7 ____ 138
6:13 ____ 139
(6:16) ____ 140
6:18 ____ 140
6:19 ____ 140
6:20 ____ 140
6:25 ____ 141
6:37 ____ 143
6:40 ____ 143
6:41 ____ 143

6:46 144
6:50 144
6:57 145
(6:66)* 147
6:69 147
(6:74)* 148
6:90 150
6:92 150
6:111 154
(6:117) 155
6:121 155
(6:124)* 156
(6:126)* 156
6:137 158
6:138 158
6:140 158
6:144 159
(6:146) 160
6:149 160
6:150 160
6:152 161
6:155 162
6:162 163
6:165 163
6:166 163

Al-A‘rāf

7:5 164
7:21 166
7:32 167
7:38 168
7:41 169
7:79 174
7:86 175
7:90 176
7:103 177
7:157 184
7:158 184
7:159 185
7:160 185
7:165 186
7:166 186
7:172 187
7:177 188
7:190 190
7:204 191

Al-Anfāl

8:18 195
8:28 196
8:37 197
8:43 198
8:48 199
8:56 200
8:72 203
8:73 203

At-Taubah

9:3 204
9:4 204
9:5 204
9:12 205
9:17 206
9:18 206
9:26 208
9:29 208
9:30 208
9:36 209
9:38 210
9:47 212
9:59 213
9:61 213
9:74 216
9:78 216
9:81 217
9:84 217
9:95 219
9:98 219
9:100 220
9:104 221
9:105 221
9:106 221
9:107 221
9:109 222
9:110 222
9:111 222
9:118 223
9:120 224
9:122 224
9:123 224
9:126 225

Yūnus

10:3 226
10:4 226
10:6 226
10:13 227
10:14 228
10:16 228
10:18 228
10:19 229
10:20 229
10:21 229
10:22 229
10:23 229
10:24 230
10:25 230
10:29 231
10:30 231
10:32 231
10:33 231
10:35 232
10:37 232
10:41 233
10:42 233
10:46 233
10:47 233
10:51 234
10:56 234
10:62 235
10:64 235
10:66 236
10:67 236
10:68 236
10:71 236
10:73 237
10:74 237
10:84 238
(10:88)* 239
10:89 239
10:91 239
10:92 240

Hūd
11:2 243
11:4 243
11:7 243
(11:18)* 245
11:35 247
11:68 252
11:71 252
11:72 252
(11:79)* 253
(11:82) 254
11:86 254
11:92 255
11:99 256
11:100 256
11:115 258

Yūsuf
12:3 260
12:4 260
12:7 260
12:16 261
12:19 262
12:21 262
12:22 262
12:23 262
12:25 263
(12:32) 264
(12:41) 265
12:44 266
12:50 267
12:51 267
12:52 267
12:53 267
12:54 267
12:59 268
12:60 268
12:69 269
12:81 271
12:84 271
12:85 271
12:86 272
12:91 272
12:102 273
12:105 274
12:109 274
12:111 275

Ar-Ra‘d
13:4 276
13:5 276
13:7 277
13:15 278
13:40 282

Ibrāhīm
(14:10) 284
14:15 285
14:18 285
14:19 286
14:20 286
14:34 288
14:41 289
14:47 289
14:53 290

Al-Ḥijr
15:11 291
15:17 292
15:27 293
15:28 293
15:48 294
15:56 295
15:72 296
15:80 296
15:86 297
15:89 297
15:90 297
15:91 297
(15:92)* 297

An-Naḥl
16:3 299
16:6 299
16:12 300
(16:16)* 300
16:44 304
16:45 304
16:53 305
16:61 306
16:70 307
16:71 307
16:80 309
16:84 309
16:85 309
16:91 310
16:97 311
16:107 312
16:113 313
16:116 314
16:118 314
(16:121)* 314
16:122 315
(16:125)* 315

Banī Isrā’īl
17:2 316
17:6 316
17:8 316
17:12 317
17:13 317
17:14 317
17:17 318
17:24 319
17:30 319
17:47 321
(17:56)* 322
17:105 328
17:107 328
17:111 329

Al-Kahf
(18:2)* 330
18:12 331
18:18 331
18:21 332
(18:22)* 332
18:23 333
18:27 333
18:38 335
18:45 336
18:47 336
18:51 337
18:56 337
18:62 338
18:64 339

18:70 339
18:104 343

Maryam

19:24 346
19:70 350
19:87 352

Ṭā Hā

20:12 353
20:16 354
20:23 354
20:26 354
20:28 355
20:45 356
20:61 357
20:85 359
20:89 360
(20:95) 361
20:109 362
20:114 362
(20:122)* 363
20:130 365
20:134 365

Al-Anbiyā’

21:4 366
21:8 366
21:11 367
21:14 367
21:23 368
(21:64)* 372
21:70 372
21:88 374
21:92 375
21:95 375
21:106 376
21:107 376

Al-Ḥajj

22:2 378
22:3 378
(22:6)* 378
22:12 379
22:25 381
22:30 382
22:31 382
22:36 383
22:64 386
(22:66)* 387
22:76 388
22:77 388

Al-Mu’minūn

23:10 390
23:21 391
23:25 391
23:31 392
23:38 393
23:51 394
23:53 394
23:54 394
23:58 395
23:72 396
23:88 397
23:98 398
23:103 398
23:105 398
23:109 399
23:117 399

An-Nūr

24:3 401
24:16 402
24:23 403
24:32 405
24:34 405
24:37 406
24:38 406
24:40 407
24:46 408
24:55 409
24:61 410
24:63 411
24:65 411

Al-Furqān

25:24 414
25:28 415
25:40 416
25:41 416
25:53 417
25:56 417
25:60 418
25:62 418
25:69 419
25:75 419
25:76 419

Ash-Shu‘arā’

26:15 422
26:22 422
26:43 424
26:65 425
26:73 426
26:80 426
26:90 426
26:92 427
26:126 429
26:130 429
26:136 429
26:144 430
26:149 430
26:157 430
26:163 431
26:169 431
26:174 431
26:179 432
26:183 432
26:184 432
26:185 432
26:199 433
26:200 433
26:212 434

An-Naml

27:13 437
27:19 437
27:20 438
27:21 438
27:22 438
27:34 439
(27:39)* 440
27:41 440
27:42 441
(27:45) 441
27:48 441
27:51 442

27:53 442
27:56 442
27:57 442
27:60 443
27:73 444
27:82 445
27:83 445
27:85 445
27:86 445
27:89 446

Al-Qaṣaṣ

28:4 447
28:9 447
28:11 448
28:12 448
28:13 448
28:14 448
28:16 448
28:19 449
28:25 450
28:29 450
28:31 451
28:39 452
(28:48)* 453
(28:49)* 453
28:50 454
28:67 456
28:72 456
28:73 457
28:77 457
28:82 458

Al-‘Ankabūt

29:3 460
29:7 460
29:9 460
29:11 461
29:14 461
29:15 461
29:17 461
(29:21)* 462
29:30 463
29:39 464
29:45 465
29:62 467

Ar-Rūm

(30:31)* 472
30:37 473
30:44 474
30:58 475

Luqmān

31:29 480

As-Sajdah

(32:10)* 482
32:22 484

Al-Aḥzāb

33:5 486
33:6 486
33:7 487
33:11 487
33:16 488
33:21 489
33:34 491
33:47 493
33:49 493
33:50 493
33:52 494
33:54 494
33:58 495
33:60 495
33:61 496
33:70 496
33:72 497
33:73 497

Sabā’

34:10 499
34:11 499
(34:15) 500
34:17 500
34:35 502
(34:41)* 503
34:50 504
(34:53) 505
34:54 505

Fāṭir

35:9 507
35:11 507
35:16 508
35:37 510
35:46 512

Yā Sīn

36:9 513
36:31 515
36:38 516
36:39 516
36:43 516
36:56 517
36:69 518
36:70 518
36:71 518
36:76 519
36:83 519

Aṣ-Ṣāffāt

37:7 520
37:9 520
37:12 520
37:20 521
37:29 521
(37:50) 523
37:80 524
37:85 525
37:87 525
37:104 526
(37:114)* 526
37:118 527
37:142 528
37:152 529
37:159 529

Ṣād

38:6 531
38:7 531
38:8 531
38:9 531
38:13 532
38:14 531
38:15 532
38:16 532
38:18 532
(38:19) 532
(38:20) 532

38:21 533
38:33 534
38:34 534
38:36 534
38:43 535
38:44 535
38:46 535
38:47 535
38:65 537
38:76 537
38:89 538

Az-Zumar

39:3 539
39:5 539
39:7 539
39:10 540
39:17 541
39:29 543
39:30 543
39:43 544
39:46 545
39:57 546
39:62 547
39:68 547

Al-Mu’min

40:11 551
40:13 551
40:15 551
40:16 552
40:17 552
40:21 552
40:22 552
40:26 553
40:27 553
40:31 554
40:33 554
40:37 555
40:38 555
40:57 557
40:65 558

Ḥā Mīm As-Sajdah

41:4 561
41:6 561
41:10 561
41:11 562
41:20 563
41:25 563
41:26 564
41:36 565
41:40 565
41:41 566
41:48 567
41:49 567
41:52 567
41:54 568

Ash-Shūrā

42:4 569
42:6 569
(42:8)* 569
42:12 570
42:15 571
42:20 572
42:24 572
42:25 572

Az-Zukhruf

(43:5) 577
43:9 577
43:14 578
43:16 578
43:24 579
43:26 579
43:33 580
43:40 581
43:45 581
43:58 582
(43:62)* 583
43:70 583
43:71 584
43:78 584

Al-Jāthiyah

45:15 591
45:18 591
45:19 591
45:24 592
45:28 593
45:36 594

Al-Aḥqāf

46:28 599

Muḥammad

47:3 601
47:5 601
47:6 601
47:7 601
47:21 603
47:25 604
47:32 604
47:36 605

Al-Fatḥ

48:7 606
48:13 607
48:24 609
48:27 610
48:30 610

Al-Ḥujurāt

49:2 611
49:4 611
49:5 611
49:12 612
49:13 612
49:14 613
49:18 613

Qāf

50:2 615
50:17 616
50:43 618

Adh-Dhāriyāt

51:2 619
51:3 619
51:4 619
51:5 619
51:9 619
51:10 619
51:11 619
51:12 619
51:15 620
51:20 620
51:29 620
51:40 621
51:48 622

51:56 622
51:60 623

Aṭ-Ṭūr

52:10 624
52:11 624
52:20 625
52:35 626
52:36 626
52:45 627
52:46 627

An-Najm

53:2 628
53:7 628
53:8 628
53:12 628
53:25 629
53:26 629
53:31 630
53:33 630
53:40 630
53:41 630
53:54 631
53:55 631

Al-Qamar

54:25 634
54:29 635
54:30 635

Ar-Raḥmān

55:5 637
55:20 638
55:32 638
55:36 639
55:47 639
55:49 639

Al-Wāqi‘ah

56:3 642
56:4 642
56:9 642
56:10 642
56:14 642
56:15 642
56:24 643
56:28 643
56:39 644
56:42 644
56:56 645
56:58 645
56:62 645
56:66 645
56:76 646
56:82 646
56:91 647
56:92 647

Al-Ḥadīd

57:18 650
57:22 651
57:26 652
57:28 652

Al-Mujādalah

58:13 655
58:14 655

Al-Ḥashr

59:7 657
59:10 658
59:20 660
59:23 660
59:24 660

Al-Mumtaḥinah

60:3 661

Aṣ-Ṣaff

61:6 664
61:15 665

Al-Munāfiqūn

63:5 668
63:8 669

At-Taghābun

64:3 670
64:4 670
64:7 670
64:17 672

Aṭ-Ṭalāq

65:2 673
65:5 674
65:7 674

At-Taḥrīm

66:3 676
66:10 677

Al-Mulk

67:5 679
67:12 680
67:13 680
67:31 681

Al-Qalam

68:23 683
68:25 683
68:26 683
68:32 683
68:53 685

Al-Ḥāqqah

(69:5)* 686
69:11 686
69:18 687
69:28 687
69:37 688
69:45 688
69:47 688
69:48 689

Al-Ma‘ārij

70:26 691
70:29 691
70:35 692
70:44 692

Nūḥ

71:8 693
71:9 693
71:11 693
71:14 694
71:15 694
71:16 694
71:18 694
71:19 694
71:27 695

Al-Jinn

72:27 698
72:28 698

Al-Muzzammil

73:2 699
73:18 700

Al-Muddaththir
74:4 701
(74:5)* 701
74:27 702
74:28 702
74:29 702
74:30 702
74:43 703
Al-Qiyāmah
75:3 705
75:6 705
75:15 705
75:21 706
75:22 706
75:37 706
Ad-Dahr
76:3 708
76:17 709
76:22 709
76:31 710
Al-Mursalāt
77:2 711
77:3 711
77:4 711
77:5 711
77:6 711
77:7 711
77:33 712
77:34 712
An-Nabā’
78:3 714
78:12 714
78:19 715
78:25 715
78:26 715
78:27 715
78:38 716
An-Nāzi‘āt
79:2 717
79:3 717
79:4 717
79:5 717
79:6 717
Al-Burūj
85:4 728
85:5 728
85:14 729
85:17 729
85:21 729
Aṭ-Ṭāriq
86:12 730
86:16 730
86:17 730
Al-Ghāshiyah
88:20 732
88:23 733
Al-Fajr
89:9 733
89:12 734
89:22 734
Al-Balad
90:11 735
90:12 735
90:13 735
90:21 736
Ash-Shams
91:2 737
91:10 737
91:15 737
Al-Lail
92:7 738
Aḍ-Ḍuḥā
93:11 739
93:12 739
Al-Inshirāḥ
94:9 740
At-Tīn
95:4 740
95:5 740
95:6 740
Al-‘Alaq
96:2 741
96:3 741
96:4 741
96:5 741
96:12 741
96:13 741
96:14 742
96:15 742
96:16 742
96:17 742
96:18 742
Al-Qadr
97:5 742
97:6 742
Al-Bayyinah
98:3 743
98:4 743
Az-Zilzāl
99:6 744
Al-‘Ādiyāt
100:6 744
Al-Qāri‘ah
101:10 745
At-Takāthur
102:2 746
102:3 746
102:6 746
Al-‘Aṣr
103:2 746
Al-Humazah
104:5 747
104:6 747
104:8 747
104:9 747
104:10 747
Quraish
106:2 748
106:3 748
106:4 748
Al-Mā‘ūn
107:7 748
107:8 748
Al-Lahab
(111:2)* 750
111:5 750
Al-Falaq
113:2 751